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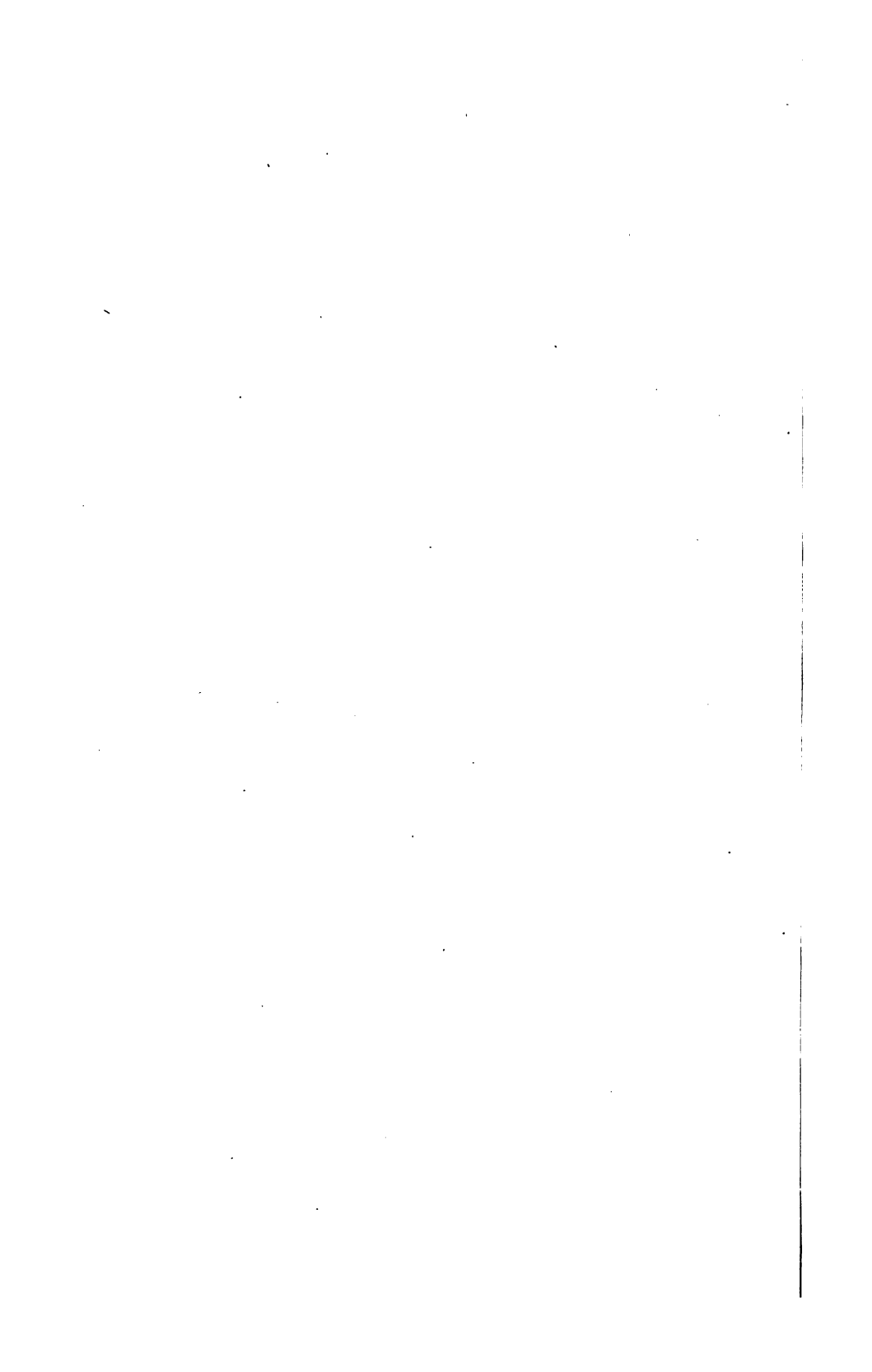


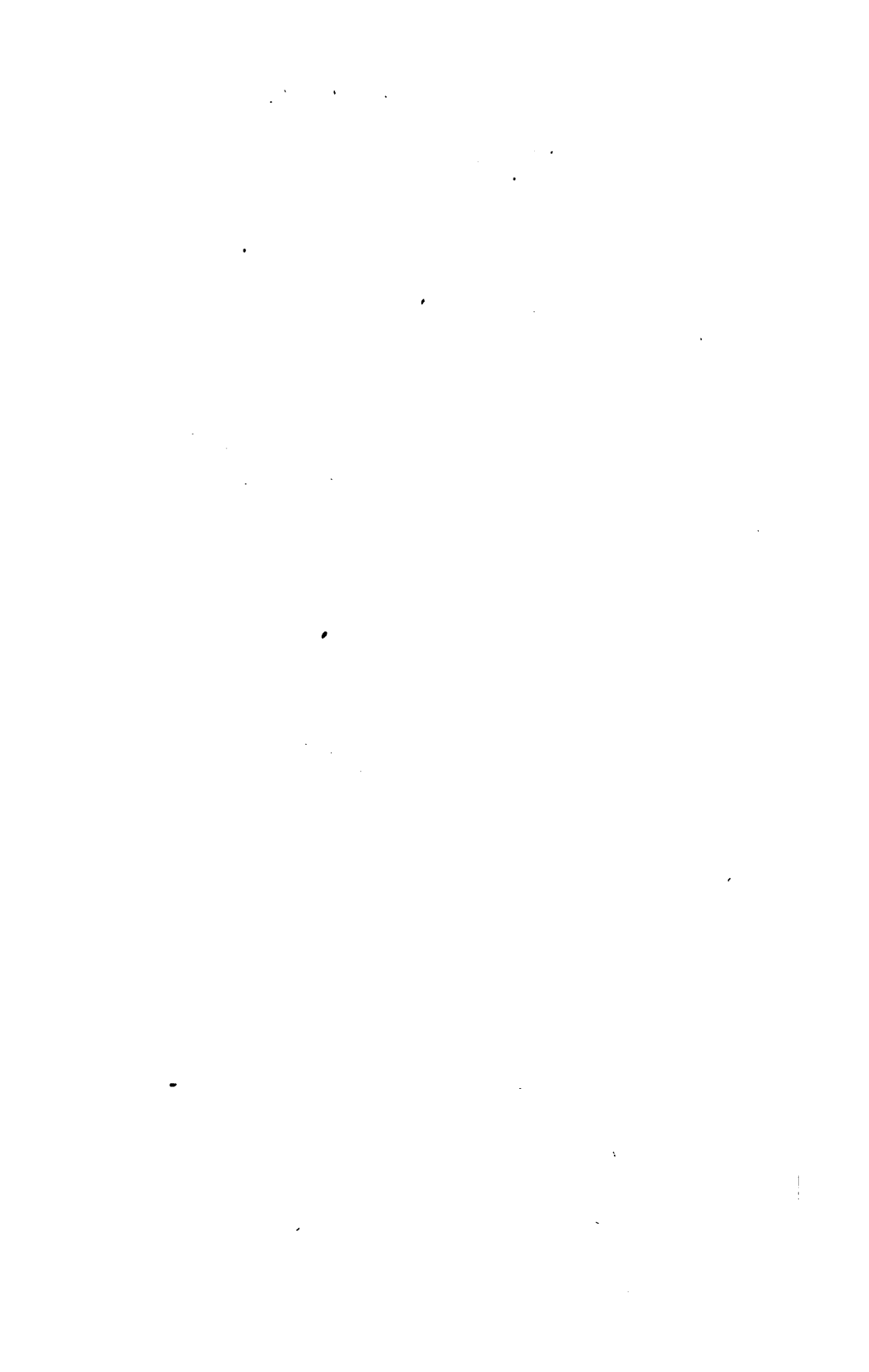
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Church





THE
CHURCHMAN:

A MAGAZINE

IN

DEFENCE OF THE CHURCH AND CONSTITUTION.

VOLUME IV.
FROM JANUARY TO JUNE, 1841.



LONDON:
WILLIAM EDWARD PAINTER, 342, STRAND.

P R E F A C E.

IN offering to the public this volume of a new and enlarged series of *The Churchman*, the Committee will confine their remarks solely to the principles on which it has been conducted.

Precluded, by obvious reasons, from taking any part in the discussion, momentous as it is, which is now going on within the Church, the Conductors do not, however, neglect to speak boldly and plainly on the necessity of an Establishment, and the scriptural as well as the apostolical character of that under which we have the happiness to live.

Practical religion is no matter of party. We rejoice to believe that it would be with some difficulty a Church could be found where doctrines dangerously erroneous were preached, or the Gospel greatly misunderstood or intentionally withheld.

We have, therefore, acknowledged no party but that of the Church (if, indeed, it be not a contradiction in terms to call the Church a party at all) : we recognize no watchword save those of "Evangelical truth," and "Apostolical order."

With regard to our finances, these will be explained to our Subscribers at the end of the year. We respectfully solicit the co-operation and the *literary contributions* of our friends.

We continue to receive expressions of satisfaction, and assurances of continued support, from the greater part of those who have hitherto assisted us ; and hope to make, by their assistance, the next volume still more valuable than the present.

342, Strand, June, 1841.

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THE CHURCHMAN,

A MAGAZINE IN SUPPORT OF THE CHURCH OF ENGLAND.

[NEW AND ENLARGED SERIES.]

JANUARY, 1841.

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The Rev. F. B. Gourrier, B.C.L. (Ministre de l'Eglise Anglicane, à Paris) has engaged, as a corresponding member of the Committee, to transmit to the Secretary accounts of all events interesting to the Church which may transpire on the Continent.

ADDRESS OF THE COMMITTEE OF MANAGEMENT.

IN commencing a New Series of *The Churchman*, under somewhat peculiar circumstances, the Committee feel it necessary to address a few words to the subscribers :

- | | |
|------------------------|----------------------------|
| 1. As to the objects ; | 3. As to the means ; and |
| 2. As to the plan ; | 4. As to the expectations, |

of this now long-established periodical. A suggestion was made that a sum might be raised annually for the widows and orphans of the clergy, sufficiently large to aid materially the Diocesan Societies already organized for that purpose ;* but in order to ensure success to the periodical so established, it was necessary to adapt the Magazine to the circumstances of the times, and in addition to gain the confidence of the Church, first, as to the judicious management of the work ; and secondly, as to the faithful application of the profits. Addressed exclusively to members of the Church, the periodical will, therefore, uphold her principles and maintain her institutions. Evangelical truth and apostolical order will be found ever jointly advocated in the pages of *The Churchman*, while at the same time polemics will be carefully excluded. Some questions, however, continually arising in which differences of opinion must exist, even among those belonging to the same branch of the Church Catholic, a portion of the Magazine will be devoted to free unfettered Correspondence. For no opinion expressed in *this* part of the work will the Committee hold themselves responsible ; for while they claim an uncontrolled right of rejection, they offer the pages of their Magazine as a medium of communication to all who call themselves *Churchmen* ; the sole condition which they require is, a Christian, and therefore courteous, style. The non-responsibility of the Committee for the opinions of their correspondents, will be expressed in every number at the head of the article so denominated, and under these circumstances it

* After some consideration it was, however, deemed more advisable to adopt for this desirable purpose some Magazine already established, rather than to introduce any new competitor for public favour ; and arrangements were, therefore, entered into with the proprietors of *The Churchman*, whereby the management and the profits of that work were transferred to a Committee of persons, all members, and chiefly clergymen, of the Established Church.

is thrown open as an arena—not for angry discussions, but for the simple proposing and answering of questions. With regard to the original contributions, the list of writers at the head of this address will be a sufficient guarantee; both for their value in a literary, and their soundness in a theological, point of view.

It is the purpose of the Committee not to make *The Churchman* an exclusively theological magazine—History; Poetry; Statistics; the Fine Arts; Literature, Ancient and Modern, English and Foreign; Criticism; Matters of Antiquarian Research; Metaphysics; Moral Philosophy; Science; and, indeed, every subject of permanent interest will be treated of in turn, while the Ecclesiastical Report will give a monthly view of the chief events of importance affecting the Church.

With regard to Reviews of Books, it will be sufficient to observe that a plan will be adopted whereby this department of the Magazine will be made at once *generally* interesting and *generally* useful.

Questions on Ecclesiastical Law, Ecclesiastical History and Antiquities, or any other subjects of interest, will receive such answers as the Committee may be able to give: and they are desirous to extend the knowledge of this their purpose as far as possible.*

Having spoken thus much of the plan upon which the New Series of *The Churchman* will be conducted, it remains for the Committee to speak of the manner in which their plan is to be carried into execution; and of the expectations which may be entertained of its success.

The following agreement has been made:—The publisher undertakes all expense of printing, advertising; and circulating, and whatsoever outlay may be found necessary. An average circulation of 4,000 numbers per month will be required, in the first year, to cover the expenses; of which, however, the publisher takes the risk on himself.

Should the circulation reach 5,000 numbers on an average,

* It remains only to state, that no anonymous contributions can be inserted, unless the Committee be furnished with the real name and address of the author, and that the Reviews of Books will be invariably written by members of the Committee of Management. Obvious reasons have dictated this arrangement.

the publisher covenants to pay into the hands of the Treasurer for Committee of Distribution, £100 at the end of the first year, and £400 per annum so long as the circulation remains the same. This difference of the beneficial returns expected in the first year and the second arises from the great outlay necessary for establishing the periodical. That for every additional 1,000 numbers sold per month, the publisher guarantees to the Committee an additional sum of £100. per annum ; the proposition, therefore, stands thus :

If a sale be obtained of 5,000 there will be gained per ann. £400					
...	...	6,000	500
...	...	10,000	900
...	...	11,000	1,000

and in like proportion if the circulation be still larger.

Lastly, as to the expectations of success which the Committee feel warranted in indulging. There are three monthly magazines of a religious character whose circulations are respectively 18,000, 15,000, and 12,000, and these are less advantageously circumstanced, both as to their plan and their objects, than *The Churchman*. The Committee have no hesitation in entreating the support both of the clergy and of the public at large ; they have no interest in the Magazine beyond the interest of the Church—no object beyond that of Christian charity towards the “household of faith.”

PRAYERS FOR THE DEAD.

BY THE REV. GEORGE STANLEY FABER, B.D.

SOME persons in the present day being inclined to advocate *Prayers for the Dead*, it may not perhaps be useless to consider evidentially ; whether there be any ground for the offering up of such petitions, either in the recorded practice of the Catholic Church from the beginning, or from the preceptive authority of Scripture : and, when these two points shall have been discussed, it may be proper to consider the judgment of our Reformed Branch of the Church Catholic in England.

I. I shall begin with enquiring whether there be any ground for Prayers of this description in the recorded practice of the Universal Church from the beginning.

1. The precise time, when *Praying for the Dead* became the general liturgical practice of the declining Church, it is perhaps impossible to determine : but I can find no mention of it earlier than the private recommendation of Tertullian somewhere about the

year 200. I say the *private recommendation*: because he does not attest it to have been then the received practice of the Church; but simply recommends it in two places, to a wife for the soul of her husband, and to a husband for the soul of his wife, not that the dead might be liberated from a then unknown purgatory, but that they might be partakers of a supposed first resurrection instead of waiting for a second at the end of the millennium (Tertull. de Monogam. § 10. Oper. p. 578. Exhort. ad Castit. Oper. p. 564.) From this circumstance of the advice being *purely private and unattended with any testimony as to the practice of the Church*, it seems to be a reasonable presumption: that, however Tertullian and perhaps a few speculative individuals might advocate *Prayers for the Dead*, no such prayers were recognized in the Church or had been generally enjoined by her at the close of the second century.

2. But certain modern favourers of the practice, consciously unable to produce the slightest notice of it *prior* to the recommendation of the individual Tertullian, have resorted to the expedient of alleging the universal occurrence of *Prayers for the Dead* in the ancient Eucharistic Liturgies. Whence they argue: that this UNIVERSALITY of liturgical occurrence morally demonstrates the Aboriginal Universality of the practice; and this may be fairly construed, as establishing its primeval inculcation by the Apostles themselves.

(1.) In framing such an argument, these gentlemen seem to forget: that the Eucharistic Liturgies, as we *now* have them, were not committed to *writing* until after the Council of Nice; some, probably, in the fourth century; and some, not until the fifth century. Hence, as we know not what fantastical novelties may, from time to time, have been added in the course of their *oral* transmission, their *present* appearance, though *very good* evidence for the period during which they were progressively in the course of being *written* (and no one, I suppose, denies the extensive and gradually increasing prevalence of the practice in the *fourth* and *fifth* ages), is obviously *very bad* evidence for the antecedent period during which they did but subsist *orally*.

This being the case, the presumption from Tertullian's private mode of recommending the practice will remain unimpaired; and we have only to inquire, whether there is any actual ground for believing; that *Prayers for the Dead*, as they *now* subsist in the Eucharistic Liturgies, were an *interpolation*, which, as superstition increased, gradually found its way into all those ancient compositions.

(2.) That *Prayers for the Dead* were foisted, either earlier or later, into the Eucharistic Liturgies, some time after the close of the second century, and not improbably in consequence of this very recommendation of Tertullian, we have as perfect a negative demonstration (and the demonstration of such a point can only be negative), as can be desired or even well imagined.

About the middle of the second century, somewhere between the years 139 and 150, Justin Martyr, in his Apology, addressed to the Emperor Antoninus Pius, professes to give a very accurate account of the mode, in which Christians, after their baptism, devoted them-

selves to God in the sacrament of the Eucharist: *lest*, says he, *if we pretermitted this, we might seem to be dishonestly tampering, in some particular, with our narrative*; ὅπως μὴ, τοῦτο παραλίποντες, δόξωμεν πονηρεῦν τι ἐν τῇ ἐξηγήσει. (Just. Apol. i. Oper. p. 73.)

Agreeably to the profession of *studied accuracy in detail* (the specific point of *detail* being expressed by the word τι, *in some respect or in some particular*), he gives a minute account of the then existent mode of celebrating the Eucharist: an account truly, if we examine it, *so* studiously precise, that he even *thrice* mentions the well known primitive custom of mixing water with the sacramental wine. The custom was built upon the supposition, whether correct or incorrect, that, agreeably to the Jewish manner of celebrating the Passover, the wine, at the last supper, was so mixed by our Saviour himself: and yet, though Justin, even exclusively of his use of the word κράμα, *thrice* mentions this small circumstance, and *thus* exemplifies his professed and studied and practised accuracy, he is **TOTALLY SILENT** respecting any *Prayers for the Dead* being then liturgically offered up. That he is speaking of the Eucharist, as celebrated according to a well known *liturgical* form, is quite clear; because he descriptively refers to that long and copious prayer put up by the presiding Bishop or Presbyter, (αἶνον καὶ δόξαν ἀναπέμπτει, καὶ εὐχαριστίαν ἐπὶ πολὺ ποιεῖται. p. 76.), which so eminently characterises the Clementine Liturgy, and which generally occurs also in the other Liturgies: but still he says not **A SYLLABLE**, nor even gives the slightest **HINT**, respecting the introduction and use of *Prayers for the Dead*. Now, to such ominous **SILENCE**, he could have had no temptation, on the score that the practice, supposing it to have then liturgically existed, might give offence to a pagan Emperor, and thus endanger the success of the Apology: for, in truth, it would have too nearly resembled the *Parentalia* of the Romans themselves to occasion any *special* ill-will if adopted by Christians. Hence, we may be morally sure: that, in the Eucharistic Liturgies, *as used in the time of Justin*, there were **NO PRAYERS FOR THE DEAD**.

From the evidential establishment, therefore, of this important **FACT**, the necessary result is: that *Prayers for the Dead were, at a subsequent period, gradually foisted into the long orally transmitted Liturgies*; and, consequently, that *those Liturgies, as they now appear in the writing of only the fourth and fifth centuries, afford no valid evidence for the aboriginal antiquity of the practice*.

Therefore the asserted aboriginal and catholic *existence* of the practice is totally unsupported by a shadow of Historical testimony: and, what is still more formidable, the same Historical testimony compels our reasonable conviction of its absolute *non-existence* in the first and best ages of the Church.

II. Now, were the practice enjoined in *Scripture*, the conclusion, to which we have been brought by the force of evidence, would plainly involve a most astounding paradox: for, *if* the practice were enjoined in *Scripture*, it could not *but* have liturgically subsisted from the beginning. The very circumstance, therefore, of its *not*

having thus subsisted, amounts to a presumption, even before any actual examination, that it *cannot* have been enjoined in Scripture. Yet, singular as it may appear, the authority of *Scripture* has really been adduced, as making the practice *absolutely imperative upon us*; insomuch that we disobey a commandment of Scripture, *unless* we adopt the practice.

It will naturally be thought, that I refer to the well known passage in the apocryphal History of the Maccabees, adduced by Romanists (ever since their Tridentine Doctors, in defiance both of antiquity and of internal evidence afforded by itself, daringly pronounced it to be canonical) as their *Scriptural* warrant for offering up *Prayers for the Dead*. (See 2 Macc. xii. 48-45. ; xv. 87-39.) This, however, is not the case. I speak of *veritable* canonical Scripture; and I refer not to Romanists, but to persons who claim *par excellence* to be dutiful sons of the Reformed Church of England.

The first, so far as I know, who with a grave face impressed the Bible into the service, was the non-juring divine Dr. Thomas Brett: and he has in no wise wanted equally grave followers; one of whom urged to myself the precise text, for which, as I afterward found, he had been indebted to that theologian.

St. Paul, say Dr. Brett and his disciples, charges us to *make supplication* for ALL *saints*. Ephes. vi. 18. But, unless we pray for *dead* saints as well as for *living* saints, we do not obey his charge of UNIVERSAL supplication. Therefore, it is not merely a *pious thought* (as the author of the Maccabean history modestly expresses it), but *our absolute Scriptural duty*, to pray for the dead. (See Brett's Dissert. concerning the Ancient Liturgies. § 19. p. 274. edit. 1838.)

This whimsical interpretation of Scripture, which no plain reader of the Bible (I will venture to say) could ever have anticipated, rests SOLELY, I believe, upon the PRIVATE JUDGMENT of Dr. Brett: and thus affords a pregnant specimen of the due carrying out of a principle, which is the recognised *delicée* of modern ultra-Protestantism no less than of modern Socinianism.

Most evidently, neither the strictly Primitive Church, nor the comparatively Early Church, knew any thing of it: because, if they severally *had*, the former, as acknowledging its familiar correctness, *must*, in consequence, have liturgically used *Prayers for the Dead*, which yet, as is plain from the minute testimony of Justin Martyr, she did *not*; and the latter, secure in its known universal reception from the beginning, *would*, we may be quite sure, have adduced it in defence of the practice, as soon as ever the practice itself was liturgically adopted.

But, that the Early Church ever *did* this, or that the Primitive Church ever *delivered down* such an interpretation as the received sense of St. Paul's phraseology, *no proof* is alleged by Dr. Brett: and the language employed by Cyril of Jerusalem irresistibly shews, that *he* at least had never heard of the interpretation before us.

In the fourth century, when the practice of *Praying for the Dead* was struggling into the Church, it was, as Cyril fairly confesses, objected to by MANY. Οἷδα γὰρ ΠΟΛΛΟΥΣ τοῦτο λέγοντας, says

he, speaking from his own extensive ministerial experience. (Cyril. Hieros. Catech. Mystag. v. p. 241.)

How, then, does the good Catechist meet the confessed widely prevailing objection? Does he at once silence the MANY, and put their unreasonable dissatisfaction to open shame; first, by alleging the indisputable practice of the Catholic Church from the very beginning; and, next, by adducing, as its Scriptural authority, the familiar and universal and aboriginal interpretation of a text, which, if we may believe Dr. Brett and his modern followers, makes *Prayer for the Dead* even an *imperative revealed duty*?

Truly, nothing of the sort. Instead of adducing Dr. Brett's interpretation, as the perfectly acknowledged catholic sense of the text, and as the EVER declared ecclesiastical basis of the practice; which, on the sure ground of *Aboriginal Testimony to a FACT*, would, no doubt, have been a fully conclusive answer: he is totally silent touching any authority of *Scripture* for the practice, while he is equally silent touching its now pretended *Aboriginal Antiquity*. For he actually contents himself with meeting the objection by nothing more respectable, than a rambling attempt at illustration from a supposed case of *intercession made to a king on behalf of those whom he has driven into exile*: which mere illustration, evidently concocted on the fruitful principle of *private judgment*, affords, of course, not a shadow of EVIDENCE.

Cyril well knew, that he could not establish the practice from *Canonical Scripture*; and the *Apocrypha* he had already charged his Catechumens to reject, as not possessing any doctrinal authority. (Catech. iv. p. 36, 37.) Nothing, therefore, was left for him save the quicksand of *Gratuitous Illustration*: and, of what value that is, he had abundantly signified to his pupils, by exhorting them, to *receive nothing through the medium of mere plausible ratiocination*, and to *repose not the slightest confidence in the assertions of their Catechist unless from the HOLY SCRIPTURES they should have full demonstration of the matters propounded*. (Catech. iv. p. 30.)

How far Cyril was consistent in advocating *Prayers for the Dead*, which he could not establish from *SCRIPTURE*, and which he laboured to establish through the medium of what he himself stigmatises as *mere plausible ratiocination* (πιθανότητι καὶ λόγων κατασκευαῖς), is nothing to our present purpose. If, through the infelicity of a superstitious age, he submitted to be the huckster of unscriptural and unwholesome trash, he at least had honestly propounded, as a guard or an antidote, the *Autocracy of Scripture*.

In this, much to their credit, he is supported by Irenæus, and Tertullian, and Clement of Alexandria, and Hippolytus, and Cyprian, and Origen, and Athanasius, and Jerome, and Basil, and Augustine, who all, like the Church of England in her sixth Article, charge us to receive nothing save what can be proved by most certain warrant of Holy Writ. I have given their declarations at large in my recently published work on *Christ's Discourse at Capernaum*. Introduct. § vii. 2. (1.)-(11.) p. lxxviii-xcii. According to the judgment, therefore, of these venerable theologians, who, by the very fact of

their *unanimity*, shew, that they are ATTESTING the well-known sense of the apostolically taught Primitive Church, we cannot justifiably use *Prayers for the Dead*, unless we can produce the warrant of *Scripture* for the practice. If, then, we can allege nothing better than Dr. Brett's gratuitous interpretation of Ephes. vi. 18 : the whole mighty superstructure, so far as the *Bible* is concerned, rests only upon the *private judgment of Dr. Brett*.

III. We now come to the judgment of the Anglo-Catholic Church : a matter by no means to be despised, inasmuch as we Anglo-Catholics, at least, profess, that *the Church, as a witness and keeper of Holy Writ, hath authority in controversies of Faith.* (Art. xx.)

In the exercise of this authority, she has *rejected* the practice of *Praying for the Dead* : and her *rejection* of it is singularly instructive.

1. In the earlier stage of her reformation, while, by the aid of *Scripture* as understood by the Primitive Church Catholic, she was groping her way from the murky recesses of Popery, she had incautiously *retained* it. Hence, being evidently borrowed from the interpolated older Liturgies, it appears in the Eucharistic Liturgy of King Edward VI.

We commend unto thy mercy, O Lord, all other thy servants, who are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace, and that, at the day of the general resurrection, we, and all they which be of the mystical body of thy Son, may altogether be set on his right hand.

But, at a later period, when better instructed from Holy *Scripture*, she *expunged* the once admitted *Prayer for the Dead* : and thus shewed her disapprobation far more strongly and far more pointedly, than if from the first she had *never* admitted it.

2. It has been alleged by certain moderns ; not very creditably, I should think, to the Reformers of our Church : that the *Prayer for the Dead* was expunged from King Edward's Liturgy, purely to please Bucer and other foreign divines ; that our own divines, all the while, *approved* of the Prayer ; that, consequently, they rejected it against the monition of their own 'conscience ; and that their *real* opinion was distinctly shewn by their *original* retaining of it in the office for the Eucharist.

Some men, we may well say, will advance any crudity, to promote their own un-anglican speculations. Very possibly Bucer (for any thing that we know to the contrary) *may* have pointed out to our Reformers the glaring inconsistency, into which the liturgical *Prayer for the Dead* had betrayed them : and, very possibly, as any sensible man would do, they *may*, agreeably to his admonition, have *rejected* the unscriptural Prayer, and thus have *avoided* the inconsistency. But, when we consider that our Reformers were men with intellects most abundantly exercised and sharpened, and furthermore when we consider that the inconsistency in question is so glaring as to make *their own* detection of it well nigh absolutely certain : I cannot but think it far more probable, that *they themselves* should have noted it without any superfluous prompting by a *foreigner*.

Prayers for the Dead.

The inconsistency is this : In the sixth Article, it is declared ; that *whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith.*

But a *Prayer for the Dead*, when introduced into an authorized Liturgy, *imposes*, both upon the clergy who recite it and upon the laity who (as a term of communion) are required to join in it, *an article of Faith, which is neither read in Scripture, nor can be proved thereby.* For, by a plain necessity (unless, indeed, it would leave them to practice an impious mockery of *unbelief* in the very presence of God), it involves a requirement to believe, that *the souls of the dead are benefited by the prayers of the living* : which tenet is *incapable of proof from Scripture* ; and which, nevertheless, in palpable contradiction to the sixth Article, is required, by the very circumstance of the liturgical *imposition* of a *Prayer for the Dead*, to be believed both by clergy and laity.

Now this contradiction is so gross and so glaring, that, without any aid from Bucer and his friends, it was well nigh impossible for it to escape the notice of at least *some one* of our clear-sighted and strong-headed Reformers. When once it was perceived, whoever might *first* point it out, the result was inevitable. Either the *Sixth Article*, or the *Prayer for the Dead*, must needs be expunged : for, without making the Anglican Church the laughing-stock of Christendom (Dr. Brett's felicitous interpretation of Ephes. vi. 18, not having *then* been excogitated), the *two*, it was quite clear, could not be retained *together*. In this dilemma, our Reformers, very wisely, expunged the *Unscriptural Prayer*, and retained the *Scriptural Article* : without which process, I apprehend, no conscientious man could have remained a member of the Church of England. *Before* the inconsistency was perceived and pointed out, I deny not, that a person, who had long been unquestioningly familiarised to the then ordinary practice of *Praying for the Dead*, might conscientiously be a member : but, *after* it had been perceived and pointed out, no man could conscientiously conform, until it had been removed. Our excellent Reformers, not having the popish millstone of infallibility attached to their necks, readily corrected the inconsistency which they easily perceived. *Prayers for the Dead* had no sanction from Scripture. Therefore, since Scripture was determined to be our *sole* Rule of Faith, the unscriptural use of the liturgical *Prayer for the Dead* ceased to be imposed as a most unwarrantable snare for the conscience.

3. But it has been argued, that, although the Church of England has ceased to *impose* the practice, she has expressed no *disapprobation* of it. Whence, every individual, so far as any disapprobation of the Church is concerned, may freely and consistently use Prayers for the Dead *himself*, provided he does not impose the use of them upon *others*.

No doubt, the sixth Article, as it must needs do, especially regards the point of *imposing* Unscripturalities : but as for no *disapprobation* of *Prayers for the Dead* having been expressed by the Church

of England, they, who make such an assertion, labour under a great mistake.

To say nothing of the *disapprobation*, forcibly indicated by the matured rejection of what had once been incautiously adopted: to say nothing of *this*, which is far more striking than an unvaried rejection from the very first, because it plainly imports examination and deliberation; our Church, in the third part of the *Elisabethan Homily concerning Prayer*, reprobates, in express terms, *Prayers for the Dead*, not only as at length connected with a belief in *Purgatory*, but likewise on the separate and independent score of *their own scripturally demonstrated inherent or abstract inutility and folly*. For the judicious Homilist, whom she employed and whose work she has made strictly her own by her formal ratification of it, carefully distinguishes these two points, so as to leave no room for shuffle or evasion: by, first, *generally* rejecting ALL *Prayers for the Dead*, as being palpably unscriptural and thence altogether unauthorised; and by, next, *particularly* rejecting them, as connected with the vain superstition of *Purgatory*.

After stating, that, *if we will cleave only unto the Word of God, then must we needs grant that we have no commandment to pray for them that are departed out of this world*; and after reciting the words of Abraham in the parable of Dives and Lazarus: the excellent writer proceeds; *These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of Purgatory*.

Here we have plainly two points insisted upon; and not, as some moderns would persuade us, only the SINGLE point of *Prayers for the Dead purgatorially offered up*.

The two points are: first, *Prayers for the Dead under the general aspect of thus helping them in some indefinite way which we pretend not to explain*; and, secondly, *Prayers for the Dead under the particular aspect of delivering them from Purgatory*.

According to the Church speaking in her Homily, the words of Holy Writ *confound* the advocates of the *one* point, and *clean confute* the advocates of the *other* point: so that, if we adhere to Scripture, we are bound to reject BOTH points alike.

It is observable, that the Homilist finally winds up the whole argument with repeating his introductory distinction of *Prayers for the Dead* into *general* and *particular*: *general*, as referring to ALL such Prayers, on whatever ground they might be offered up; *particular*, as referring to such Prayers, as might be specially offered up for souls supposed to be suffering in *Purgatory*.

Let us not therefore dream, EITHER of Purgatory, OR of Prayer for the souls of them that be dead: BUT let us earnestly and diligently pray for them which are expressly commended in Holy Scripture; namely, for kings and rulers, for ministers of God's holy word and sacraments, for the SAINTS OF THIS WORLD (an evident explanatory reference to Ephes. vi. 18; the text, from which Dr. Brett would establish the duty of praying for the SAINTS OF ANOTHER WORLD) *otherwise called the faithful; to be short, for all men LIVING*.

Nothing, I should think, can be more plain than this well weighed

language of our Reformed Church. The EITHER and the OR distinguish the two sorts of *Prayer for the Dead*: and the disjunctive BUT, by teaching that we *ought* to pray for the *living*, unequivocally imports that we *ought not* to pray for the *dead*.

IV. On the whole, it may now be truly affirmed: that those professed members of our Church, who advocate *Prayers for the Dead*, are the ill-judging advocates of a practice, which has no warrant from Scripture, which was unknown in the Primitive Church, and which is at once rejected and reprobated by the carefully reformed Church of England. The practice, in short, lacks, alike, the imperial authority of the Bible, and the inferior evidential sanction of the *quod SEMPER, quod ubique, quod ab omnibus*. Hence we may well fear, that its misguided advocates are dangerously venturing upon ground forbidden by the awful denunciation: *in VAIN do they worship me, teaching for doctrines THE COMMANDMENTS OF MEN*.

Sherburn House, Dec. 10, 1840.

THE SAME FOR EVER.—BY MRS. ABDY.

“Jesus Christ, the same yesterday, to-day, and for ever.”—*Hebrews xiii. 8.*

THE same for ever! in fair nature's bowers,
Say, is there aught that change can never know?
Winter deprives the hawthorn trees of flowers,
And clothes the bank of primroses with snow:
The streams, that o'er my ear in summer came
Tuneful and silvery, flow not now the same.

The same for ever! do the chosen friends
I lov'd in youth unchang'd by time remain?
Oh! how the memory my bosom rends,
Of absence, death, inconstancy, and pain;
Some shadow darkens every honour'd name:
None of my early friends remain the same.

The same for ever! let me school my heart:
Does it still throb in warm unaltered trust:
Have I not seen hope's rosy dreams depart,
And youth's bright blossoms levell'd with the dust:
Change in another can I fitly blame,
When in myself I cease to be the same?

The same for ever! yes, I own a guide
Who hath my steps sustain'd, my wand'rings borne;
Oft from his counsels have I turn'd aside,
Yet still he waits in patience my return;
For me he suffer'd poverty and shame:
Oh! is not Jesus constantly the same?

Long centuries have pass'd away since he partook
The trials and the griefs of sinful men;
Yet still he bends on us his watchful look—
Protecting, kind, and tender now as then;
Would that my heart could worldly thoughts disclaim,
And rest on Him who ever is the same.

THE HEROIC OR ROMANTIC AGES.—No I.

BY THE REV HENRY CHRISTMAS, M.A., F.S.A.

THE history of the heroic or romantic ages, may well be called "the superstition of history." The examination, however, of these fabulous records will well repay the time it would occupy, for it gives us the truest picture of national character, and throws much and important light upon mythology.

Before treating of the errors of history, it will be necessary to say a few words upon history itself, its origin and progress; and it then will be easy to see how truth became corrupted into fable, and the severity of history degenerated into romance. The earliest historians, among all nations, have been poets, either as in Wales and the Highlands, attached to persons or clans, or singing such songs as would be most likely to flatter the prejudices of the people. In the former case, as well as in the latter, though we may find sublimity of conception and splendour of expression, we shall look in vain for fidelity. Yet where the circumstances which preclude this truth cease to act—as, for example, in disputes among the same body, or in trifling circumstances where the passions of no party are concerned—we may reasonably look for, and shall commonly find correctness. Thus when Homer magnifies to a superhuman extent the power and greatness of Achilles, the Greek, as well as the Englishman, took the description with the recollection, that this was the hero of the poem, and the favourite object of the author's eulogy. But when he casually hints that the fleet of Salamis was under the direction of the Athenians, the Amphyctyonic council considered him as affording direct historical testimony, and awarded that city to the Athenian republic in consequence, nor did their antagonists (and these antagonists were Spartans) dispute the justice of the decision. The same remark holds good when applied to the bards of England and Scotland, of Norway, Denmark, or, indeed, to the historical songs of any early period of history. The object of the poet, however, was rather to delight than to instruct, rather to magnify the achievements of his hero, than to record his real actions; and hence, when the ostensible purpose of the bards was not fulfilled, the graver historian stepped in, claiming the merit of impartiality, and casting aside those splendours of imagination with which it had been the chief labour of the poet to decorate his subject. Here, then, arose at once a new era in writing; the poet no longer laid claim to historical accuracy, and the historian renounced for ever the glory of invention. Setting aside the historical books of the Old Testament, which, from many causes, come not within the pale of our argument at present, the first who thus separated these essentially distinct species of writing was Herodotus, and with him, emphatically called the "Father of History," did she spring into existence in full and perfect beauty, like Minerva from the brain of Jupiter. The ease and flowing grace of his style, his great erudition, and his indefatigable exertions to obtain full and correct information, set him far above all praise; nor ought we to tax him with credulity for admitting into his works so many improbable and romantic accounts.

We ought to remember that this great man had no written documents to refer to; that he was necessitated to take tradition as it was delivered to him: and if by his time it had become corrupt, it was not the fault of the collector. Indeed, the history of Herodotus may be very fairly considered as a valuable picture of the opinions of the times concerning those periods and nations of which he treats. It bears the stamp of truth on the grand chain of events; and if here and there we have an episode, or a scientific digression which bears with equal plainness the seal of fiction, we never have it upon the authority of Herodotus, but that he was told so, and sometimes that he cannot ask the reader to credit that whereof he decidedly doubts himself. Of his works I shall have occasion to take further notice before the close of our present investigation, and of no other Greek historian's productions: for though Thucydides be, according to an eminent writer, a great romancer, it is in a different and less useful way, inasmuch as a forger of speeches is doing far less service to the cause of literature than a collector of traditions. We must, to find the root of those curious particulars which have been at one time or other taken and credited as true history, refer, first to the set of ideas which mythology instilled into the minds of men: those wild legends of giants and spiritual essences, with which their religious creeds were crammed; and next, to the mere invention of men, who have either devised marvellous tales out of pure love for the wonderful, or else allegorized simple facts till they have made them wear an appearance so monstrous as to require an effort of faith to believe them—which the better informed have uniformly declined to exert. To take a view of the nature and stream of romance, which, though widely different, yet runs constantly parallel to that of history, it will be necessary to begin, not with the Antediluvian period, or that which immediately succeeded the flood,—for these seem more expressly to belong to the former division,—nor with the history of the Patriarchs, which more concerns ecclesiastical than civil history; and, therefore, one of the first persons with whom romance has much to do, is that very celebrated character Og, king of Bashan.

The traditions of the Jews tell us that Sihon, king of the Amorites, and Og, the king of Bashan, were brethren; that Og was born before the deluge; that his father was the angel Schamchiel, and the giants were the posterity of the fallen angels. "Now Og perished not in the flood, but rode upon the ark, and was as a covering thereof; and he was fed with the provisions which Noah gave him; for Noah bored a hole in the side of the ark and handed out to him his daily food, to wit, one thousand oxen, one thousand of every kind of game, and the same number of measures of liquid for drink. And this did Noah give Og, and Og consented to be the servant of Noah, and his children after him." This very much tends to increase our notion of the capacity of the ark, and the prodigious bulk of Og. We find Og pursuing his agreement, and acting in his capacity of servant to the descendants of Noah with laudable fidelity for some ages; and Eliezer, the servant of Abraham, was, we are told, the same personage. As to his size, the Talmud writers very much

differ: one tells us that the soles of his feet were forty miles long, and he hid Abraham in the hollow of his hand. "And it came to pass, that when Abraham did one day rebuke Og, that Og greatly trembled; and by reason of his exceeding fear, a tooth fell out of his head, so Abraham made an easy chair of the tooth, and sat thereon all the days of his life." Og had been the servant of Nimrod, and Nimrod gave him to Abraham, and he obtained his liberty and the kingdom of Bashan from the latter upon the following occasion:—When Eliezer, (that is, Og,) came into Mesopotamia to Bethel, being sent by Abraham on account of Rebecca, "Laban seeing the ear-rings, and being moved by covetousness, did mean to slay Eliezer; but he, by means of the holy word, Shemhamphorash, raised the camels into the air and stood upon the camels, so Laban saw his face beaming with brightness, and thought it was Abraham, so he said: 'Come in thou blessed of the Lord.' Now still he meant to poison Eliezer, inasmuch as he dared not fight hand to hand with him, for Laban saw Eliezer take the camels in his hand and carry them over the river. But when the dish, in which the poisoned food was, was placed before Eliezer, God, through love to Abraham, changed it. So Eliezer escaped; but Bethuel did eat thereof and died." Eliezer, therefore, satisfactorily performed his mission, and his reward was freedom and a kingdom.

He now resumed his old name, and with it his hatred to the people of God. During the war which the Israelites waged with the Canaanites—a war of extermination—Og was one of those who made the most desperate resistance: and we are told, as a matter of history, of his great size. What follows is not quite accordant with the dimensions of this noted giant, as preserved in holy writ—still less, however, with the outrageous proportions which I before stated. "When, (says one of the Talmud treatises) the children of Israel pitched their camp before the city of Edrei, Moses said, 'to-morrow will we enter the city;' and the next day, before it was well light, before the people came nigh into the city, Moses opened his eyes and beheld Og sitting on the walls of the city, so Moses wist not what it was, and he said, 'so now the people have built a new wall in one night;' but the Lord said to Moses, 'it is Og whom thou seest, and his feet are eighteen ells in length:' so Og went forth and built sixty cities, and the smallest of them was sixty miles high."

This remnant of the Antediluvian Nephilim, was, however, now approaching the termination of his career; his opposition to the Israelites was doomed to be fatal to himself. One of the Talmud treatises favours us with the following account of his death:—He inquired of what extent was the camp of the Israelites, and being told six miles, he resolved to tear up a rock of equal dimensions and cast it upon the camp. "So he went and plucked up a rock of six miles extent, and put the same on his head; but God caused ants to come upon it, and they made a hole in it, so that it fell about his neck, for the hole was directly over his head; and when he tried to remove it, the Lord caused his teeth to grow into it, so that he could not disengage his neck; so when Moses

saw him thus encumbered, he took an axe, whereof the handle was ten ells long, and jumped ten ells high, and then, since Moses was ten ells in stature, he could reach thirty ells high, so he struck Og on the ancle bone that he died." After this, we shall be prepared for the story of the hunter, who, according to the treatise Nidda, once pursued a buck into the shin bone of a man; the hunter continued the chase for three miles up the bone, and then not being able either to catch the buck or to see the end of the bone, returned disappointed. Can we wonder that this turned out to have been one of the legs of Og, the king of Bashan? We pass over the stories which are told of many other individuals, because they are merely admeasurements of monstrous animals, and accounts of incredible feats of strength, set off with such particulars as this—"When Samson shook himself, his hair clattered together, and the sound was heard from Dan to Bersheba."

We pass over these; we merely may state, that it requires no genius to invent fiction of this kind:—Unicorn's a hundred miles high, on the horns of one of which David was lifted up to heaven; men with feet forty miles long, and cities sixty miles high, are not objects, of which, in the present day, it will be necessary to relate all the adventures. It has been supposed that the Jewish Rabbis were aware of the existence of the fossil elephant, and the kraken of Norway; but it may be objected, and I think with great reason, that they who invented the animals I have just mentioned, and birds so big that, when an egg by chance broke, the white of it overflowed threescore villages, would be very likely to magnify fishes in the same way, without supposing them to be acquainted with that immense creature of which naturalists are yet debating the existence. The fabulous simorg, the roc of the "Arabian Nights," the cock of the moslem heaven, parallel creations, are the only creatures with which to compare these monstrous and useless fictions.

At the time of Solomon a new era opens; a character is brought forward on which all the poets and romancists of the east have ever loved to dwell. Pre-eminently wise, and highly favoured by the Supreme Being, he stood alone among the potentates of his age: his fame filled the then civilized world, and princes, from the furthest regions, thronged round his throne to offer their choicest treasures, to acknowledge his immeasurable superiority, and to hear the lessons of wisdom, which, like a stream of honey, flowed from his inspired lips. And on account of this universal fame, the legends of other eastern nations are as full of his power and magnificence as those of the Jews. In science, in art, in riches, in wisdom, and in power, the era of Solomon shone with such surpassing lustre, that the previous age looked dim—even the reign of his glorious, and far more excellent father, and the succeeding—"oh! what a falling off was there!" The peculiar circumstances in which Solomon was placed, and the fact of his wisdom and knowledge being not the product of study and experience, but the express gift of the Deity, cast around him an undefined awe. A great and learned man is, after all, but a man. Solomon seemed somewhat more, and the cold sternness of his

character added to the distance which his greatness placed between him and other men. The influx of treasure, and of those luxuries which are ever the most costly, was so great, and their influence and effects so remarkable, as to invest the earlier period of his reign with the character, rather of a gorgeous vision than of a story of real life. We cannot be surprised that the ancients should attribute, to a prince so distinguished, magical power; and as we know that they considered magic as a science, and which by long study a man might attain, it must be evident, that for them to have thought Solomon ignorant of magic, would have been an impossibility. Accordingly we find spirits and genii, fairies and demons, acknowledging his power and executing his commands. We find him absolute over the elements, and ruling them and their spiritual inhabitants and movers with the same cold, proud, stern, controul which he evinced towards men. The character, both real and fabulous, of Solomon, is ever consistent, and there is not a single action related of him, in either character, which can be called amiable.

The fall and the dimmed glory of his reign before his close, the removal of God's favour, the complaints of his oppressed people, and the successful hostilities of his warlike neighbours, are passed over lightly in the pages of tradition. He was a favourite hero, and they have been tender of his fame. The reader will, of course, recollect the frequent allusions made to his seal and his power over spirits, in the "*Arabian Nights*;" the Talmudic history, touching how he became possessed of that seal, and how he was once cast out of his kingdom for three years, and how he built the temple by magic, will, perhaps, be interesting, as their decided oriental character show the great change that had taken place since the periods of which I last quoted the legends.

By the time of Solomon, the east appears to have reached a state not very unlike that in which the era of Haroun Alrashid found it; and the history which we are now about to relate, would seem perfectly in good keeping were it in the "*Arabian Nights*:"—"King Solomon spoke unto the Rabbi's and said—'What order shall I take that the stones of the temple may be split without iron tools?' and they said, the shamir must be obtained wherewith Moses made the sacred breastplate and tunic. So Solomon called up devils and commanded them to tell him where the shamir was to be found; they came and stood around him, but unable to answer the king's question, at length they said, 'Ashmedai, the prince of devils, knows it.'" Solomon next enquired where was this fiend to be found; on a certain hill, which they named, he had dug himself a pit and filled it with water, and every day the demons said he went there to drink. "Then was Solomon exceeding glad, and sent Benaiah, the son of Jehoida, and gave him a chain, on which was engraven the mystic word, 'shemhamphorash,' and a ring, on which it was engraven, with a bundle of wool, and several casks of wine. So when Benaiah came to the pit, he dug a hole and caused the water to run out, then he stopped up the hole with the wool; he next dug a hole at the top and poured in the wine, and then stopped up the

hole so dexterously that no one could see that any one had been there. Now when Benaiah had done this, he climbed up into a tree, and waited for the coming of the devil; but when he came and found wine and not water, he was very much enraged, and said, 'strong drink is raging, wine is a mocker, and whosoever is deceived thereby is not wise,' so he would not drink, though extremely thirsty; but after a little time, he could no longer refrain, but drank, and that so freely, as to be intoxicated and laid down to sleep. Then did Benaiah, the son of Jehoida, descend from the tree, and bound Ashmedai and brought him to Solomon. Yet Ashmedai strove greatly, but Benaiah was too strong for him." "The demon, however, did some mischief in the passage, and when brought into the presence of the king, he haughtily exclaimed, 'when you are dead you shall have but earth enough to cover you; now have you conquered the whole world, yet you were not satisfied till you have likewise brought me into subjection.' But Solomon said, 'I want nothing from thee, but I will build the temple, and I want shamir:' then said Ashmedai, 'he is not committed unto me but unto the prince of the sea, and he trusts him to none but his turkey, who his faithful to him.' 'What does the turkey do with it,' enquired Solomon? Ashmedai answered, 'he takes it along with him on mountains that are desolate, and on which grows neither herb nor tree, he holds it against the rocks of the mountains and they split, so he goes his way: afterwards takes a load of trees and casts it there; and the place becomes fertile and fit to be inhabited; and trees and other things do grow and thrive there, for this reason is shamir called naggar tura, that is, the rock worker.' This shamir is an insect which nothing is hard enough to withstand; but the hardest rocks split before it like soft wood before the wedge." Solomon immediately sent his servants to seek the nest of this turkey, which they were fortunate enough to find, and in it were the young ones, which, with the nest, they immediately covered with a cucumber frame. "So when the turkey came to the nest, she essayed to get at her young, but could not for the glass; therefore she brought shamir to set him upon the glass, whereat Benaiah made a great shout, which caused the turkey to drop shamir, and Benaiah took him up. But the turkey strangled herself because of the oath which she had sworn to the prince of the seas." Possessed of this insect, which, to increase its importance, was said to have been created on the first sabbath—aided by the powers of light, and served, though reluctantly, by those of darkness, the zenith of Solomon's fame drew nigh; he built that sublime and stupendous temple upon which nations gazed with wonder, and even Deity deigned to rest visibly. And now comes the tale which will indeed vie with any of the thousand-and-one. D'Israeli, in his "Curiosities of Literature," quotes one version, but there is another more fanciful and more interesting. In the treatise Emek Hammelek is preserved the story which I quote:—"In the height of his prosperity, the king was accustomed every day at noon to convey himself into the firmament to hear the secrets of the universe from the mouths of the spirits Asa and Asael, and no fear was on him.

At length Ashmedai prevailed upon Solomon to grant him his liberty, and to give him possession of the ring which had the shem-hamphorash engraven upon it. Once possessed of the talismanic gem, which had been to Solomon the sceptre of his supernatural power, the fiend suddenly changed his tone, and dilating himself to a gigantic size, swallowed the now alarmed monarch ; spreading his broad wings, he flew two hundred leagues, and then spat out the king in a distant and idolatrous country. Then he took the ring and flung it into the sea, where it was swallowed by a fish. Meantime Ashmedai told Solomon that he was thrust out from the peaceable enjoyment of his kingdom, because he had disobeyed the Lord and broken three commandments : he had multiplied unto himself horses, wives, and gold and silver, all which things he was forbidden, as king of Israel, to do." Ashmedai, now in the likeness of Solomon, sat on the throne of Israel for three years, and truly to judge, from the extreme difficulty which there is in ascertaining which were the three years in question, the devil seems to have been about as good a king as this wisest of monarchs. While the demon was thus ruling, Solomon was an exile and a wanderer. In the course of his peregrinations, he passed through the land of the Amorites, begging from door to door, and saying, "I, the preacher, was king in Jerusalem." In the capital city, to which the legend gives the name of Mashkemen, he was hired as an assistant by the chief cook, and employed in the palace, where he distinguished himself, and gained the favour of the king by his proficiency in the gastronomic art. The chief cook was obliged to yield to superior science, and the quondam sovereign of Jerusalem was elevated to the post. At length Naama, the king's daughter, saw Solomon, and soon became deeply enamoured ; her passion was speedily discovered, and as may readily be supposed, met with no small opposition. Solomon's story was, of course, disbelieved, and though Naama was allowed to become his, they were driven into the desert and left without food, tent, or water ; aided by unseen spirits, and supported by mutual love, they reached a city by the sea coast, and Solomon became a fisherman. The denouement of the story becomes now quite according to the received style ; Solomon catches the fish that swallowed the ring, and again recovers his power and kingdom. After the conviction and expulsion of Ashmedai, Solomon sent for the king of the Amorites, proved his identity with the late chief cook, and introduced Naama to her father as the queen of Israel.

There is a story, partly taken from this, in the "Arabian Nights," wherein we are told how a certain prince, being by magical means cast out of his kingdom, established himself as a pastry-cook in a distant city, whither he was taken by a genie very much against his will, and was at last discovered and restored to his rank by his extraordinary skill in cheesecakes. We will take the present opportunity of noticing that many of the tales of that fascinating collection are taken from the Talmud.

(To be continued.)

HYMN FOR CHRISTMAS DAY.

BY MRS. E. SMITH.

ON earth, on sea, and in the air,
 While all was hush'd in calm profound,
 The shepherds watch'd their fleecy care,
 And silent sate upon the ground.
 The stars that gemm'd the midnight sky,
 In distant soften'd lustre shone;
 —What startles the astonish'd eye?
 And whence those sounds of thrilling tone?
 Lo! in a flood of dazzling light,
 The heralds of the heavens appear;
 And, 'midst that blaze of glory bright,
 These tidings greet the wond'ring ear.
 Joy to the world! a child is born,—
 Joy to the earth! a son is given,
 Whose love shall every age adorn,
 And pave your future way to heaven.
 Good will to man! and peace on earth:
 Proclaim, proclaim the Saviour's reign;
 Tell to the world the heavenly birth,
 And hail with joy the wide domain.
 Each nation that o'erspreads the world,
 To him shall humbly bend the knee;
 By him the powers of darkness, hurled
 To deepest night, enchain'd shall be.
 The lands shall clap their hands with joy,
 The isles with rapture own his sway;
 Then let his praise your lips employ,
 And hail the Saviour's coming day.
 Star of the east! thy lustrous light
 Shall lead them to the infant king;
 And while they track thy course so bright,
 Their steps shalt thou in safety bring.
 To Him, before whose infant brow,
 The wise of earth shall low incline;
 For Him, as priest and monarch now,
 Incense shall rise and gold shall shine.
 Peace to the world! and joy to men!
 The sounds celestial melt away;
 But the high descant then began,
 Shall last until eternal day.
 Still shines that star in sacred story,
 And still we hear the heavenly throng;
 And unto thee, oh! Lord of glory,
 Our praise and homage still belong.

SACRED CHRONOLOGY.—No. I.

BY MRS. RILEY.

"The whole time from the creation, and the years since, are discoverable by those who are willing to obey the truth."

"We are ignorant, perhaps, of the accurate amount of all the years, because current months, and days, are not set down in the sacred writings."—*Theophilus, Bishop of Antioch, the first Christian Chronologer.*

THE reverence and affection with which we regard the Bible, are extended to every portion of its contents, sometimes perchance including things non-essential in themselves, but which appear to have become hallowed by a long continued association with the charter of our salvation. Feeling how perfect the Bible is, in its intrinsic excellencies, we are apt to deprecate any change even in its adjuncts, fearing lest alteration should not prove improvement, or innovation once admitted should injure the fine gold, while it professed only to remove the rust. But the Book which has "God for its author, and salvation for its end," has been borne along the stream of time in an ark formed by earthly hands; and though He, who knew its value, has preserved the gem uninjured, shall we wonder if human weakness or corruption has sometimes sullied or defaced the casket?

The Word of God must have *truth* without any mixture of error for its contents; and whether we examine the Bible in its highest and holiest object, or look into it for the records of history or chronology, we shall find its several parts, when well understood, and carefully and critically compared together, a sufficient clue to the discovery of that truth. "But chronology, as the eye of history, ought itself to be correct and accurate, otherwise it will fail to discharge properly its important functions; it will propagate error, and render confusion worse confounded; it will form strong holds and fastnesses of scepticism and infidelity:—for some of the most specious weapons and most mischievous shafts, which have been levelled against the veracity and credibility of Sacred History, have been supplied from this quarter to Voltaire, Bailly, and their associates, and Paine treats with pointed ridicule, those 'misrepresenters of time,' the Bible chronologists."—*Hales.**

Though the Bible contains, within itself, the elements of a new chronology, as the oldest records of time now extant are unquestionably the Mosaical, still times and seasons are not critically marked in Scripture by reference to any one fixed era, or standard of computation, but by vogue and indefinite measures of time, as generations, reigns, priesthoods, &c. Again the Scriptures abound in chasms, and abrupt transitions of the history and chronology, to be filled up or supplied, as well as may be, by incidental references to parallel passages, or by extraneous supplements from Jewish, Ecclesiastical, and Heathen historians. We now apply the term "Bible Chronology," to that system of computation which was framed by Archbishop Usher upon previous chronologies, but corrected in some points by an examination of oriental MSS., which he

* Many subsequent passages, though not expressly marked, are extracted verbatim from Hale's work, as I preferred to state facts in his own language, rather than run the risk of distorting them by clothing them in new words.

had procured at great expense from all parts of the world. Though the Archbishop's private opinion was, that "the Hebrew copies of the Old Testament were no less liable to the errors of transcribers than those of the New Testament, and all other books," he yet scrupled to incur the charge of innovation; and not venturing to recede too far from the prevailing systems of chronology, in fixing the age of the world, he added only twenty years to the computation of Petavius, and removed the era of the creation from 3984, to 4004, B.C. The system of Usher has prevailed principally in the British empire, and among the divines of the Reformed Church on the continent of Europe; that of Petavius among the divines of the Church of Rome. The dates of Usher, chiefly, have been annexed to our present translation of the Bible, and established by public authority; but if the subsequent investigations of men of consummate learning and unwearied industry, aided by more collations of Hebrew and other manuscripts, should tend to show that the system of chronology, adopted by Usher, was defective, and many of his dates erroneous, instead of impugning the truth of the Bible, by rectifying the marginal dates attached to it, we are adding to the honour of the Sacred Scriptures by proving them to be a "sufficient and certain guide amidst the mazes of primæval chronology, the purest and most fruitful source of ancient history, a teacher that will solve every difficulty, and lead up truth to the fountain head."

Such was the object which Dr. Hales pursued in his new "Analysis of Chronology and Geography, History and Prophecy:" a title, which though ample, very inadequately describes its multifarious contents. "Not only is it the most elaborate system of chronology extant in our language, but there is scarcely a difficult text in the sacred writings which is not illustrated—it ought to have a place in the library of every biblical student."* The plan he adopted was "to make Scripture its own interpreter." His "first attempt" was to examine carefully the principles upon which the reigning systems of chronology were built, in order to seek a solid foundation for a general system. This led him into a minute investigation of the evidences for and against the longer and shorter computations of the patriarchal generations from Adam to Abraham, found in the Masoretic and Hebrew texts, in the Greek version, and in Josephus. The result was a conviction of the untenableness of the Masoretic, or shorter, computation, which he discovered to have been first fabricated by the Jews, about the time of the publication of the "Seder Olam Rabbi," their curtailed system of chronology, in 130 A.D. The motive which led the Jews to mutilate the patriarchal genealogies, is thus exposed by Ephrem Syrus, who died about 378. "The Jews have subtracted 600 years from the generations of Adam, Seth, &c., in order that their own books might not convict them concerning the coming of Christ, he having been predicted to appear for the deliverance of mankind after 5,500 years."† We know that it was the Apostles' great aim to prove

* I think it is Lord Lindsay who gives this testimony to Dr. Hales' work.

† This remarkable prediction, or tradition of the appearance of Christ in the course of the sixth millenary age of the world, was found also in the

from the Scriptures, that Jesus was the Christ; and we know, also, that at the time of our Saviour's birth, general expectation was turned to the appearance of some great deliverer. After the destruction of Jerusalem by Titus, A.D., 70, the Jews were so oppressed by natural calamities, that they could think of nothing else for some time, but about the end of the first century of the vulgar era, they were roused to oppose the wonderful progress of Christianity. What principally excited their rage and vexation was, that their own Scriptures were turned into artillery against them, and in order to bring into disrepute the Septuagint vulgate version, which was usually referred to by the Christians, they set up three other Greek versions in opposition to it. The first was that of Aquila, published about 128 A.D. The next the "*Seder Olam Rabbi*," written by Rabbi Jose, under the auspices of Akiba, 130 A.D. Aquila is charged by Epiphanius, with "wresting Scripture contrary to the interpretation of the Septuagint version, to a different sense, in order to invalidate the testimonies concerning Christ;" and Justin Martyr, in his controversy with Trypho the Jew, about 148 A.D. produces several instances of their altering or erasing prophecies relative to the divinity, sufferings, and death of Christ, out of the copies of the Septuagint version used in their synagogues; while Irenæus declares, "If the Jews had known that we should have made use of those testimonies that are to be drawn from the Scriptures, they would never have hesitated themselves to burn their own Scriptures."

The "second attempt" of Dr. Hales, was to retrieve the genuine chronology of Josephus, many of whose leading dates had been corrupted by his early editors, in order to make them correspond with this Jewish system, which, though it did not make considerable progress during two or three centuries, was, by degrees, adopted even by Christian writers. By discovering a few genuine dates among the chronology of Josephus, Hales was enabled to trace out the correctness of his whole system; and by comparing it with that of Theophilus, Bishop of Antioch, (who died A.D. 181,) the first Christian chronologer who attempted to compute the age of the world from Scripture, he has endeavoured to furnish "a solid foundation for a durable system of ancient chronology, sacred and profane, built upon the rectified era of the creation, B.C. 5,411, and deduced from the writings of two great luminaries of the Jewish and Christian Churches, Josephus and Theophilus."

Such were the "attempts" of Dr. Hales; while the "rules of chronologizing" which he adopted, were:—

- 1st. To adhere to the scriptural standard.
- 2nd. To begin with the analytical method, and end with the synthetical.
- 3rd. Not to adopt any date that shall be repugnant to any other established date.
- 4th. Never to frame an hypothesis, nor to assign a conjectural date, except in cases of down-right necessity.

Sibylline Oracles, and in the Hesiod, in the writings of Darius Hystapes, (derived probably from the Magi,) and amongst the Egyptians,

5th. Carefully and critically to distinguish between different persons, in different ages and countries, called by the same name; and on the other hand, to unite or identify persons bearing different names, in different authors, or at different terms of their lives.

Objects so important, grounded on so sure a basis, and pursued with so much caution and industry, must render Dr. Hales' researches of great interest to every inquirer after historic truth, whether his system of chronology be adopted or not.

In arranging a series of papers upon this subject for the pages of *The Churchman*, I must disclaim the presumption of attempting to exalt the authority of Hales over that of Usher, or the faintest idea of elucidating a subject on which the learned and wise differ so widely, in opinions drawn from the same data. Having been anxious to obtain information as to the disputed period in which Job existed, I was led by Horne to consult Hales' chronology, and finding his dates and periods of time vary greatly from those I had been accustomed to consider correct, I arranged the two chronologies in comparative tables, to shew the difference of dates, and extracted the reasons and authorities for his variations from Usher's calculations. These tables, with a few explanatory remarks, are now offered to such readers of *The Churchman* as may not have access to Dr. Hales' volumes, or leisure to condense from their pages the valuable facts and cogent reasons on which he grounds his system. To all who delight in Scriptural studies, Hales' work offers an almost exhaustless fund from whence to draw instruction; it is only the learned who can fully appreciate its accuracy and correctness; but all must admire the research, the application, and the industry, requisite to compile such a store of information, and render it subservient to the highest and holiest objects.

(To be continued.)

ISAIAH LVI. 7.

"Mine house shall be called an house of prayer for all people."

BY JAMES MONTGOMERY, ESQ.

"Mine house shall be an house of prayer,
For all that live to worship there:"

Thus saith the Lord;—what then say we?

Thine house our house of prayer shall be.

"Wherever I my name record,
There will I meet you," saith the Lord:
Thee in thine house of prayer we meet,
Now bless us from the mercy-seat.

Thus spake the Lord: "My Son! to thee
Swear every tongue, bow every knee:"

Father! by us thy will be done,
We bow the knee—we "kiss the Son."

His throne and kingdom thus advance,
The world be his inheritance;

And, for all people, every where,

Thine house be call'd an house of prayer.

THE AMPHITHEATRE AT NISMES.

BY MRS. E. SMITH.

I SHALL never forget the sensation of admiration which I felt when I first beheld this magnificent monument of antiquity. I had just arrived at Nismes after the most fatiguing journey I ever knew, and by the worst roads I had ever travelled, owing to the terrible state of the weather, for it had rained incessantly all the way from Paris. Nismes having been represented to me as a spot where the sun was always bright, and the sky was always blue, I felt exceedingly disappointed at finding it as wet and nearly as splashy under foot when I got out of the diligence at Nismes, as when I had got into it at Paris, hoping to leave rain and mud behind me.

It was, therefore, with a great feeling of fatigue, and a little inclination to be discontented, that I followed my guide from the Hotel de Louvre across the esplanade to the house where I was expected; when suddenly I beheld the Amphitheatre before me, in all the majesty of Roman grandeur. "Ah!" I exclaimed, "it was worth while to come, were it only for this!"—my fatigue and vexation were forgotten, as were also my guide and my luggage: there I stood, spell-bound. Just then a mass of clouds rolled away from the west, and a gleam of sun fell upon the pile; it was beautiful, the effect of that setting ray upon the stupendous ruin where it then rested, serving to mellow the tint which accords so well with those remnants of antiquity.

My guide shouted to me that it was *les Arènes*, as they call it at Nismes; the spell was broken and I walked on, but all my feelings were changed. I was too much delighted with the Amphitheatre not to feel disposed to be pleased with everything, and had it been summer time I should certainly have visited it before I slept; but as it was the dreary month of November, as soon as I had dined I condescended to go to bed, where a twelve hours sleep refreshed me for the fatigues of the morrow, and gave me strength to ascend the *gradins* or rows of stone seats which formerly ran all round the arena; making at the same time the reflection that the Romans must have been very stalwart men to judge of them by these *gradins*, which are some of them very high.

I never saw this mighty ruin without thinking of the times when it had been filled with Romans; when the various games and exercises were performed in it which so much delighted those kings of the earth. There gladiators had died to make a "Roman holiday;" there man had been forced to combat with the lion and the tiger; and there, oh! there, Christians had been martyred; for whatsoever things were done, the Amphitheatre was the scene of action. And so it is still, and I have seen the arena made use of for amusements which, though more innocent than the gladiatorial games, and the persecutions of the Christians, were not in accordance with the majesty of the pile.

Now they have no longer lions and tigers to fight with; but the people are extremely fond of *ferrades* and of *les courses aux taureaux*.

The ferrade is the marking the bulls with a hot iron in order to recognize them when they are turned out to feed; it requires address and strength, but is not dangerous, unless the animal is foolishly provoked; they catch the bull and throw him down, when the iron is applied; he then rises and bounds away, glad to be released. But the "courses" are really dangerous, because the bulls are generally fierce, and the people tease them, notwithstanding the many examples they have seen of the folly and danger of such proceedings; for if the bull once discovers his tormentor, and is fully enraged, the man is doomed—nothing but more agility than is usually possessed can save him; the furious animal rushes after him, and if he is not killed on the spot he dies of his wounds shortly after. It rarely happens that the bull-races, for they cannot be called bull-fights, pass over without some fatal accident.

I have also seen the arena in all the splendour of military pomp, when the colours were distributed to the national guard of Nîmes and of the neighbouring villages in 1830; and on one or two other interesting occasions. The arena, properly so called, will hold many thousand men; and nothing can be more picturesque than the effect of the spectators, seated as they are, some upon the gradins, others upon the irregular masses of ruin which compose one side of this Amphitheatre.

But it is by moonlight that you should view the *Arènes*; such moonlight as we have at Nîmes, which throws the masses so finely into shade, and lights up the spaces, and shines through the arcades with such silvery radiance. Once in particular: I had been spending the day with a friend, a gentleman called on her, and when I came away offered to accompany me home; as the fineness of the evening was remarkable even at Nîmes, he proposed our walking round the town, rather than through it, by which means I saw the Amphitheatre in all its beauty—there it stood; so calm, so noble, and looking so entire, as viewed from one particular spot, that no one would have imagined that two thousand years had rolled over it. Ah! those Romans knew how to build.

In describing this noble structure technically, I shall borrow Monsieur Auguste Pelet's own words; by which means I shall ensure to my readers an accurate account of a monument which rivals the Colosseum in beauty, though not in size.

The amphitheatre at Nîmes is the best preserved of all those which still remain. A model of it has been executed in Cork by M. Pelet, in its primitive state, in order to give a complete idea of those admirable monuments with which the Roman grandeur enriched even the most distant provinces of the empire.

The precise epoch of its construction is unknown; an inscription found in clearing away the rubbish has caused it to be attributed to the reign of Titus or Domitian; but it is more probable that we owe this monument to Antoninus, who endowed the empire with so many public edifices, and who doubtless forgot not the city whence he derived his origin.

The use to which the Romans destined their amphitheatres, was

to amuse the people by gladiatorial combats, and combats of wild beasts; by chases and nautical games. That at Nîmes was adapted to all those purposes.

The amphitheatre at Nîmes is an ellipsis, of which the larger axis taken from without is of 133m. 38c., and the smaller axis of 101m. 40c. The grand diameter of the arena, properly so called, is of 69m. 14c., and the small diameter of 38m. 34c.

The external façade of this monument has two stories, each pierced with sixty porticos; those of the first separated by pilasters, those of the second by columns of the Tuscan order. The attic which crowns the edifice bears projecting brackets, which held the beams supporting the *velarium*, an immense awning which was stretched over the arena, and which M. Pelet has executed in part, in order to give an idea of the general system of this enormous shade.* The four porticos of the ground floor, which are situated upon the axes of the ellipsis, were the only ones which communicated with the interior of the arena. The total height of the façade was of 12m. 32c., of which 10m. 08c. for the first tier, 9m. 88c. for the second, and 1m. 86c. for the attic. The arches have an opening 3m. 80c. wide; those which are on the large axis, and that to the north on the small axis, are 4m. 45c. in width. The latter, which was the principal entry, was decorated with a pediment supported by bull's heads. The interior was divided into thirty-four gradins or stone seats, and three footstools, rising by degrees from the podium to the attic; these gradins were divided into precincts; the first contained four, reserved for the families of the principal persons of the colony: and there, upon the smaller axis, was placed the imperial seat, and also that appointed to the vestals.† The remainder of this precinct was divided into fourteen seats or lodges, having each their entrance in the interior gallery of the ground story. This first precinct was separated from the second by a wall lined with flag-stones, like that of the innermost enclosure, and crowned like that with a cornice; the ten gradins which composed it were destined for the order of knights, or equestrians, who arrived at their places by forty-eight vomitories (door-ways) of which sixteen led to the interior gallery of the ground floor, and thirty-two to the middle gallery. Next to each vomitory in the interior of the amphitheatre, the gradin was hewn so as to form two steps, in order to facilitate the circulation on all the tiers of seats; a disposition applied only to the three first precincts, and which had been neglected for the fourth, destined for the slaves.

The third precinct was separated from the second by a footstool forming a gradin of double the height of the others, and having a

* This awning was stretched over to shade the spectators, and those engaged in the games, from the scorching rays of the sun, which would otherwise have been insupportable; now, as the curtain is no longer there, they time their amusements so as to avoid the intensity of the heat.

† The seats or lodge appointed for the vestals, was opposite to the one occupied by the Cæsars; on all solemn occasions the vestals were present, nor were the games permitted to begin until they made their appearance.

little *éymaise*. This precinct was designed for the *populus*, very different from the populace, *plebs*, for whom was reserved the fourth and last precinct, composed of ten gradins, and separated in the same manner as the preceding. They arrived at the third by thirty vomitories, the entrances to which were in the gallery of the first story; and they arrived at the fourth by an equal number of vomitories, of which the entrances corresponded with the gallery of the second floor, covered over by a semi-circular vaulted roof, which abutted against the outer wall.

The attic rose one metre above the last gradin, and sustained a system of beams, which, combined with those that we have indicated as borne by the brackets of the façade, supported the immense awning which covered the edifice.

In order to satisfy the curiosity of the public on every point, M. Pelet has calculated with great exactitude the number of spectators which might be accommodated within the boundary, whereof every place is indicated, but in the fourth division only, by a notch on the gradin itself, and he has found that the first precinct contained 1,568 places, the second 5,313, the third 6,893, the fourth 8,182; total 21,956. If we add to this number the places which might be occupied on the footsteps of the third and fourth divisions, and on the last gradin of the attic, which would amount to 2,253, we should obtain the number of 24,209 for the quantity of persons which the amphitheatre might contain.

The Visigoths in the eighth century converted it into a fortress, and constructed there some towers, which still existed in 1809, when M. d' Alphonse, then Prefect du Gard, undertook to have the amphitheatre cleared of the houses which encumbered it; this project was put in execution sometime after by M. Villiers du Terrage, who during his administration as Prefect du Gard, obtained the affection of the inhabitants of this department, and the gratitude of every friend to the arts. In the year 737, Charles Martel besieged the Saracens in the arena, and after having dislodged them he set fire to the edifice, which still bears the traces of this act of Vandalism, from which it suffered much.—*From a MSS. work, entitled, "The Resident in France."*

CONVULSION AT DOWLANDS, NEAR LYME-REGIS, DORSET.

BY THE REV. JAMES RUDGE, D.D., F.R.S.

WITH respect to this phenomenon, I am anxious to record my opinion in the pages of *The Churchman*. I have minutely examined every part of it. Different views and sentiments have been entertained as to the causes in which it originated, some contending that it is merely an extensive land-slip occasioned by subterraneous springs, acting upon a loose and friable soil, while others are firmly persuaded, that the primary agent is some convulsion of nature; and what tends to give strength and authority to the latter opinion is the fact that, for eight or nine days previous to the subsidence of the

land, and its precipitation to a depth, in some places, of more than 200 feet, the cottagers, who inhabit the cottages on the slope of the debris of the undercliff, felt a tremulous motion in the earth—the sea presenting an unusual appearance, and making a rumbling noise like that of distant thunder, and such other indications were afforded as are generally supposed to precede and accompany electrical agency and volcanic eruptions. The guide by whom I was attended, and who lived in one of the cottages at the time of the occurrence, gave me the above account; and in order that I might not present an inaccurate representation of his oral testimony, I committed to paper on the spot his statement, and afterwards read it over to him. At the time of the convulsion, two preventive-men, whose names are Spencer and Johns, happened to be walking along the shore, and their impressions on the whole are not dissimilar from those of the cottager: they represent that the beach appeared to be rising and falling beneath them—the sea-cliff tumbling down, and the reek rising out of the sea attended with *flashes of fire* and a *strong smell of sulphur*—the noise was like that of distant thunder, and the flashes of fire resembled those of lightning.*

If reliance can be placed on the above statements, they would go a great way in deducing an inference—namely, that the phenomenon was occasioned by electrical agency and subterranean fires—the noise that was heard, but particularly the smell that was emitted, bearing palpable evidence of the existence and locality of an earthquake, though limited in its extent, and less disastrous in its ravages, than others, of which the accounts must be familiar to the historical recollections of the reader. Waving, however, any decided inference on a subject involved in uncertainty, and incapable therefore of full and satisfactory proof, perhaps the most striking part of this phenomenon is a large, solid rock, uprighed on the sands or shingles of the sea to the height of sixty or seventy feet, and the formation of a natural cob, like that at Lyme, and a large basin or volume of water resembling an inland loch, like some of the small ones I have seen in Scotland. The appearance, however, of these has been much changed within these few months, owing to the action of the waves, and the prevalence of boisterous weather with which this part of the coast was visited immediately after the land-slip. Soundings of the bed of the sea have been made to some extent, and the result of frequent examinations has proved, that for nearly a mile from the shore it has undergone considerable change or disruption. The springs in the neighbourhood of the Haven-cliff have of late been much augmented, and one has arisen on the Dairy-of-Haven farm, situated almost on the summit of the table-land between the harbour and the village of Exmouth, and continued to flow during the whole of the dry weather in autumn. Others on the Made-cliff eastward of the harbour are producing a *real land-slip*. The tenant of Bindon-farm

* Since the above was written, the testimony of these men has been published, and their depositions were taken before my friend, Col. Macalister, and another gentleman. The characters of the preventive-men for integrity and sobriety are, I learn, unimpeachable.

(Mr. Chapple) states, that for some weeks after the *subsidence*, the heat in the great chasm was at times almost intolerable, and several persons can bear testimony to the truth and accuracy of this representation. However all these phenomena are to be explained, and the different opinions or speculations to which they have given rise are to be reconciled, one thing is quite certain—that, in various parts of England and Scotland, slight shocks of earthquake have been experienced within the last year or two; and at no distant period earthquakes have been frequent along the south coast by Brighton and Portsmouth; and the one at Chichester will be fresh in the recollection of the reader.

The *Caledonian Mercury*, in a late number, contains the record of an earthquake, attended with noise, having been felt at Comrie for several days—viz. on the 8th, 9th, 11th, and 13th of last March. Professor Milne, of Edinburgh, from whom I have received an interesting and important communication on the subject, thus describes their shocks:—

They emanated from one central point, situated about two miles N. W. of Comrie. “He states that the natural levels of the ground had been altered, and to the amount of more than two or three degrees. The shocks were transmitted to greater distances in the direction of E. N. E. from Comrie than in any other direction—he attributes these shocks to fractures or ruptures in the earth’s crust at a great depth. The vibrations caused by these subterranean ruptures would rise vertically as well as obliquely upwards, and create at some places the sensation of the shock coming directly from below, and at others, of its moving forwards along the surface. A month before the commencement of the earthquakes, and for some time after they were perceived, there had been in Perthshire an almost unprecedented quantity of rain, notwithstanding which it was noted of the Errol, the Airdle, and other streams near Stratherne, that they were not flooded as might have been expected. The circumstance of these earthquakes being in some way connected with the rain was rendered probable by the fact that, in former years, they had been almost always preceded by rainy weather; and it was known that if water percolated to the depth of one mile and a half on to the earth’s crust, it would, in consequence of the subterraneous heat, generate steam, which might cause ruptures. The waters might in Perthshire percolate into subterraneous depths by the numerous fissures abounding in it. For a month before the commencement of the earthquakes, the atmospherical pressure was less than it had been for several years, by which any volcanic forces beneath would be enabled to press or push towards the earth’s crust with unusual effect, and thus facilitate the percolation of waters to its fissures.” There were other phenomena attending these earthquakes, to which Mr. Milne refers, and among others he mentions a peculiar smell or odour—similar, probably, to the sulphuric effluvia at the convulsion near Lyme.

The phenomena of earthquakes are but little understood. They may occur with or without any tremulous motion of the earth; and

it is but an arbitrary hypothesis to assert, that a tremor or shaking of the soil is a certain and necessary indication or attendant of subterraneous and volcanic agency. The truth is, that the element by which the globe is to be dissolved—presuming that the authority of *the Book* from which the statement is taken is unquestioned, and the result of no modern speculative notion is to invalidate its testimony in any one single point—is in action at the present moment, in some places below the bed of the sea, from which islands are oftentimes upheaved, and in other parts nearer to the surface, and embedded within the cavities or chambers of the earth; but in all places, more or less, the agency is in continued activity, and he must possess the pride and arrogance of science, falsely so called, and the conceit and presumption of some fanatical theorist—for fanaticism is not the spawn of one particular cast or sect, but as prolific in the brain of an infidel historian or poet, as in the vision of some high-steamed enthusiast or bigot—to decide what influences electricity, which pervades more or less all the realms of nature, *shall* produce, and is even now producing in our planet at the present moment. It was the opinion of some of the ancient philosophers—among others, Epicurus—that these convulsions of the land, and these phenomena of nature, were occasioned by the agency of subterraneous fires heating the rarified steam of waters; and this explanation has been adopted by Des Cartes, Kircher, Du Hamel, Mason Goode, and other well-known writers among the moderns; and Fabri, in particular, gave it as his judgment, that earthquakes were produced by certain inflammable substances, such as bitumen, nitre, sulphur, &c. which rarified the springs of water within the cavities of the earth. These combustible exhalations, according to this theory—for, after all, every explanation on the subject amounts to nothing but theory since nothing is known for certain—are supposed to be kindled by some active subterraneous flames gliding through a narrow fissure from without, or by the fermentation of some mixture, by which pulses, tremors, chasms, and fissures, are created on the surface of the earth, to the extent, and in an exact ratio to the quantity, pressure, and activity of the inflammable agents. The following is the suggestion of Dr. Woodward:—He supposes that “the subterraneous heat or fire, which is continually elevating water out of the abyss which occupies the centre of the earth, to furnish rain, dew, springs, rivers, may be stopped in some particular part. When this obstruction happens, the heat causes a great swelling and commotion in the water of the abyss; and, at the same time, making the like efforts against the superincumbent earth, thus the agitation and concussion of it are occasioned, which we call an earthquake.” Dr. Stukely, on the other hand, thinks these phenomena are not to be accounted for by the agency of subterraneous heats or fires, or fermentations generated in the bowels of the earth, but are solely to be accredited to *‘electrical effects’*; and he illustrates his hypothesis by the earthquake which took place in London, in March, 1745, which was accompanied neither by fire, vapour, smoke, smell, nor by any eruption of any kind. He adduces some ingenious, but per-

haps alike satisfactory, reasons in support of his theory, and in proof of all tremors and convulsions of the earth being occasioned by the agency of electricity alone. Dr. Priestley entertained nearly the same opinion.—(See Dr. Woodward's Nat. Hist. and Dr. Priestley's Hist. of Electricity).

With respect to the convulsion near Lyme, there is one striking fact which has not hitherto been noticed, and which would seem to fortify the opinion of those who ascribe it to volcanic agency. Not only has a considerable portion of land slipped from its late position, and been precipitated to the depth above mentioned, but several rifts and chasms have been created in land and on rocks at some distance from the slip on which a similar phenomenon occurred probably some centuries since—at all events, out of the memory of man. These rifts and chasms could not have been occasioned by the influence of land-springs; for the strata of the soil are here different; and, unlike the land on which the slip occurred, (the upper stratum of which consists of chalk and flint, and the under stratum of loose, sandy, fox-mould or marl, and blue lias and clay) have become indurated by time, are as compact as the solid rock, and are impervious to the action of water. In order to account for the rents and fissures here exhibited, it may be said that they were created by the subsidence and precipitation of such a vast mass of superincumbent strata from their former bed or position, forcing a passage underneath the rocks into the bed of the sea, and thus causing the rents and desruptions now to be seen in most of these projecting rocks. It may be so; but then it should be remembered that no small portion of these rifts and chasms is out of the line of the great landslip, and that a high hill, upon which *at present* the convulsion has had no perceptible influence, forms an intervening barrier.

It is not improbable that this may be quite sufficient to account for the fissures and rents in the road leading *to* and *in* the orchard below; because this orchard lies in a direct parallel line with the great slip, and the pressure of such a vast accumulation of fallen earth may have undermined its position, and caused the rents which impede one's path in different parts of the ground, and have rendered the road leading to the orchard quite impracticable for waggons and carriages to pass. The orchard itself, however, does not appear to have been materially affected, nor has its former level been at all changed; and it is not improbable that the trees with which it abounds, and which form a lovely and picturesque object in contrast with the wild desolation around will, in due season, bear a luxurious crop to the owner, so little in general have they been injured by this grand and mighty convulsion. Had the superincumbent earth from the slip forced or precipitated a passage underneath, the probability is, that the orchard would have sustained a greater dislocation and damage, from its proximity to the slip, than the rocks, which are at a greater distance, but in the same parallel line. There are two cottages in the hollow, or undercliffs—these have been rendered uninhabitable—a portion of one has been nearly levelled to the

earth, and sunk in on one side; and the other, through the lower and upper apartments of which I passed, has suffered considerably from the fissures in the soil, and from the rents in the walls. I observed, however, that not a pane of glass was broken in either of the windows. To each of these cottages are attached small gardens, in which potatoes and other vegetables had been grown; and the produce of the last year's crop of potatoes lies embedded among the ruins of the cottage which has suffered the most from this convulsion. The gardens, like the orchard and its trees, have not sustained much injury, and might easily be brought into cultivation again if required.

With respect to the causes, to which the whole of this stupendous dislocation of land, and this fearful phenomenon of nature, are to be ascribed, it would be presumption on my part to advance a *decided* opinion. Like other men, I have a right to form my own judgment, and putting the premises together, to draw my own inference from them: but, perhaps, it is impossible for any man to say for certain how the convulsion has been occasioned. The probability is, for it amounts to little more, that it originated in a combination of causes; or, in other words, that it has been produced as well by the action of subterraneous springs, much augmented in their course and volume by the continued rains with which the soil there and elsewhere was saturated for many months preceding—(and, more or less, since the *great* thunder storm in last June—the most awful one ever remembered in the neighbourhood of Lyme: * the graphic language of the Psalmist is almost a literal description of it: “the air thundered; the voice of the thunder was heard round about; the lightnings *shone upon the ground*,” and were, indeed, one continued flare for hours together)—as also by some slight shock of an earthquake, by which the strata were disturbed, an impulse was given, and the dislocation was accelerated: and such is the view, towards which are the bearing and inclination of my own mind, after a minute examination of every part, and a careful consideration of every account or hypothesis which I have heard from others. It has been reported, indeed—I know not with what accuracy, and I hope with no truth—that one of the itinerant geological illuminati of the present day has pronounced it to be an act of *insanity* to combine the latter with the former, as one of the productive causes of this phenomenon. One of the greatest literary luminaries of the day has, on the contrary, written to me, that nothing is more probable than that an earthquake-shock *may* have given the sliding mass an impulse, and that it is well known that along the south coast of England, there are extensive fractures indicating, even from the “beginning,” volcanic action. I perfectly, however, concur in the opinion, that the mere fact of a slide of land does not necessarily imply or require an earthquake to occasion it. It is only from putting facts together, that a legitimate inference can be drawn,

* It happened that this day my old friend Sir G. B. Robinson, Bart. dined at my house. Both Sir George and Lady R. declared that in China and Macao, where they have resided for several years, they had never heard or seen any thing like it.

and something approximating to truth can be deduced. Be this, however, as it may, without any arbitrary decision on the point, or saying my view is right and denouncing that of others to be wrong, I may be permitted to add, that the whole line of this coast, between Beer and Weymouth (including the whole of the Dorset hills on the west), and the south coast as far as Chichester, and beyond, has been from time immemorial, subject to volcanic agency; and (especially at the last mentioned place) exhibited fearful proofs of its existence a few years since. The Batwing-cliff on one of the hills not far from Weymouth affords ocular demonstration of the fact of subterranean fires. I have visited it more than once, have felt its heat, and witnessed its ravages in some of the contiguous fields, on which no grass now grows, and no cultivation can be bestowed; and it never would at any time surprise me to hear, that even the spot from which I am now writing should feel the influence, though it never, I trust, will experience the awful and desolating effects of what, according to Dr. Young,

"Nero-like, can slay,

And spread an ample desert in a day."

Lyme-Regis.

FRAUDS ON THE LABOURING CLASSES.

THOSE articles of food, the chief support of the labouring classes of this country, from the competition among retail dealers, which the immensity of the demand occasions, and the difficulty of detecting any deleterious infusions, even by a scientific person, are daily being subjected to the most dangerous and hurtful adulterations. Poverty and cheap shops render the poor the especial victims of this system of slow but sure poisoning. And, therefore, it is that we are sure that it will be far from uninteresting to the mass of our readers, none of whom will deny the claims which the poor have on their more fortunate brethren, to be made sufficiently acquainted with those frauds, to warn those who are continuously exposed to their effects.

Some little time since, a so-called respectable baker, laid a charge against his apprentice, of having through his carelessness and neglect so completely spoiled a batch of bread, as to render it not only entirely unsaleable among his customers, but also unwholesome. During the examination, the magistrate asked the master, whether he should loose the entire batch: "Oh dear, no sir!" replied the man of loaves, "I shall send it to the *cheap shops* in the Tothill-fields and Whitechapel, and they'll soon get rid of it to the poor." By such means as this, assisted by a most extended system of adulteration, these kind of shops exist, and the proprietors contrive to live. For never let it be credited that the mere not delivering the bread, and thereby saving the wages of a man, and the wear and tear of a cart, will ever compensate for so serious a difference in price as exists—a difference of at least one-fourth—between the high price and low price bakers.

The obnoxious adulterations take place in the flour, and therefore cannot be detected save by the baker himself, such as rye, peas,

beans, and potatoes, which from their containing less fecula than wheaten flour, render the bread less nutritive, and are therefore a fraud on the consumer, though in no way hurtful or unwholesome. When the flour in this adulterated state has come into the hands of the baker, he proceeds to incorporate with it such ingredients as are in themselves noxious, and by repeated action become injurious. These are alum, sulphate of copper, and zinc, chalk, plaister-of-paris, and bone dust. "It is a very serious thing (says Dr. Ure) for a lady or gentleman of sedentary habits, to have their digestive powers daily vitiated by damaged flour, whitened with one hundred and ninety-seven grains of alum per quatern loaf." Not only does indigestion result, but even the most serious and painful diseases, such as admit of no remedy but the knife of the operator. When, in addition to this admixture of alum, the other noxious adulterations are added, the case of the poor man becomes most frightful; he suffers much to obtain his daily bread, converted by adulteration to his daily poison. For every one of these ingredients, that able chemist, Mr. Charles Watt, has given, in his "Monthly Manual of Chemistry," a sure and, to the chemist, easy test. But as it is absolutely necessary to meet the daily increasing evil, by such a plain and easy test as every one may use, we shall not here quote his various recipes, but rather refer our readers to his excellent paper, thanking him for having called the attention of his profession to the subject, and cordially agreeing with him in condemning the negligence of the government of our country in never having, among all their numerous commissions, instituted one to examine the various articles of life, and especially of food, to condemn every thing bad, and so fine those who for the sake of filthy lucre violate the just laws and every duty of humanity. Happily there are three tests by which bad bread may be detected in a moment: the colour, the crust, and the weight. Pure bread should be delicately white, but not dry, dryness being the effect of alum; the crust should be flakey, and not hard and compact; easily broken and not like baked india rubber; when toasted it should be so light as hardly to admit of being buttered; whilst warm, ready to break with the slightest pressure; and when suffered to become cold should be hard and not leathery. Any one who has remarked a poor person returning from a cheap baker's with a loaf of stale bread, must have been struck with the very large pieces of roll and other kinds of bread given to make up the weight. The reason of this is the adulteration of the bread. Weigh a new loaf of pure bread against a stale one, and the difference will be very little, merely the weight of the moisture contained in the loaf; but between a new loaf of bad bread and a stale one of the same kind, the difference is sometimes enormous, always very great, and varies in proportion with the quantity of adulteration: the nature of the ingredients being to give it a false weight when new by a greater absorption of moisture. By this test, though it cannot be determined what the exact ingredients are, it may be proved that the bread is so adulterated as to be noxious, if not highly injurious, to the health of the consumer.

As regards porter, too, a similar test has been proposed, at once easy and certain. That some test is required will be readily acknowledged, when it is remembered that this staple drink of the labouring classes—that hard working portion of our people, whose daily task requires a constant and unwearied exercise of muscular power—is so adulterated by the retail dealers, as to render it almost impossible to obtain it in that state in which it has been sent out from the brewery of the manufacturer. The variety of the adulterating ingredients is so great, and the difficulty of reproducing the foreign matter through the medium of some chemical agents so great, even to a scientific enquirer, that the fraud is submitted to by the public as irremediable. The extent to which the adulteration is carried may be well conceived, when it has been openly avowed by a so-called respectable publican, that it is the custom of the trade to draw three butts out of two. The quality of the adulterating ingredients is two-fold, the object the same—viz., the diminution of the original and the substitution of a false strength, with a simultaneous increase of quantity. The harmless infusions, such as treacle and water, liquorice, gentian root, salt, boiled sugar and water, and sulphate of iron, combined with those of a deleterious nature, such as *coccus indicus*, tobacco water, and strychnia, contribute in equal degrees to substitute a false strength, in the place of the original spirit. This diminution of strength is capable of very easy detection, although the nature of the ingredients remain undiscovered. But surely when such a fact as this deterioration of quality can be distinctly proved, by comparison with some of the original liquid, a sufficient case of imposition is made out against the possessor of the weaker liquid, to warrant the interference of the officers of the excise, and to justify any magistrate in enforcing the law against the offender, although no proof may be tendered of the presence of any one adulterating ingredient.

“I took (says Mr. Charles Watt, in the ninth number of ‘*The Chemist*’) a pint of genuine porter from each of the different brewers, and put it into a small still heated by a spirit lamp; and, after distilling over all the spirit, and then subjecting it to a second rectification, I found it to contain about two ounces, or two ounces and a half of spirit somewhere about proof; but I was not exact in this, as it is not of much moment, and for practical purposes can be more minutely conducted. In the porter taken from different breweries I found not much deviation in this respect, and I therefore assume the quantity of spirit I have named as about the average quantity in good and genuine porter.

“My next step was, of course, to subject a pint of porter procured from various public-houses to the same process of distillation, and after careful rectification, to note the quantity of spirit; and here I found a diminution of spirit of from half a fluid ounce to an ounce, and sometimes even more. These experiments, which were often repeated, satisfied my mind, as they must those of all who consider the subject, that with the publican alone lies the disgrace of this fraudulent practice.

"The other nauseous materials put in to give *flavour* and deceive the taste, may, after the distillation, be subjected more easily to analysis, if judged proper; but I would here observe, that it is a somewhat nice and difficult operation, as they are generally inert, and what may be called merely nauseous substances, though they are too often injurious and even poisonous.

"From the preceding facts, it will at once be evident, that a remedy against this fraud is at hand, both for the revenue and the public; and I would suggest the following method of proceeding to detect and punish those who violate the laws in this respect:—

"Let the officers go to the publicans in their district, and procure a given quantity, not less than a pint, of porter, at such house or houses as they may suspect or be informed of; then let some competent person perform the distillation according to the method and with the care I have advised; and subsequently let him repeat the operation upon the same quantity of genuine porter procured from the brewer who supplies the publican from whom the suspected sample was obtained; and finally, by noting the different quantities of alcohol yielded by each sample, he will arrive at the fact of adulteration; for if the one afford less alcohol than the other, it must have been diluted with water.

"The next step after the distillation is to evaporate the remaining spent beer from each sample—the publican's and the genuine—which will better enable the operator to ascertain the fact of the former containing any, and what kind of, extraneous and injurious ingredients, by comparison and other means; for although such ingredients as treacle and water, or sugar and water, cannot be detected, some of the more deleterious ones, if the experiment be carefully conducted, may be rendered evident by such tests as the case may indicate. If this plan be strictly carried out, an entire stop will at once be put to this long-continued fraud."

With such an easy and certain remedy, is it not worthy of consideration whether the revenue ought any longer to be defrauded, or the public slowly poisoned, for the sole benefit of the keepers of public-houses.

As for gin, made, by the pestilent habit of dram drinking, the poor man's elixir of life, it is one mass of adulteration. After it has been rectified and compounded with the juniper berry, it comes into the hands of the retail dealer, a spirit so strong and so unsuited to the poor man's taste as to require the addition of a flavouring mixture, even by the honest retail dealer. In the best gin as sold at the public-house, the flavouring mixture contains sugar, spirit of turpentine, powdered angelica root, elder flower water, and essential oil of lemon. In the gin palaces, where the demand is enormous, and the neighbourhood so poor as to render low prices unavoidable, the adulteration becomes fearful; turpentine in very large quantities, essential oil of capsicums, sulphate of zinc, and even naphtha, are added to give to the palate the sensation of ardent spirits. In such a state as this is it consumed by those who are unable to control their delight in the beastly and suicidal vice of drunkenness.

Let us for a moment reflect on the injury to those important organs through which this compound passes ; every action of them must be affected, and their functions deranged, until at length permanent disease supervenes. Think of the devastating influence of mind, body, and estate, the premature old age, the diseased liver, the palsied hand, paralysis imbecility, abject poverty, and crime : reflect on the results that attach to the vice of habitual drinking, and then add to these the irremediable injury done to health and life, by the fraudulent practices of those men, whose dupe the poor drunkard becomes—the keepers of those pests of our great towns, the gin palaces. The power of Comus is no fable :

“ Soon as the potion works, their human countenance,
The express resemblance of the gods, is changed
Into some brutish form——
All other parts remaining as they were ;
And they, so perfect is their misery,
Not once perceive their foul disfigurement,
But boast themselves more comely than before ;
And all their friends and native home forget,
To roll with pleasure in a sensual style.”—*Comus*, 73d line.

Is not such a change as this daily taking place among the poor inhabitants of our metropolis and great towns ?

G. L. BROWNE.

TRANSLATION.—FROM HORACE.

Fragments of Od. 17. Lib. 2.

BY THE REV. HENRY CHRISTMAS, M.A., F.S.A.

No gold, nor polished ivory,
Shines in my humble home,
For me—no marble columns high,
Support an ebón dome.

No secret guile, nor wrongful might,
Hath made me rich or great,
Nor friends to bring gay robes delight,
To pamper idle state.

But truth and song have made my store,
The love of good and wise ;
Nor ask I earth or heaven for more—
Content with such a prize.

Day follows day, and moon to moon
Succeeds, to fail again,
And those, whose lives must pass so soon,
Are mindless of its wane :

But halls and palaces they raise,
Even to their latest breath,
And reckon on long future days—
Forgetful still of death.

Yet say—will splendour, wealth, or power,
Or love, or beauty's bloom,
Or fame itself, defer the hour
That brings us to the tomb?

For parents, friends, and those whom love
In strictest bands hath joined,
Alike the common fate must prove,
For earth-born man designed.

The monarch's offspring, and the slave's,
The self-same clods contain;
Nor gold, nor empire, from their graves
Can call them back again.

For here, in equal silence, lie
The mighty and the mean;
Worn out with cares and toils they die,
And never more are seen!

CHAPTERS ON POETS.

BY JOSEPH FEARN.

NO. I.—COLBRIDGE.

It is our intention, from time to time, to furnish our readers with a few thoughts which have been suggested by the study of our more recent poets; and we purpose to offer a series of ideas which have arisen in our minds, as we have perused their works, or dwelt upon the principal features of their several biographies.

After having drawn largely from the wells of learning and philosophy, the occasional desire to sip the waters flowing from the fountain of poetry or fiction, is calculated to soften our nature, to qualify the sternness of our "walk and conversation," and to lead us to seek for a supply of those streams which issue from the twin fountain of Poetry—Religion.

Poetry is the spontaneous effusion of a powerful feeling: and its origin may be traced, probably, to those emotions which superstitious fear or sacred veneration excite in the human breast. If the mind is the subject of this latter sensation, then doth poetry become noble indeed, and a halo of undying glory is shed around those names of "pleasant import," who, having tasted of the "river whose streams make glad the city of the Lord," recline on its fair margin, and solace our troubled spirits, or rejoice the wearied soul, with the sacred strains of their high and heavenly music.

It is our privilege to boast of many of this delightful class, who, while they have not limited themselves to the *exclusive* subject of religion, yet have been ambitious to become her chosen votaries.

The poet whose name stands at the head of this paper is one of this order; and though many have striven to rob him of his brightest characteristic—his profession of faith in the Eternal Son of God, for the purpose of adding him to their scanty and miserable cata-

logue ; but though such attempts have been made to un-christianize him, yet Samuel Taylor Coleridge appears before us, not merely as the bard whom all must *admire*, but as the poet whom the Christian must love.

Coleridge has always been a favourite with ourselves ; we have associated his name with our most pleasant recollections ; the very mention of the author of "Christabel," conjures up a thousand reminiscences ; and there cometh over us the memory of childhood's hours which were ever and anon rendered blissful by the study of our beloved poet, albeit our embryo minds could but half appreciate his beauties ; reminiscences of Coleridge seem fraught with the peace and the loveliness of our "days that are gone away : " and, in his own language—

" Memory, bosom spring of joy,
Is conscious of the past employ."

The poetry of Coleridge is of a truly original character, and as sublime as it is original. Having to a great extent studied the science of metaphysics, divers of his productions are tinctured somewhat with the ideas of one who is given to abstract beings from the material, and to consider them as purely spiritual ; the occasional tendency of his mind in this direction, however, has served to stamp an additional degree of originality upon his writings.

Conjoined with this originality of thought was a great power of expression, and a charming versification ; his "Ode on the departing Year" is an illustration of what we assert. What can exhibit more original conception, force of expression, and delightful numbers, than the whole of this beautiful poem ? With what high toned language commences the Ode :—

" Being ! who sweepst the wild harp of time,
It is most hard, with an untroubled ear,
Thy dark inwoven harmonies to hear !
Yet ! mine eye fix'd on heaven's unchanging clime,
Long had I listened, free from mortal fear,
With inward stillness, and submitted mind,
When lo ! far onwards, waving on the wind,
I saw the skirts of the departing year.
Starting from my silent sadness,
Then with no unholy madness,
Ere yet the enter'd cloud forbade my sight,
I rais'd the 'impetuous song, and solemniz'd his flight."

His poem, entitled "Tears in Solitude," is a satire, embodying much of the lofty and energetic, with a great degree of earnestness and intense benevolence. Coleridge has been accused of obscurity, and, doubtless, not without reason ; but in the poem just named, obscurity vanishes, and the most clear and vivid apprehension is afforded to the mind. What fine thoughts are woven in these few lines, where the poet is condensing a description of atheism :

" The very name of God
Sounds like a juggler's charm ; while bold with joy

Forth from his dark and lonely hiding place,
(Portentous sight !) the owllet atheism,
Sailing on winds obscure, athwart the moon,
Drops his blue fring'd lids, and holds them close,
And hooting at the glorious sun in heaven
Cries out, ' Where is it ? "

Nothing can surpass the language of his tragedy, called, "Remorse;" it has been well observed with regard to it, "it was natural, free, forcible, blank verse; equal in some parts to Shakspeare."

But now we see our poet located on the lovely borders of a lake in Cumberland, where it might be expected much would contribute, from the surrounding majestic scenery, to inspire his fervid genius—and here it was, truly, that he wrote his "Christabel"—the poem "after our heart;" albeit some severer critics have so strongly censured it, as a combination of poetic wildness of eccentricity. It is its wildness that we love, it is its eccentricity that we admire; as a whole poem our soul delighteth in it; that there were certain irregularities in the application of the powers of his mind cannot be doubted, but we are such warm admirers of genius, and such lovers of that which is grand and simple, that we are for the most part indifferent to the faults of such as Coleridge. To those who have been long initiated into the sublime mysteries of poetry, whose eyes have been gladdened with the delights of ecstatic vision, and whose ears have trembled to the touch of those soft melodious undulations which imagination pours forth from her fairy harp; to such as these "Christabel," with all its peculiarity, (which has been unjustly styled "trickery of pantomime poetry"), will be invested with indescribable charms, and will exert a powerful influence on the mind and feelings. We concede that there are many aberrations observable in parts of the poem, yet despite all, the very aberrations themselves form a spell of enchantment within the circle of which we are bound, and while we listen to the charm our faculties are unwilling to discover the incongruities which exist: yet such there are. It is perhaps to be lamented that one who could strike from his lyre such heavenly notes, should ever have been led to send forth such discordant tones as are to be met with in the poem of "Christabel;" we find no bound of emotion as we read these lines—

" And the owls have awakened the crowing cock,
Tu—whit—tu—whoo !
From cliff and tower, tu—whoo—tu—whoo !
Tu—whoo—tu—whoo ! from wood and dell."

Now all this might be revolting to the pre-conceived ideas of a superficial admirer of Coleridge; with us it is different; we do not *like* these harsh sounds, but they proceed from a soul-subduing minstrel. Oh! how often have we dwelt upon the words woven so exquisitely in the following lines: Yes, we have pondered them in the loneliness of our spirit, when our "heart knew its own bitterness," and when we felt as though mingled with the very sadness of the scene:

Chapters on Poets.

"Alas! they had been friends in youth,
 But whispering tongues can poison truth,
 And constancy dwells in realms above,
 And life is thorny. Youth is vain:
 And to be wroth with one we love,
 Doth work like madness on the brain.
 So chanc'd it once as I divine,
 With Roland and Sir Leoline—
 They parted, ne'er to meet again:
 But never either found another
 To free the hollow heart from paining;
 They stood aloof, the scars remaining,
 Like cliffs that had been rent asunder.
 A dreary sea now flows between,
 But neither heat, nor frost, nor thunder,
 Shall wholly do away, I ween,
 The marks of that which once hath been."

But the limits of our paper remind us that we must conclude. Unwilling do we feel, however, to quit the society of one we so much love, and fully conscious are we how inadequately we have now expressed our appreciation of his genius; would that we could dilate upon the panoramic beauties of his splendid "Hymn on the Plains of Chamouny:" a poem containing passages unsurpassed by the poet of deserted Eden; or that we could touch upon his eccentric, though to our minds, charming "Ancient Mariner," a wild poem truly, but rich and rare withal. What more mellifluous, or more redolent of the sunniness of poetic painting, than the lines—

"Around, around flew each sweet sound,
 Then darted to the sun;
 Slowly the sounds came back again,
 Now mix'd, now one by one.
 And now 'twas like all instruments,
 Now like a lonely flute;
 And now it is an angel's song,
 That maketh the heavens be mute.
 It ceas'd, yet still the sails made on
 A pleasant noise till noon:
 A noise like of a hidden brook
 In the leafy month of June,
 That to the sleeping woods all night
 Singeth a quiet tune."

For touching pathos and exquisite beauty, his simple "Sonnet to Genevieve," has oft delighted us; after dwelling with his wonted happiness upon the several characteristics of his "gentle maid gliding along like a star of eve;" the two last lines come fraught with inimitable feeling:—

"I've seen your breast with pity heave,
 And therefore love I you, sweet Genevieve."

We wish that we could now be privileged with a glimpse of this "wonderful man"—so fitly styled by Wordsworth; that we might gaze upon his thick wavering silver hairs, his youthful coloured cheek, his quick yet steady and penetrating eye, and his clerical looking costume, all making up the image of the poet whom we love! would that our ears could catch the tones of his everlasting melodies, even though it had been during the fading hour of his earthly life, when his natural force being abated, his eye was not dim, nor his mind enfeebled! But this may not be: we must be satisfied with the reminiscences of the "bard that's fled;" and very sweet and worthy to be cherished shall they ever be, as with delight and wonder we stray amid the excursions of his poetry, and pluck new flowers every step we take. Yes, sweet shall be our recollections of the author of "Christabel," and our fancy shall oft carry us to survey with gladness the corruscations of a mind which was ever radiant in life, and which gained the mastery over death.

THE ORGAN OF BERNSDORF.

BY W. J. THOMS, ESQ., F.S.A.

A Prussian Legend, from the German of Norduagel.

At Bernsdorf stands a little church,
Which gentle hands did raise,
Wherein the lips of pious men,
Their Maker's mercy praise;
Their grateful hymns though there they sing,
No organ's sound is heard therein.

The organ sank beneath the wave,
When bringing from the land;
And now it rests without a trace,
Upon the green sea's sand.
Have then the wild waves mastery
Over their hearty piety?

The hymns they sang next Sunday morn,
Were sorrowful to hear;
Th' expression of the Almighty's praise,
Was chok'd by many a tear.
When, hark! the organ's melody
Peal'd sweetly from the glassy sea.

And ever since that blessed day
Scarce sound that church's bells,
'Ere, from the bosom of the flood,
The solemn organ swells.
The wind and sunshine praise the Lord,
And the glad waves exalt His word!

STATE OF PUBLIC WORSHIP AT THE TIME OF THE REFORMATION.

A VERY important work has just been published by the Rev. J. E. Tyler, on "Primitive Christian Worship;" and as it is our intention to point out to our readers from time to time the most interesting publications of the day, and to make such extracts from them as may best suit the circumstances of the times, we present to them the following remarks on the state of worship at the time of the Reformation. They will tend to induce a spirit of thankfulness to Almighty God for the blessings of a pure and Apostolic Church:

"One of the points proposed for our inquiry was the state of religious worship, with reference to the invocation of saints, at the time immediately preceding the Reformation. Very far from entertaining a wish to fasten upon the Church of Rome now, what then deformed religion among us, in any department where that Church has practically reformed her services, I would most thankfully have found her ritual in a more purified state than it is. My more especial object in referring to this period is twofold: first, to show that, consistently with catholic and primitive principles, the Catholic Christians of England ought not to have continued to participate in the worship which at that time prevailed in our country; and, secondly, by that example both to illustrate the great danger of allowing ourselves to countenance the very first stages of superstition, and also to impress upon our minds the duty of checking in its germ any the least deviation from the primitive principles of faith and worship; convinced that by the general tendency of human nature, one wrong step will, though imperceptibly, yet almost inevitably lead to another; and that only whilst we adhere with uncompromising steadiness to the Scripture as our foundation, and to the primitive Church, under God, as a guide, can we be saved from the danger of making shipwreck of our faith.

"On this branch of our subject I propose to do no more than to lay before my readers the witness borne to the state of religion in England at that time, by two works, which have been in an especial manner forced upon my notice. Many other testimonies of a similar tendency might be adduced; but these will probably appear sufficient for the purposes above mentioned; and to dwell longer than is necessary on this point would be neither pleasant nor profitable.

"The first book to which I shall refer is called 'The Hours of the most blessed Virgin Mary, according to the legitimate use of the Church of Salisbury.' This book was printed in Paris in the year 1526. The prayers in this volume relate chiefly to the Virgin: and I should, under other circumstances, have reserved all allusion to it for our separate inquiry into the faith and practice of the Church of Rome with regard to her. But its historical position and general character seemed to recommend our reference to it here. Without anticipating, therefore, the facts or the arguments, which will hereafter be submitted to the reader's consideration on

the worship of the Virgin, I refer to this work now solely as illustrative of the lamentable state of superstition, which three centuries ago overran our country.

“The volume abounds with forms of prayer to the Virgin, many of them prefaced by extraordinary notifications of indulgences promised to those who duly utter the prayers. These indulgences are granted by Popes and by Bishops; some on their own mere motion, others at the request of influential persons. They guarantee remission of punishment for different spaces of time, varying from forty days to ninety thousand years; they undertake to secure freedom from hell; they promise pardon for deadly sins, and for venial sins to the same person for the same act; they assure to those who comply with their directions a change of the pain of eternal damnation into the pain of purgatory, and the pain of purgatory into a free and full pardon.

“It may be said that the Church of Rome is not responsible for all these things. But we need not tarry here to discuss the question how far it was then competent for a church or nation to have any service-book or manual of devotion for the faithful, without first obtaining the papal sanction. For clear it is beyond all question, that such frightful corruptions as these, of which we are now to give instances, were spread throughout the land; that such was the religion then imposed on the people of England; and it was from such dreadful enormities, that our Reformation—to whatever secondary cause that Reformation is to be attributed—by the providence of Almighty God rescued us. No one laments more than I do, the extremes into which many opponents of papal Rome have allowed themselves to run; but no one can feel a more anxious desire than myself to preserve our Church and people from a return of such spiritual degradation and wretchedness; and to keep far from us the most distant approaches of such lamentable and ensnaring superstitions. In this feeling, moreover, I am assured that I am joined by many of the most respected and influential members of the Roman Catholic Church among us. Still what has been may be; and it is the bounden duty of all members of Christ's Catholic Church, to whatever branch of it they belong, to join in guarding his sanctuary against such enemies to the truth as it is in Him.

“At the same time it would not be honest and candid in me, were I to abstain from urging those, who, with ourselves, deprecate these excesses, to carry their reflections further; and determine whether the spirit of the gospel does not require a total rejection, even in its less startling forms, of every departure from the principle of invoking God alone; and of looking for acceptance with Him solely to the mediation of his Son, without the intervention of any other merits. As we regard it, it is not a question of degree, it is a question of principle; one degree may be less revolting to our sense of right than another, but it is not on that account justifiable.

“The following specimens, a few selected from an over-abundant supply, will justify the several particulars in the summary which I have above given:

"1. 'The Right Reverend Father in God, Laurence,* Bishop of Assaven, hath granted forty days of pardon to all them that devoutly say this prayer in the worship of our blessed Lady, being penitent, and truly confessed of all their sins. Oratio, 'Gaude Virgo, Mater Christi, &c. Rejoice, Virgin, Mother of Christ.'

"2. 'To all them† that be in the state of grace, that daily say devoutly this prayer before our blessed Lady of Pity, she will show them her blessed visage, and warn them the day and the hour of death; and in their last end the angels of God shall yield their souls to heaven; and he shall obtain five hundred years, and so many Lents of pardon, granted by five holy fathers, Popes of Rome.

"3. 'This prayer‡ showed our Lady to a devout person, saying, that this golden prayer is the most sweetest and acceptable to me: and in her appearing she had this salutation and prayer written with letters of gold in her breast, 'Ave Rosa sine spinis'—Hail Rose without thorns.

"4. 'Our holy Father,|| Sixtus the fourth, pope, hath granted to all them that devoutly say this prayer before the image of our Lady, the sum of XI.M. [eleven thousand] years of pardon. 'Ave Sanctissima Maria, Mater Dei, Regina Cœli, &c.—Hail most holy Mary, Mother of God, Queen of Heaven.

"5. 'Our holy Father,¶ Pope Sixtus, hath granted at the instance of the highest and excellent Princess Elizabeth, late Queen of England, and wife to our sovereign liege Lord, King Henry the Seventh (God have mercy on her sweet soul, and on all Christian souls), that every day in the morning, after three tollings of the Ave bell, say three times the whole salutation of our Lady Ave Maria gratia; that is to say, at 6 the clock in the morning 3 Ave Maria, at 12 the clock at noon 3 Ave M., and at 6 the clock at even, for every time so doing is granted of the SPIRITUAL TREASURE OF HOLY CHURCH 300 days of pardon totiens quotiens; and also our holy Father, the Archbishop of Canterbury and York, with other nine Bishops of this realm have granted 3 times in the day 40 days of pardon to all them that be in the state of grace able to receive pardon: the which begun the 26th day of March, Anno MCCCCXCII Anno Henrici VII.** And the sum of the indulgence and pardon for every Ave Maria, VIII hundred days an LX [eight hundred and sixty] totiens quotiens; this prayer shall be said at the tolling of the Ave bell, 'Suscipe,' &c. Receive the word, O Virgin Mary, which was sent to thee from the Lord by an angel. Hail, Mary, full of grace: the Lord with thee, &c. Say this 3 times, &c.

"6. 'This prayer†† was showed to St. Bernard by the messenger of God, saying, that as gold is the most precious of all other metals,

* Fol. 35. This was Laurence Child, who, by papal provision, was made Bishop of St. Asaph, June 18, 1382. He is called also Penitentiary to the Pope. Le Neve, p. 21. Beaton, vol. i. p. 115. † Fol. 38.

‡ The language in many of these passages is very imperfect; but I have thought it right to copy them verbatim.

§ Fol. 41.

|| Fol. 42.

¶ Fol. 44.

** Henry VII. began to reign 1485.

†† Fol. 46.

so exceedeth this prayer all other prayers, and who that devoutly sayeth it shall have a singular reward of our blessed Lady, and her sweet son Jesus. 'Ave, &c: Hail, Mary, most humble handmaid of the Trinity, &c. Hail, Mary, most prompt Comforter of the living and the dead. Be thou with me in all my tribulations and distresses with maternal pity, and at the hour of my death take my soul, and offer it to thy most beloved Son Jesus, with all them who have commended themselves to our prayers.

"7. 'Our holy Father,* the Pope Bonifacius, hath granted to all them that devoutly say this lamentable contemplation of our blessed Lady, standing under the cross weeping, and having compassion with her sweet Son Jesus, 7 years of pardon and 40 Lents, and also Pope John the 22 hath granted three hundred days of pardon. 'Stabat Mater dolorosa.'

"8. 'To all them† that before this image of pity devoutly say 5 Pat. Nos. and 5 Aves, and a Credo, piteously beholding these arms of Christ's passion, are granted XXXII.M.VII hundred, and LV [thirty-two thousand seven hundred and fifty-five] years of pardon; and Sixtus the 4th, Pope of Rome hath made the 4 and the 5 prayer, and hath doubled his aforesaid pardon.

"9. 'Our holy Father‡ the Pope John 22 hath granted to all them that devoutly say this prayer, after the elevation of our Lord Jesu Christ, 8000 days of pardon for deadly sins.

"10. 'This prayer§ was showed to Saint Augustine by revelation of the Holy Ghost, and who that devoutly say this prayer, or hear read, or beareth about them, shall not perish in fire or water, nother in battle or judgment, and he shall not die of sudden death, and no venom shall poison him that day, and what he asketh of God he shall obtain if it be to the salvation of his soul; and when thy soul shall depart from thy body it shall not enter into hell.' This prayer ends with three invocations of the Cross, thus—'O Cross of Christ † save us, O Cross of Christ † protect us, O Cross of Christ † defend us. In the name of the † Father, † Son, and Holy † Ghost. Amen.'

"11. 'Our holy Father|| Pope Innocent III. hath granted to all them that say these III prayers following devoutly, remission of all their sins confessed and contrite.

"12. 'These 3 prayers¶ be written in the chapel of the Holy Cross, in Rome, otherwise called Sacellum Sanctæ Crucis septem Romanorum; who that devoutly say them shall obtain X.C.M. [ninety thousand] years of pardon for deadly sins granted of our holy Father, John 22, Pope of Rome.

"13. 'Who that devoutly beholdeth** these arms of our Lord Jesus Christ, shall obtain six thousand years of pardon of our holy Father Saint Peter, the first Pope of Rome, and of XXX [thirty] other Popes of the Church of Rome, successors after him; and our holy Father, Pope John 22, hath granted unto all them very contrite and truly confessed, that say these devout prayers following

* Fol. 47.

† Fol. 54.

‡ Fol. 58.

§ Fol. 62.

|| Fol. 63.

¶ Fol. 66.

** Fol. 68.

in the commemoration of the bitter passion of our Lord Jesus Christ, 3000 years of pardon for DEADLY SINS, and other 3000 for venial sins.'

"I will only add one more instance. The following announcement accompanies a prayer of St. Bernard: 'Who that devoutly with a contrite heart daily say this orison, if he be that day in a state of eternal damnation, then this eternal pain shall be changed him in temporal pain of purgatory; then if he hath deserved the pain of purgatory it shall be forgotten and forgiven through the infinite mercy of God.'

"It is indeed very melancholy to reflect that our country has witnessed the time, when the bread of life had been taken from the children, and such husks as these substituted in its stead. Accredited ministers of the Roman Catholic Church have assured us that the pardons and indulgences granted now, relate only to the remission of the penances imposed by the Church in this life, and presume not to interfere with the province of the Most High in the rewards and punishments of the next. But, I repeat it, what has been in former days may be again; and whenever Christians depart from the doctrine and practice of prayer to God alone, through Christ alone, a door is opened to superstitions and abuses of every kind; and we cannot too anxiously and too jealously guard and fence about with all our power and skill, the fundamental principle, one God and one Mediator."—*Part II. c. i. Sect. 1.*

ACCOUNT OF THE VERBETERING HUISEN, OR HOUSES OF DOMESTIC REFORMATION IN HOLLAND.

THERE are, in most of the large cities of Holland, one or more institutions thus called, the object of which is to confine and restrain any person, male or female, whose conduct is marked by ruinous extravagance: and many a family have been preserved from total ruin by their salutary operation. They are placed under the immediate superintendence of the magistracy, and such obstacles are opposed to the abuse, that it is not possible to place any individual in one of those houses without shewing ample cause for the coercion.

Mynheer Van Der——, who lived in 1796, lived in high style on the Keizer Gragt, in Amsterdam, had a very modest wife, who dressed most extravagantly, played high, gave expensive routs, and shewed every disposition to help off with money quite as fast as her husband ever gained it. She was young, handsome, vain, and giddy; and completely the slave of fashion. Her husband had not the politeness to allow himself to be ruined by her unfeeling folly and dissipation; he complained of her conduct to her parents and nearest relations, whose advice was of no more avail than his own. Next he had recourse to a respectable minister of the Lutheran Church, who might as well have preached to the deaf. It was in vain to deny her money, for no tradesman would refuse to credit the elegant—the fascinating wife of the rich Van Der——.

Involved as the young lady was in the vortex of fashionable dissi-

pation, she had not yet ruined either her health or reputation : and her husband, by the advice of a friend, determined to send her for six months to a *Verbetering Huis*. With the utmost secrecy he laid before the municipal authorities the most complete proofs of her wasteful extravagance and incorrigible levity ; added to which, she had recently attached herself to gaming with French officers of rank, who lay under an imputation of being remarkably expert in levying contributions. She was already in debt upwards of thirty thousand florins to tradesmen, although her husband allowed her to take from his cashier a stipulated sum every month, which was more than competent to meet the current expenses of his household ; whilst to meet a loss which occurred at play, her finest jewels were deposited in the hands of a benevolent money-lender, who accommodated the necessitous, upon unexceptionable security being previously left in his custody.

Her husband was full twenty years older than his volatile wife, of whom he was rationally fond, and at whose reformation he aimed, before she was carried too far away by the stream of fashionable dissipation. Against his will, she had agreed to make one of a party of ladies who were invited to a grand ball and supper at the house of a woman of rank and faded character. Her husband, at breakfast, told her she must change her course of life, or her extravagance would make him a bankrupt, and her children beggars. She began her usual playful way of answer ; said, "She certainly had been a little too thoughtless, and would soon commence a thorough reformation." "You must begin to-day, my dear," said her husband, "and, as a proof of your sincerity, I entreat you to drop the company of —, and to spend your evening at home, this day, with me and your children." "Quite impossible, my dear man," said the modest wife in reply : "I have given my word, and cannot break it." "Then," said her husband, "if you go out this day dressed, to meet that party, remember, for the next six months these doors will be barred against your return. Are you still resolved to go?" "Yes," said the indignant lady, "if they were to be for ever barred against me!" Without either anger or malice, *Mynheer Van Der* — told her "not to deceive herself ; for, as certain as that was her determination, so sure would she find his foretelling verified." She told him, "if nothing else had power to induce her to go, it would be his menace." With this they parted, the husband to prepare the penitentiary chamber for his giddy young wife, and the latter to eclipse every rival at the ball that evening.

To afford her a last chance of avoiding an ignominy, which it pained him to inflict, he went once more to try to wean her from her imprudent courses, and proposed to set off that evening for *Zutphen*, where her mother dwelt ; but he found her sullen, and busied with milliners and dressers, and surrounded with all the paraphernalia of splendid attire.

At the appointed hour, the coach drove to the door, and the beautiful woman (full dressed, or rather undressed), tripped gaily down stairs ; and, stepping lightly into the coach, told the driver to

stop at —, on the Keizer Gragt. It was then dark, and she was a little surprised to find the coach had passed through one of the city gates; the sound of a clock awoke her as from a dream. She pulled the check-string, but the driver kept on; she called out, and some one behind the coach told her, in a suppressed voice, that she was a prisoner, and must be still! The shock was severe; she trembled in every limb, and was near fainting with terror and alarm, when the coach entered the gates of a Verbetering Huis, where she was doomed to take up her residence. The matron of the house—a grave, severe, yet a well-bred person—opened the door; and, calling the lady by her name, requested her to alight. “Where am I?—in God’s name, tell me; and why am I brought here?” “You will be informed of every thing, madam, if you please to walk in doors.” “Where is my husband?” said she, in a wild affright; “sure he will not let me be murdered!” “It was your husband who drove you hither, madam; he is now upon the coach-box!”

This intelligence was conclusive. All her assurance forsook her. She submitted to be conducted into the house, and sat pale, mute, and trembling; her face and her dress exhibiting the most striking contrast. The husband, deeply affected, first spoke: he told her, “that he had left no other means to save her from ruin, and he trusted the remedy would be effectual; and, when she quitted that retreat, she would be worthy of his esteem.” She then essayed, by the humblest protestations, by tears and entreaties, to be permitted to return; and vowed that never more, whilst she lived, would she ever offend him. “Save me,” said she, “the mortification of this punishment, and my future conduct shall prove the sincerity of my reformation.” Not to let her off too soon, she was shewn her destined apartment and dress, the rules of the house, and the order of her confinement during six months! She was completely overpowered with terror, and fell senseless on the floor. When she recovered, she found her husband chafing her temples, and expressing the utmost anxiety for her safety. “I have been unworthy of your affection,” said the fair penitent, “but spare me this ignominious fate; take me back to your home, and never more shall you have cause to reproach me.” Her husband, who loved her with unabated affection, notwithstanding all her levity, at last relented; and the same coach drove her back to her home; where not one of the domestics (a trusty man-servant excepted) had the least suspicion of what had occurred. As soon as her husband led her to her apartment, she dropped on her knees, and implored his pardon; told him the extent of all her debts, and begged him to take her to Zutphen for a few weeks, and promised so to reduce her expenditure as to make good the sums she had so inconsiderately thrown away. Allowing for the excessive terror she had felt when she found, instead of being driven to —’s rout, she was proceeding round the ram-parts, outside the city gates, which she could not wholly overcome, she spent the happiest evening of her life with her husband: and, from that day, she abandoned her former career of dissipated folly,

and became all that her husband desired—a good wife and affectionate mother.

There have been instances of persons being confined for many years in these houses ; mostly by coercion, but some voluntarily.

An elderly man, who had acquired a competency, after he had retired from business, took to drinking, and that to an excessive degree ; during which fits of intemperance he made away with his property, and showed every symptom of spending or wasting all he had, and reducing himself and family to beggary. His wife was advised to place her husband in a *Verbetering Huis* ; an act for which he thanked her, and acknowledged it was the only means by which he could be restrained from ruining himself. At the end of five months' discipline, in a house where all his wants were supplied, and nothing debarred him but intoxicating liquors, he was deemed to be sufficiently reclaimed ; and went back to his house, cured, as he hoped, of a vice that he had not acquired in his youthful days. He did not feel the least anger or resentment ; but, on the contrary, told his wife and sons, if he should again relapse into that odious vice, to send him back, and there keep him. For a time he maintained his resolution, but by degrees fell off ; and in less than a year he was become as bad as ever. His family were grieved ; but such was their fondness of him, they would not again put him in a state of restraint, lest their friends should reflect upon them, and impute their conduct to sordid motives alone. One day the old gentleman was missed, and the night passed without tidings : the next morning the messenger from the *Verbetering Huis* arrived with a note, informing his wife and family, "that, feeling his own inability to conquer a propensity that was alike ruinous and unworthy of his age and former character, he had betaken himself to his old quarters, where he was determined to live and die, as he saw no other means of avoiding the ignominy of wasting his property, and making beggars of his family."

In Holland, the majority of males is twenty-five years ; and if a young gentleman is very incorrigible, his parents or guardians can place him in in one of these institutions ; and the same respecting young women.

A tradesman's daughter in the Warmoe's street, in 1803, formed an attachment to a married man. Her parents, with a view to save her from ruin, placed her in one of these houses for six months. Solitude and reflection, and the religious lectures read to her by the minister who was appointed to attend, wrought a change of sentiment ; but the shock was so great that she died soon after her release—a victim to her unfortunate passion.

An English tradesman, who lived in the same street, had a wife who was rather too much addicted to drinking, and he placed her in one of these houses ; but, whether it was the confinement, or some extraneous causes, the unfortunate woman went raving mad, in which state she died. It is a curious fact, that, of the English who have been placed in these sort of houses, scarcely a single instance has occurred of any radical good being effected, further than the

restraint imposed by the rules of the place ; whilst, among the native Dutch, in at least one-half the cases that had occurred in 1803, a radical cure had been effected.

All these institutions are placed under the superintendence of the police ; most of them are provided with dark chambers for the confinement of the refractory, and also a *geessel-paal*, or whipping-post ; but no one can be confined in the one, or whipped at the other, without an order from the magistrate ; and the latter punishment must be applied in the presence of the visitors, and not by any servant of the house, but by the common executioner ; which inflictions are not held as infamous, or even dishonourable ; and many instances have occurred in which the great and opulent have had their children punished in this manner.

During the prosperity of the Belgic republic, these institutions were very beneficial to the community ; but after its decline and fall, and the universal poverty and depravity which ensued, they became less an object of terror, as only the rich, and they were few indeed, could afford to pay for their relatives, to whom such coercion might have been useful.

Correspondence.

CLERICAL COSTUME.

To the Committee of the Churchman.

GENTLEMEN,—It would give me pleasure if, through your instrumentality, the attention of the clergy generally could be drawn to the necessity for adopting some ecclesiastical costume. To all who allow themselves to think upon the subject, several weighty and good reasons will present themselves, why a distinguishing dress should be employed. Having lately broached the question to several of my brethren in the ministry, of every shade of opinion in other matters, I find a feeling in favour of such a measure existing amongst them. If I might make a suggestion I should recommend the cassock and cap. Of course, if backed by the authority of our ecclesiastical superiors, we shall take this step under more favourable auspices ; and we might expect, in consequence, an outward improvement, at least in some of that now not very numerous class who indulge in amusements altogether inconsistent with their sacred office.

The 74th canon is grounded in wisdom, though perhaps in some particulars it descends to what now seems needless minuteness.

I remain, Gentlemen, your well wisher,

CHARLES LUCAS REAY.

MONASTIC INSTITUTIONS.

WE propose to devote a series of papers to the investigation and illustration of the Monastic Institutions that existed in England : the subject we think will be an acceptable one to the readers of *The Churchman*. To the Christian and the scholar our theme will be alike

attractive; by the former it will be remembered that, however obscured by idolatry and superstition, the Christian religion was nurtured in its infancy in those establishments; and the scholar will be reminded, that all he possesses of classic lore was there preserved, and that the monkish chroniclers were the pioneers that cleared the ground and laid the foundation of that goodly structure of English history of which our country may well be proud.

We propose not to confine ourselves to the dry details of founders and benefactors—to the discipline of the cloister and the choir: but to lay before our readers sketches of the politics, manners, and interesting events of the times. There are few of those monasteries unconnected with the history, the revolutions of the period; few of their abbots or priors who have not been engaged, either in the internal administration of the country, or ambassadors to foreign courts. Canterbury had its Becket, Ely its Longchamp, Durham its sumptuous and warlike Anthony Beck, and the wild tales of the foundation of the last, has attracted the notice, and been illumined by the pen, of the Wizard of the North.

The splendid genius, joined to the patient research of a Whitaker, a Surtees, and a Rame, has been directed to the subject; and how nobly they have acquitted themselves in their task! for ourselves—we can boast of our kindred feeling with those great names—a sincere and ardent love of the subject; and a mass of materials, published and inedited, which makes compression our greatest difficulty, will, under the influence of that feeling, be ransacked to afford amusement, perhaps we may say instruction, to our readers.

E. BLAKE BEAL.

To the Secretary of the Committee of Management.

REV. SIR,—The plan of the new and enlarged series of *The Churchman*, which you have been so good as to transmit to me, is, I think, capable of being rendered eminently useful. Such a work, conducted on the *real* principles of our Reformed Anglo-Catholic Church, was certainly, in the present day, not a little wanted: and, so long as it faithfully adheres to those principles, I wish it all success.

Should it suit your plan, I beg to offer, as my contribution, a series of Letters, addressed to yourself under the title of *Provincial Letters*.

The subject of them will be the principles of that school, which, from the corporate publication of the *Tracts for the Times*, may perhaps be the most conveniently called *The Tractarian School*; for, I think, you will agree with me in disliking the nickname, which, from the name of a *personally* most estimable individual, it has been attempted to impose upon our modern Tractarians.

In my evidential establishment of the systematic bearing of those principles, I shall certainly not confine myself to the *Tracts for the Times*. My business is, not only with the avowed publications of the Tractarians, but likewise with those of their associates and abettors and adherents. For, where I find Tractarian principles

inculcated and maintained, or where I find speculations advocated and defended which directly work to promote and aid the cause of Tractarianism : *there*, I conceive, I have a fair right to deem such maintainers and such advocates at least *virtual* Tractarians. Writers, therefore, of this description, will come within my plan : and, from the combined evidence which I have collected, I fear it would but too plainly appear ; that, although I would not presume to impute MOTIVES to any person, yet the palpable PURPOSE and SYSTEM of modern Tractarianism is, *to white-wash the Church of Rome and to blacken and vilify the Reformation.*

This is a serious charge : nor should I have ventured to make it, had I not *already* the evidence collected in my hand.

My Letters will probably run to some fourteen or fifteen ; they might easily have been extended to an almost indefinite length : but, when the key is furnished, it would be an insult to the English public to deem them incapable of using it, without myself standing perpetually at their elbow in the quality of a prompter. Nothing is requisite, save the construction of a key : and, if it be not found to answer every variation of lock, let it be thrown aside as an useless implement.

I purpose to transmit one of the Provincial Letters every month, should life and health be spared to a person who is rapidly approaching to the age of man.

The offer being made, its acceptance or rejection rests with yourself and your Committee of Management. I have the honour to be your humble servant,

Sherburn House, Dec. 5, 1840.

G. S. FABER.

Review.

Tracts of the Anglican Fathers. London : Painter. 1841.

OF all the series of tracts ever put forth since tracts were invented, the present is most after our own heart. It cannot be too often repeated, nor can we sufficiently impress it on the minds of Churchmen, that the great spiritual revival, of which we are now enjoying the fruits, was not the work (as it is too often represented) of Dissenters. How often do we hear Churchmen, and even clergymen saying, that Dissenters have made our Church what it is—have stirred up her languid piety, and prompted her once faint efforts to more active exertions. On the contrary, though we are willing to admit that the Spirit of God was abundantly poured out upon the land, and that all the various schismatic bodies had a share of the blessed influence : yet we are also in a condition to prove that the first workings of that mighty lever took place within the pale of the Establishment. It was in a small college at Oxford, and among ordained priests, that *Methodism* took its rise ; and Methodism was the fruitful source of much vital religion, though, alas ! of great irregularity. To show how far the latter outbalanced the former—to point out, in fact, whether we should have been better without Me-

thodism, and to what extent—makes no part of our present enquiry. We advert to the popular mistake here, because the series of tracts now announced, and more especially the volumes which are to appear in rapid succession, are admirably qualified to correct it. That our Church is now, and ever has been since the Reformation, pure in her doctrines and apostolic in her discipline, is a fact which, though tacitly acknowledged by all her members, is but partly believed. Its grounds are but partially understood; and not a few, even among the ordained members of the Church, entertain the notion that religion is something better now than it was in the days of the Reformers.

Practically speaking, it is positive blasphemy to suppose that the light of the nineteenth century—this æra of conceit and affectation—can illumine the truths of religion. The Spirit of God operated in the dark ages on the minds of men in the same way, and reached them through the same channels as it does now; and it is one of the best signs of the times, that a belief in this important fact is gradually making its way. The writings of the Fathers are studied, because in the earliest ages of the Church a great degree of spiritual light, much power with God, strong faith, fervent hope, and catholic charity was granted to her; and her doctrines and discipline become, therefore, to us, a matter of deep interest and mighty moment. Hence we look with reverence to the writings of a Polycarp or an Ignatius, as witnesses of the truth, as showing us what was believed and done in their day; and surely we do not imagine that “we can understand the Scriptures better (as Isaac Taylor beautifully observes) than those who read them while as yet the ink of the apostolic autographs was scarcely dry.” But while we willingly accord this honour to those who are our elder brethren in the Church, and while we attach this value to their *testimony*, we regard their *opinions*, being uninspired, as of no more value than our own. The *opinion* of Athanasius, for instance, we value no more highly than that of Arius; but when we find the *Catholic Church*, by a general council, adopting the interpretation of the one and condemning the heresy of the other, we are bound to place a great difference between the two; and we adhere to St. Athanasius not merely, or even chiefly, because his *opinion* agrees with our own and that of Arius differs from it, but because it is proved that what is now the sense of the Church universal upon one of the most, if not the most, important doctrine of Christianity, was also her sense in his day, and has been from the beginning.

In like manner do we regard the Reformers, whom the preface to the volume before us eloquently and appropriately calls “the second Fathers of our Church.” To their opinions, as individuals, we attach no weight above those of others; but we look on them as bearing evidence to the doctrines taught by those who delivered us from the yoke of papal Rome; and we find that so far from rejecting, in the heat of controversy, the idea of ecclesiastical authority, they made a just distinction between Popery and Catholicity; and while they rejected *all* the evil, willingly retained *all* the good which they found in the Church of Rome. In fact, the works of our Reformers

make quite as much against schism as against heresy, and maintain the position that error is not the less dangerous because it is opposed to another dangerous error. Nay, when the one is universally acknowledged to be wrong, the other is more dangerous from the fact of its diametrical opposition. The volumes before us contain tracts by Cranmer, Jewell, Nowell, Andrews, Bancroft, Laud, Charles I., Sanderson, Cosin, and Sparrow; tracts on the Prayer-book and on the Authority and Commission of the Church. We are to have three more volumes: the second on the Doctrines taught, the third on the Discipline recommended, and the fourth on the Practice enjoined by the Anglican Fathers; and there is thrown out a hint, which we hope may be fulfilled, that a fifth volume may be forthcoming, containing a few of the most remarkable among the shorter works of the "Anglican Fathers previous to the period of the Reformation." We can only add, we trust that the series may prosper.

Guy Fawkes, or the Gunpowder Treason: A.D. 1605. With a Development of the Principles of the Conspirators, and an Appendix on the Authorship of the Anonymous Letter. By the Rev. T. Lathbury, M.A. Second Edition, revised and enlarged. 12mo. London: Parker. 1840.

HAD that fell conspiracy, commonly called "Gunpowder Treason," succeeded, pure religion would have been eclipsed again in our father-land, and our Protestant dynasty have given way to a vassalage to Papal Rome. But it was otherwise ordained in the merciful dispensations of a wise and ever-watchful Providence. "God held his peace," says the excellent Bishop Andrews, "and kept silence; sat still and let it go on, till it came near, even to the very period, to the day of the lot; so near, that we may truly say, with King David, 'As the Lord liveth, there was but a step between death and me.' We were upon the point of going to the hill; all was prepared; the train, the match, the fire, wood and all, and we ready to be the sacrifice, and even then and there God provided for our safety; even in that very place, where we should have been the burnt-offering, from heaven he stayed the blow. It was the Lord's doing."

Upon the return of the great body of the English nation, after a noiseless and bloodless struggle, to the principles of the pure faith,—such as had been planted in England by Apostolic hands, and had never been contaminated until after the introduction of Romish novelties by St. Augustine in the sixth century,—it is natural enough to suppose that the people of England, and especially the sovereigns of England, would be objects of peculiar jealousy and hatred to the disappointed and baffled hierarchy of Rome. We find, accordingly, that as soon as Queen Elizabeth became quietly seated on the throne of England, there was a rapid succession of conspiracies against her crown and life, instigated by Papal bulls, and advanced by Jesuits in various disguises—as if upon the destruction of a "nursing-mother" of the Church, the children her subjects, would be more easily seduced back again into the impurity of religious belief which they

had forsaken. "We have found by experience, (says Archbishop Tillotson) that ever since the Reformation they have continually been pecking at the foundation of our peace and religion; when, God knows, we have been so far from thirsting after their blood, that we did not so much as desire their disquiet, but in order to our own necessary safety, and indeed to theirs:"—a remark fully confirmed by Sir Edward Coke, at the trial of the gunpowder conspirators: "Since the Jesuits set foot in this land, there never passed four years without a most pestilent and pernicious treason, tending to the subversion of the whole state."

A few of these attempts we shall detail. In 1583, one Somerville attempted to take the Queen's life. The plot was happily discovered, and its author only escaped a public execution by strangling himself in prison. In 1585, an individual named Parry came over from the continent with a fixed determination to murder the Queen. To this act—horrible to relate—he was instigated by the Pope, who sent him his benediction, with a plenary indulgence for his sins. Having been discovered and condemned, he produced on his trial the Pope's letter, which had been penned by one of the cardinals. In 1586, the life of the Queen was attempted by one Babbington. The plot was discovered, and he and several of his accomplices were executed. In 1587, a similar plot was devised by an Englishman of the name of Moody, supported and encouraged in his diabolical design both by the Pope and the King of Spain.

Here, then, in four years were as many conspiracies against the life of the Queen of England detected and frustrated. Repeatedly baffled in these secret plots, the emissaries of Rome, in 1588, planned the memorable expedition, known as the Spanish Armada, in order that by an overwhelming, and as they impiously vaunted it, an invincible force, the power of England might be crushed at once, and the nation brought back again under the domination of Rome. That there was more than a political object, begotten by the jealousy and disappointment of Philip of Spain, to serve in this enterprise, the voice of history abundantly proves; as for example, the proscription of Queen Elizabeth as a heretic, the promise of the kingdom *in fee* to King Philip by the Pope, the conjunction of a hundred Monks and Jesuits with the officers of the expedition, and the appointment of Cardinal Allen as superintendent of ecclesiastical affairs throughout England. How this formidable conspiracy against the liberties, civil and religious, of England was defeated, is too familiar to the readers of our country's history to need recapitulation.

"In 1603, (observes the Rev. T. Lathbury, the author of the interesting little work at the head of this article,) the Queen died in peace. But it will appear that from the year 1570 to 1600, Queen Elizabeth and the Protestant religion were constantly exposed to the machinations of the active partisans of the Roman see, who were encouraged by the Pope himself. Every pontiff pursued the same course. There was a settled purpose at Rome, and indeed throughout the whole Romish confederacy, to dethrone Elizabeth, and overturn the Anglican Church; nor is it a libel on the Church of Rome to say, that in all these proceedings, she acted on recognized principles—principles which had received the solemn sanction of her councils. To root out heresy by any

means within their reach, was deemed, or at all events was asserted, to be a sacred duty incumbent on all the members of the Church of Rome."

"On the accession of James, (continues the same well-informed writer) there was a calm: but it was deceptive: it was only the calm before the storm; and to the eye of the careful observer, it indicated any thing but prosperity and tranquillity. It was evident to most men of reflection, that the storm was gathering: nay, there were indications of its approach, though no one knew how or where it would burst forth. The rolling of the thunder was, as it were, heard in the distance, though whether it would approach nearer or pass away altogether, was a question which no one could determine."

Experience had proved the utter hopelessness of any project of invasion against a united and gallant people, upon whose struggles for the truth, above all, Providence so manifestly smiled; and the Popish enemies of England accordingly plotted in the conclave plans of destruction which they could never accomplish openly in the field. King James was not to be deposed, any more than his predecessor, Elizabeth, by foreign armaments: and stratagem, it mattered not how impious or how cruel, must be resorted to for his overthrow. Instigated by Papal bulls, and encouraged by Spanish emissaries, thirteen individuals,—Robert Catesby, a person of distinction, at their head, and Guy Fawkes, one of their most daring and reckless agents,—concerted the monstrous project of blowing up the Parliament House with gunpowder, on the opening of the Session in 1605, when the King, and Peers, and most of the leading Protestant gentlemen of England would be present; while arrangements were fully planned for completing the work of destruction by fire and sword in other parts of the kingdom,—to strike, and if possible, to annihilate, while the nation would be in a panic from the overwhelming effect of this successful treason.

We need not enter into the details of its progress and overthrow. Suffice it to say, in the words of the spirited writer last quoted, "such a combination could not have been defeated by human means, especially as the plot was carried on with the utmost secrecy: but the watchful eye of Divine Providence was fixed on the country, and the designs of its enemies were mercifully frustrated." There were not a few circumstances to daunt the conspirators in the progress of this fearful enterprise, if the fell spirit of bigotry were not insensible of ordinary checks; and not the least of these were the repeated prorogations of Parliament from month to month—a circumstance which sometimes startled them, as if indicating on the part of the court a knowledge of their proceedings, and a design to suspend all active interposition till the moment of its maturity. "As if Divine Providence (says the historian Fuller), had given warning to these traitors in the mean time seriously to consider what they went about, and seasonably to desist from so damnable a design, as suspicious at last it would be ruined, which so long had been retarded. But no *taking off their wheels* will stop those *chariots* from drowning, which God hath decreed shall be swallowed in the *Red Sea*."

It was a circumstance which marked, in a peculiar degree, the hand of Divine Providence, in this whole transaction, that as soon as the celebrated letter to Lord Monteagle, warning him mysteriously of the approaching danger, was laid before the king, he immediately

gave it as his opinion, that the expressions, "this Parliament would receive a terrible blow, and yet shall not see who hurts them," referred to a plot of destruction by *gunpowder*. Many were incredulous and disposed to treat the matter lightly; but the expressed sentiments of the king, which were concurred in by others of the council, led, after some discussion, to an examination; and in a cellar beneath the Parliament house, and directly under the throne, were found thirty-six barrels of gunpowder, and Guy Fawkes himself in readiness to fire the train!

This catastrophe was thus mercifully averted; but what must be our opinion of the gloomy creed which, upon pretence of bringing glory to God, not only sanctioned, but encouraged and rewarded such appalling conspiracies against every thing merciful in humanity and gentle in the Gospel? It was decided by one of the Popes, Urban II., that it was neither treason nor murder to kill those who were excommunicated by the Church. We cannot wonder, then, that in obedience to such a doctrine, solemnly promulgated by the highest authority in the Romish Church, there should have been found thirteen individuals engaged in a conspiracy so ruthless and appalling as the Gunpowder Plot. This is a melancholy contemplation; but it is more melancholy still to feel that no change has taken place in these avowed principles of the Church of Rome. "Popery (says Bishop Burnet), cannot change its nature: and cruelty and breach of faith to heretics, are as necessary parts of that religion, as transubstantiation and the Pope's supremacy."

The thunder of another approaching contest, with the giantess of the Seven Hills, is not indistinctly heard, and Protestant Christendom seems universally to be alive to the dangers of the coming struggle. It becomes us therefore to watch, and in distrust of human strength to unite prayers with our watching. And while we cling with unwavering constancy to our Protestant principles, based as they are upon the Rock of Ages, let us endeavour to secure the continued favour and protection of our God, by shewing that we appreciate our privileges, and that we do them honour by the consistency of a blameless and pious life.

Ecclesiastical Report.

It is with feelings of the deepest gratitude to Almighty God, that we lay before our readers our monthly Report. Most encouraging is it in its character, and calculated to show how continually is the Church advancing in the affections of the people. We begin as usual with new Churches, consecrated.—Bossington, Ipping, Derry Hill, Salisbury. Preparations for building twenty-four other Churches have been made, and in our next we hope to report a favourable progress.

Her Majesty has just subscribed 25*l.* in aid of the funds for building National and Sunday Schools at Upton-cum-Chalvey, about three miles from Windsor; and her Majesty the Queen-Dowager a donation of 10*l.*

Her Majesty the Queen-Dowager has given 25*l.* towards the erection of Christ church, Derby.

Her Majesty, Queen Adelaide, has been pleased to forward a donation of 25*l.* to the Rev. W. Quekett, towards the completion of the Infant and Sunday Schools in the parish of St. George-in-the-East.

His Grace the Archbishop of Canterbury has given the liberal donation of 50*l.* towards defraying the expenses of restoring Barfreston church; as has also Mr. J. Plumptre, M.P.; the Earl of Guildford, Viscount Dungannon, M.P.; Viscount Strangford, Lord Kenyon, the Right Hon. Sir H. Hardinge, M.P.; the Right Hon. J. Greville, and Sir B. W. Bridges, Bart., have likewise subscribed liberal amounts in furtherance of that desirable purpose.

Brighton.—The Lord Bishop of the diocese held his first confirmation at St. Peter's church. No less than 698 persons received the sacred rite.

Bakewell, Derbyshire.—The Duke of Rutland has given the princely sum of 1,000*l.* towards the funds for restoring the venerable church at Bakewell. The other subscribers are the Duke of Devonshire, for 500*l.*; Mr. Williams Evans, M. P., 100*l.*; and the Rev. H. Dudley Ryder, 100*l.* The church is well known to all tourists in that county, and has long been the admiration of antiquaries. It is the oldest sacred structure in the county.

Leicester.—On Monday, November 9th, a meeting of the Central Committee of the Church-Building Society of the county and town of Leicester was held at the county rooms in Hotel-street, the Venerable the Archdeacon of Leicester in the chair. A printed statement and report of the operations of the Society from its commencement on the 5th of October, 1838, to the period of the general annual meeting in June last, were produced, and a grant of 100*l.* made in aid of the taking down and rebuilding of the chapel of Countesthorpe. A grant of a similar amount was also voted towards the erection of a chapel at Sewstern, in the parish of Buckminster.

Dorsetshire.—In consequence of the dilapidated state of Wareham church, Dorset, it is about to be closed. The expense of rebuilding it is estimated at 2,200*l.* The parishioners have, almost without an exception, contributed liberally; the Salisbury Church-Building Society also has supplied 350*l.*; there is still a deficiency of 900*l.* The Earl of Eldon has given 30*l.* and the Bishop of Salisbury 20*l.* The Duchess of Gordon has contributed 20*l.*, and Lord Ashley and the Hon. and Rev. J. Harris have subscribed for the same purpose.

We mention these things merely as a specimen of what is being done all over the land: scarcely a large town but it has its Church-Building Association.

We are able now to give a brief account of the Church Discipline Bill: the 6th, 9th, 12th, and 14th chapters are the most important; we therefore extract them:—

“VI. The Bishop may pronounce sentence, by consent, without further proceedings.—And be it enacted, That in all cases where proceedings shall have been commenced under this Act, against any clerk, it shall be lawful for the bishop of any diocese within which such clerk may hold any preferment, with the consent of such clerk and of the party complaining, if any, first obtained in writing, to pronounce, without any further proceedings, such sentence as the said bishop shall think fit, not exceeding the sentence which might be pronounced in due course of law; and all such sentences shall be good and effectual in law as if pronounced after a hearing according to the provisions of this Act, and may be enforced by the like means.”

"IX. The Bishop may require the party to appear before him; and may pronounce judgment on admission.—And be it enacted, That it shall be lawful for the bishop, by writing under his hand, to require the party to appear, either in person or by his agent duly appointed, as to the said party may seem fit, before him at any place within the diocese, and at any time after the expiration of fourteen days, and to make answer to the said articles within such time as to the bishop shall seem reasonable; and if the party shall appear, and by his answer admit the truth of the articles, the bishop, or his commissary specially appointed for that purpose, shall forthwith proceed to pronounce sentence thereupon according to the ecclesiastical law."

"XII. Sentence of the Bishop to be effectual in law.—And be it enacted, That all sentences which shall be pronounced by any bishop or his commissary in pursuance of this Act, shall be good and effectual in law; and such sentences may be enforced by the like means as a sentence pronounced by an ecclesiastical court of competent jurisdiction."

"XIV. The Bishop empowered to inhibit party accused from performing services of the church, &c.—And be it enacted, That in every case in which, from the nature of the offence charged, it shall appear to any bishop within whose diocese the party accused may hold any preferment, that great scandal is likely to arise from the party accused continuing to perform the services of the Church while such charge is under investigation, or that his ministration will be useless while such charge is pending, it shall be lawful for the bishop to cause a notice to be served on such party at the same time with the service of a copy of the articles aforesaid, or at any time pending any proceedings before the bishop or in any ecclesiastical court, inhibiting the said party from performing any services of the Church within such diocese from and after the expiration of fourteen days from the service of such notice, and until sentence shall have been given in the said cause: Provided that it shall be lawful for such party, being the incumbent of a benefice, within fourteen days after the service of the said notice, to nominate to the bishop any fit person or persons to perform all such services of the Church during the period in which such party shall be so inhibited as aforesaid; and if the bishop shall deem the person or persons so nominated fit for the performance of such services, he shall grant his licence to him or them accordingly; or in case a fit person shall not be nominated, the bishop shall make such provision for the service of the Church as to him shall seem necessary; and in all such cases it shall be lawful for the bishop to assign such stipend, not exceeding the stipend required by law for the curacy of the church belonging to the said party, nor exceeding a moiety of the net annual income of the benefice, as the said bishop may think fit, and to provide for the payment of such stipend, if necessary, by sequestration of the living: Provided also, that it shall be lawful for the said bishop at any time to revoke such inhibition and licence respectively."

Such are the large powers given by this act to the Bishops. May they be enabled to use them mildly and wisely.

We proceed with ecclesiastical law matters so far as they are important to the general reader: and we therefore extract, from the charge of Arch-deacon Wilberforce, the following remarks on

Churchittings.—All the pews in a parish church are the common property of the parish, except such as are held by prescription, or by a faculty from the bishop.

A prescriptive right to a sitting can be established only by an imme-

morial use of it, as appurtenant to a particular mansion and by reparation of it when repairs were needed.

By a faculty a pew is appropriated, sometimes to a person in respect of a house, whilst he and his family continue to occupy it; at other times, so long as he continues an inhabitant of the parish, and member of the Church of England. If a house to which a pew is appurtenant be let, the tenant is entitled to the pew.

A grant of a seat to a man and his heirs is bad.

The distribution of all seats, which are not held by faculty or prescription, rests with the ordinary: the churchwardens are his officers, and they are to allot them to inhabitants of the parish, taking care to afford suitable accommodation to as many as possible. In these arrangements the advice of the minister should always be taken. When a person has been placed in a particular seat by the churchwardens, or been suffered for some time to occupy a sitting quietly, he is said to have a *possessory* right in it; but he is liable to be displaced by the churchwardens, when occasion shall require, with the sanction of the ordinary.

The erection of a seat by an individual at his own charge, even with the leave of the minister, the churchwardens, and all the parishioners, gives him no permanent interest in it; such interest can be obtained only by a faculty.

Churchwardens must not permit seats to be altered in size or form, or the sides thereof to be raised to an improper height, at the mere pleasure of individuals; nor are they on any account to allow open sittings to be converted into close pews without the consent of the ordinary.

A seat cannot legally be let or sold: nothing can authorize the letting or the sale but an Act of Parliament: and a person residing out of the parish can in no way retain to his own use, or acquire a right to a seat in the body of a church.

If church accommodation be wanted, the churchwardens may make a different distribution of the sittings, so as to meet the want. But if they do so capriciously, or without just ground, the ordinary will interfere.

The Church-rate Martyr is no longer a Prisoner.—John Thorogood has been discharged from the county gaol, Chelmsford, having been in prison about twenty-two months. After having seen the proceedings in the Ecclesiastical Court, he addressed a letter to a London paper, in which he said—"I urge my friends, wherever they may be found, never to pay one farthing of either one rate or the other; and for their costs, I am confident that none but the greatest enemy to me and the principles I entertain, which I am determined, by God's grace, to stand on till death, will ever either pay one or the other—either rate, or costs, or any such thing." It appears, however, that at the time this was written, the rate and costs had been paid by some unknown hand, and the same day a letter was forwarded to him by Mr. G. Sowray, of 13, Chapel-street, Belgrave-square, stating that he had sent to the gaoler a warrant for his release, but was only an agent in the matter, and not at liberty to disclose the name of the party who had paid the costs, &c. A discharge from the registrar of the Ecclesiastical Court was received by the gaoler, and this was communicated to Thorogood, who paused a short time after to complete the arrangements for his retreat, and about eleven o'clock he evacuated his old quarters, and marched towards his home. It seems he appeared much gratified at his release, and did not evince a great degree of wrath at the "enemy" who had paid the money for him.

The following is a clause of 4 Geo. 4, c. 76, commonly called the New

Marriage Act, which is, though highly important, not generally known to the public :—" Provided always, and it is hereby further enacted, that no parson, vicar, minister, or curate, shall be obliged to publish the banns of matrimony between any persons whatsoever, unless the persons to be married shall, seven days at the least, before the time required for the first publication of such banns respectfully deliver, or cause to be delivered to such parson, vicar, minister, or curate, a notice in writing, dated on the day on which the same shall be so delivered, of their true Christian names and surnames, and of the house or houses of their respective abodes within such parish or chapelry aforesaid, and of the time during which they have dwelt, inhabited, or lodged in such house or houses respectively."

Her Majesty has recently signed a warrant for appointment of a school-mistress to every regiment of cavalry, and regiment battalion or dépôt of infantry,—her duties, to instruct female children of soldiers in reading, writing, arithmetic, and plain needle work ; salary 20*l.* a-year, or, where regiment or infantry is on detached service, or in dépôt, at rate of 3*l.* a company ; situation intended to be filled, where possible, by the wife of a non-commissioned officer of the regiment to which she may be appointed.

The following is a correct statement of the number of resident members in the several colleges of the University of Cambridge, according to the latest returns :—

	In College.	In Lodgings.	Total Resident.
Trinity	219	229	448
St. John's	239	103	342
Corpus Christi	78	35	113
Queen's	48	63	111
Caius	56	40	96
Catherine Hall	35	48	83
St. Peter's	58	17	75
Emanuel	68	5	73
Christ	66	6	72
Pembroke	44	16	60
Jesus	55	5	60
Clare Hall	54	5	59
Magdalene	50	—	50
King's	34	—	34
Sidney	33	1	34
Trinity Hall	30	3	33
Downing	11	—	11
	<hr/>	<hr/>	<hr/>
	1,171	576	1,754

Matriculations (Michaelmas Term).. 392

Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels.—A meeting of the committee of this Society was held at their chambers, St. Martin's-place, on Monday, the 16th of November, 1840, the Rev. Dr. D'Oyly in the chair. There was also present, the Revs. Dr. Shepherd, J. Lonsdale, Benjamin Harrison, and J. Jennings ; H. J. Barchard, A. Powell, J. Cocks, N. Connop, jun. Esqrs.

Among other business transacted, grants were voted towards building a Chapel-of-ease at Tean, in the parish of Checkley, Stafford ; re-building the church at Cressage, in the parish of Cound, Salop ; building a new church in Every-street, Manchester ; building a chapel at Bexhill, Sussex ; building a new church in the parish of Allhallows-on-the-Wall, in the city of Exeter ; the purchase of a building, to be rendered appropriate for an

Episcopalian Church, at Falmouth, Cornwall; building a new church in the parish of St. George, Southwark; building a chapel at Knighton, in the parish of Hannock, Devon; enlarging, by re-building, the church at Rogate, Sussex; re-building the church at Old Swinford, Worcester; enlarging, by re-building, the chapel at Tibberton, in the parish of Edgmond, Salop; re-building the chapel at Whittington, Worcester; re-pewing the church of St. Peter, at Ipswich, Suffolk; re-arranging seats and re-building galleries in the church at Leighton Buzzard, Bedfordshire; re-arranging part of seats and building gallery in the church at Battisford, Suffolk; re-building the church at Norton Bavant, Wilts.

These are the chief matters of interest at home. Before, however, we turn to the colonies, we will give a brief list of testimonials of respect to various clergymen since our last report went to press.

Testimonials of Respect.—Rev. E. Archer, Leominster; Rev. W. B. Bradford, late curate of Croscombe, Dorsetshire; Rev. T. Fennel, D.D., late fellow and tutor of Queen's College, Cambridge; Rev. John Guthrie, vicar of Calne; Rev. H. J. C. Harper, conduct of Eton College; Rev. Dr. Hook, vicar of Leeds; Rev. Jos. Hordern, vicar of Rostherne; Rev. W. Howorth; Rev. J. Howson, Rathnell, parish of Giggleswick; Rev. T. Image, rector of Stanningfield, Suffolk; Rev. G. W. Marriott, one of the curates of the parish of Stoke-upon Trent; Rev. S. Nosworthy, curate of Widdecombe-in-the-Moore, Devonshire; Rev. D. Seddon, Trinity chapel, Salford; Rev. T. Shelford, late curate of Croxton Kerrial, Leicestershire; Rev. J. S. Stockwell, Wilton; Rev. W. Stone, rector of Christ-church, Spitalfields; Rev. J. L. Worship, St. Nicholas, Ipswich; Rev. J. Ramsden Wollaston, late P. C. of West Wickham, Cambridge.

ECCLESIASTICAL NOTICES.

The Lord Bishop of Lichfield will hold his next ordination at Eccleshall, on Sunday, January 10, 1841.

The Lord Bishop of Norwich will hold his next ordination at Norwich, on Sunday, the 10th of January, 1841. The candidates are to attend at the place for examination at a quarter before ten o'clock in the morning of Wednesday, the 6th of January next.

The Lord Bishop will hold his next ordination at Ripon, on Sunday, January 10, 1841.

The Bishop of Peterborough proposes to hold his next ordination on Sunday, the 7th of March. Candidates are requested to make known to his lordship their intention as soon as possible.

The Bishop of Salisbury will hold his next ordination at Salisbury, on Sunday, the 7th of March. Candidates for Deacons' Orders are required to be at the palace, in order to a preliminary examination, on Tuesday, the 30th of December, at ten o'clock.

We have much pleasure in announcing that it has been determined to proceed, without any further delay, with the plan proposed in the Bishop of London's letter to the Archbishop of Canterbury, for providing a fund for the endowment of bishoprics in our colonies and foreign possessions, and we hope that our next number may contain more particular details respecting it. Her Majesty, the Queen Dowager, has announced her intention of contributing the magnificent sum of 2,000*l.*; the Archbishop of Canterbury, 1,000*l.*; the Bishop of London, 1,000*l.*; the Society for Promoting Christian Knowledge has voted a grant of 10,000*l.*; the Society for the Propagation of the Gospel in Foreign Parts, 5,000*l.*; the Church Missionary Society has declared its intention of contributing to the same object: the Colonial Church Society has subscribed 400*l.*

We have reason to believe that the first objects to which the fund will be applied, will be the endowment, or part endowment, of bishoprics in Malta and in New Zealand. With regard to Malta, it may be stated, that an address to Her Majesty has been signed by nearly every English clergyman in the Mediterranean, praying that a bishop may be appointed for the care of our churches upon its shores; and the recent events which have occurred in the Levant, together with the difficult question of intercourse with the churches and communities of the East, have rendered this a measure of the greatest importance. The New Zealand Company have set apart 4,000 acres of land, as an endowment for the bishop of that island. In New Brunswick, there is reason to hope that the colony itself will prove a suitable maintenance for a bishop. It is understood that subscriptions may be given for the endowment of any particular bishopric, and that all contributions of a certain amount may be paid by four annual instalments, as in the case of the Metropolis Churches' Fund.

The cause of education and the church is also making satisfactory progress in India; the accounts from Bombay are particularly cheering. Mr. Candy gives the following statement of what he has done, and what he proposes to do on his own station:—

"I. Objects accomplished.

"1. A site of ground has been secured, in an eligible situation, for erecting on it a chapel, school-houses, and a dwelling for the missionary.

"2. A neat and substantial chapel has been built, capable of containing a congregation of about 400 persons, and opened for divine service under an episcopal license, and is now well attended by those for whose benefit it was erected.

"3. A school has been opened, at which 100 children attend; and of these, between thirty and forty are boarders.

"4. A fund for the endowment of the mission has been formed, and now amounts to rupees 5,795, or about 579*l.* 15*s.*

"5. Subscriptions for the buildings have been made, to the amount of rupees 30,758, or about 3,758*l.*

"II. Designs in progress.

"1. The erection of suitable school-houses, containing apartments for a master and mistress, and accommodation for (seventy) boarders, chiefly orphans, or children otherwise destitute.

"2. The building a house for the missionary on the premises.

"3. The estimated cost of the school-houses, plans of which have been approved, amounts to rupees 24,454, besides rupees 6,000, for the purchase of a small plot of ground adjoining the premises.

"4. The probable expense of a house for the missionary has been estimated at rupees 12,000. These together make a total of rupees 42,454, for contemplated expenditure.

"5. These designs are necessary parts of the mission. The condition and circumstances of the Indo-British in this place render them so; and the Diocesan Committee cannot contemplate the possible non-completion of them, but as a most serious detriment to the efficiency of the Indo-British mission. For completing their designs, the Committee have at their disposal the sum of rupees 21,000, leaving a balance of rupees 21,454, to be collected from the liberality of their Christian brethren. This sum the Committee cannot expect to collect in India; and as the entire expenditure of the Indo-British mission has hitherto been defrayed without drawing upon the Parent Society, they the more confidently trust that such assistance may be obtained from them as will enable them to carry out the good work which has been successfully commenced."

It will be observed, from all that we have stated, that claims, ever

increasing in magnitude, are being made on those admirable and truly venerable Societies for Promoting Christian Knowledge, and for Propagating the Gospel in Foreign Parts; both have, we rejoice to see, been making steady and rapid advances. Meetings are held, sermons preached, associations formed; in short, a new principle of vitality seems to have been infused into them, and the results have been, as may well be imagined, corresponding.

A singular and very important fact has lately come to our knowledge. His Majesty the King of Prussia, convinced that apostolical order was wanting in the Reformed Continental Churches, sent to the Archbishop of Canterbury and the Bishop of London, to ask if they would consecrate bishops for the Prussian dominions: they willingly agreed, but when the proposition was laid before the Council of State, it was unfortunately lost by one vote. There seems, however, a chance that an Apostolic Church may soon be organized in Prussia, and the beneficial effects of such an event, in the religion of the continent, can hardly be calculated.

FEASTS AND FASTS IN JANUARY.

1. *Circumcision.* 6. *Epiphany.* 8. *St. Lucian.* 10. *Plough-Monday.*
 11. *Hilary Term begins.* 13. *St. Hilary.* 18. *St. Prisca.* 20. *St. Fabian.* 21. *St. Agnes.* 22. *St. Vincent.* 25. *Conversion of St. Paul.*
 30. *King Charles the Martyr.*

THE first day of January, or New Year's Day, is set apart as a festival, in commemoration of the Circumcision of our Lord Jesus Christ, who, on the eighth day after his nativity, received the name of Jesus, on submitting to that rite, for which has since been substituted the sacrament of baptism. The title of Circumcision, as applicable to this festival, cannot be traced to an earlier period than A. D. 1090; nor was it generally observed as such by the members of our Church until the year 1550, when it was included in the Liturgy. The first of January was kept as a high festival by the heathens, who offered sacrifices on that day to Janus. In such veneration was it held by the Roman people in particular, that, although their festivities were marked by excesses of every description, not only were the most deadly animosities suspended, but enemies, however inveterate, mutually refrained on this day from even passing a reflection on the character or conduct of each other. It was also the chosen period at which every work of art, of science, or of labour, was commenced. The primitive Christians, on the contrary, desirous of evincing their aversion to every thing connected with heathen superstition, observed the first of January as a solemn fast; and it continued to be so noticed until A. D. 487. The Greeks celebrated, with festivities of every description, the completion of the sun's annual course; and the Romans maintained the same custom, from the earliest period of their empire until its final overthrow. The Britons naturally followed the example of the Romans. The interchange of presents was formerly usual on this day, and the custom is still not wholly discontinued, as a mark of affectionate attention towards children and among friends. It can be clearly traced to the Romans, who were in the habit of interchanging presents, under the name of "*strenæ*," at the commencement of their annual solemnities. In the early periods of the Roman empire, small gifts (as honey, figs, dates, &c.) were presented by the *clients* to those senators under whose protection they were placed. The value of such presents gradually increased; and, after the extinction of the republic, the people flocked together in immense numbers, bearing gifts to their emperors; and even the senate of Rome did not hesitate to offer the

'*strenæ*' to Augustus Cæsar, by whom they were graciously accepted. Our forefathers seem to have acquired the custom from the earliest period of the establishment of the Romans in Britain; and to such an extent was the practice afterwards carried in this country, that the favour of magistrates, and even of judges, was corruptly purchased by the presentation of valuable gifts at the commencement of the year. The acceptance of such gifts by judges, however, was prohibited in the year 1290, when four of the judges, with the whole of their clerks, were committed to the Tower, and afterwards fined, for bribery and injustice. Under the title of *tokens*, these annual offerings continued to be received by the monarchs and nobles of this country so late as the reign of James II.; and it is on record that the venerable Bishop Latimer, on presenting the New Testament as a token to King Henry VIII., once ventured, by means of a Latin inscription* on the cover, to reprove his royal master for those vices with which he was so notoriously tainted. From "*Nichols's Progresses of Queen Elizabeth*," we learn, that the wardrobe and jewellery of that princess were principally supported by new-year's gifts, which, according to her method of managing them, might be truly styled annual contributions, or rather a yearly tax levied on her wealthier subjects. In that work are printed, from the original rolls in vellum, some very copious lists of new-year's gifts, annually presented, by her courtiers, to this popular Sovereign; with the returns made, in plate and other articles, by Her Majesty; from which it may be observed, that she always took sufficient care that the balance should be in her own favour: hence, as the custom was found to be lucrative, and had, indeed, been practised with success by her predecessors on the throne, it was encouraged and rendered fashionable to an extent unprecedented in this kingdom. In the country, however, with the exception of the extensive households of the nobility, this interchange was conducted on the pure basis of reciprocal kindness and goodwill, and without any view of securing patronage or support; it was, indeed, frequently the channel through which charity delighted to exert her holy influence, and, though originating in the heathen world, became sanctified by Christian virtues.

"In the second yeere of Queene Elizabeth, 1560 (says Stowe, the antiquary), her silke-woman, Mistris Mountague, presented her majesty, for a new-yeere's gift, a paire of black knit silke stockings, the which, after a few days' wearing, pleasing her highnesse so well, that she sent for Mistris Mountague, and asked her where she had them, and if she could help her to any more; who answered, saying, 'I made them very carefully of purpose only for your majesty; and, seeing these please you so well, I will presently set more in hand.' 'Do so (quoth the queene), for, indeed, I like silke stockings so well, because they are pleasant, fine, and delicate, that henceforth I will wear no more cloth stockings;' and, from that time until her death, the queene never more wore any cloth hose, but only silke stockings; for you shall understand that King Henry the Eighth did weare only cloth hose, or hose cut out of ell-broad taffaty, or that by great chance there came a pair of Spanish silke stockings from Spain.

"King Edward the Sixth had a payre of long Spanish silke stockings sent him for a great present."

An anecdote which is related of the great Sir Thomas More may also be adduced, as corroborative of the prevalence of the practice, and illustrative of the integrity and good-humour of the unfortunate Chancellor:—

"A Mrs. Croaker, having obtained a decree in the Court of Chancery against Lord Arundel, availed herself of the first new-year's day after her success, to present Sir Thomas, then Lord Chancellor, with a pair of gloves, containing forty pounds in angels, as a token of her gratitude. But

* "*Fornicatores et adulteros judicavit Dominus.*"

Sir Thomas, though he accepted the gloves, as an offering of the heart, returned the gold, mildly observing, 'It would be against good manners to forsake a gentlewoman's new-year's gift, and I therefore accept your gloves—their lining you will be pleased otherwise to bestow.'"

Presents of gloves* were at one period of our history so frequent, as to give rise to the term *glove-money*, found in ancient records; and, in like manner, the custom of giving pins† as new-year's gifts, may be cited as the origin of the term *pin-money*, which was formerly so frequent in marriage settlements, and which, though now disused in legal instruments, is still employed colloquially, as signifying a stipulated sum appropriated to the exclusive use of the wife.

The next festival observed by the Reformed Church is the Epiphany, which falls on the sixth day of January, more commonly called Twelfth Day. The word Epiphany is derived from a Greek word of very similar sound (*ἐπιφάνεια*, *Epiphaneia*), which signifies, in English, an appearance, or manifestation; and hence it is very appropriately applied to a festival held in commemoration of the "Manifestation" of our Lord Jesus Christ to the three Magi, or Wise Men of the East. It is also used, in an extended sense, to signify Christ's appearance in the world, or the nativity of our Saviour. The primitive Christians celebrated the nativity during twelve days, the first and last of which (in imitation of a custom of the Jews in their feasts) were observed with peculiar solemnity, and called the greater and lesser Epiphany. The word is also used as expressive of the manifestation of the divine nature by the descent of the Holy Ghost, in the form of a dove, at our Lord's baptism, and of his miraculous power at the marriage at Cana, in Galilee, by turning water into wine. It is called Twelfth Day from its being the twelfth day after that on which our Saviour's nativity is celebrated. By a regulation ordered by Alfred the Great, with relation to holidays,‡ the twelve days after Christmas Day were made festivals; this was the twelfth, or last of them, and has been distinguished by all kinds of joviality and merriment, from that early period to the present time. One of the chief popular amusements of this day, or rather eve, has been the providing of what is called twelfth-cake, and the choosing of king and queen—a custom supposed to be derived, by some authors, from the offerings made by the Wise Men, in consequence of an idea, which seems to have been generally prevalent, that the eastern Magi were kings.¶ Hence, this festival is still called, by the French, *la Fête des Rois*; and, by many old writers, the Feast of the Three Kings. Other authorities,§ however, argue strenuously for a more classical origin,

* Gloves were first introduced into this country about the end of the sixteenth century, but it was long after that period before they were worn by any but the higher orders of society. Hence, a pair of gloves was anciently a present of some value.

† Pins were introduced into England in the fourteenth century. Until that period, the apparel of females had been fastened by means of small wooden skewers. The first mention of pins that occurs in the English statute-book, is found in the statute of Richard III., 1485, prohibiting foreign manufactures; and it appears, from the manner in which pins are described in a statute of the 34th and 35th of Henry VIII., and the labour and time which the manufacture of them would require, that they were then a new invention in this country, and probably but lately brought from France. However, in about three years' time, the present ingenious and expeditious manner of making them was adopted. One of the articles of the statutes of the ancient pin-makers of Paris was, that no master should open more than one shop for the sale of his wares, except on new-year's day, and the eve thereof.

‡ Collier's *Ecclesiastical History*.

¶ Brady's *Clavis Calendaria*.

§ Brand's *Popular Antiquities*—Fosbroke's *Encyc. Antiquities*.

and derive the practice from a custom that existed among the ancient Greeks and Romans, who, on the festival days of Saturn (the saturnalia of the Romans), about this season of the year, drew lots, with beans, for kings; and, like kings, exercised their temporary authority. This account seems strongly supported by the fact that, in our Universities, where the custom of drawing king and queen was formerly common, the lots were decided by beans found in the divided cake. "The coincidence of the election by beans having been common to both customs (says Mr. Fosbroke), leaves scarcely the possibility of doubt that ours is a continuation of the heathen practice, under another name; though some of the observances of this day are, unquestionably, the remains of druidical and other superstitious ceremonies." By the fortuitous division of the cake, which formerly contained a bean, or piece of coin, a king and queen were always elected; and he and she to whom these symbols of distinction fell, immediately formed their court and ministers from the company around, and maintained their state and character until midnight. The practice of drawing by beans is still retained in some parts of England; and the festive observance of this day prevails throughout the whole of Europe, with the variations naturally arising from national propensities or prejudices. There is, or rather was, not a public ceremony observed by the Monarch of this kingdom on Twelfth Day. The Sovereign, either in person or by the Chamberlain, offers gold, frankincense, and myrrh, at the altar of the Chapel Royal, St. James's. The ceremonies anciently observed by royalty, on this occasion, are described as extremely splendid and imposing. "As for the Twelfth Day, (says the "Book of Ceremonies and Services at Court," in the reign of Henry VII.) the kinge must go crowned, and in his robes, rialle, kirtille, syrcot, and his furred hood about his necke, and his mantelle with a long trayne, and his lasse (cutlas) before him, and his armyllis upon his armes, of gold set full of rich stones; and no temporalle man to touch it byt the kinge himselfe; and the squire for the body must bring it to the kinge in a faire kerchiefe, and the kinge must put it on himselfe; and he must have a septur in his right hand, the ball with the crosse in his lefte hand, and the crowne upon his hede; and he must offer that day gold, myrrre, and sens (frankincense)." According to the same authority, he was to go the same day to matins, with the cap of estate on his head, instead of the crown; and in the like manner to even-song, having on his kirtle and surcoat, and his hood laid upon his shoulders, his tippet and hood being clasped together before his breast with a rich jewel. The voyde, or entertainment at night, was to be in the hall, and "as for the waissaile, the steward, the trezourer, and the controllere, shall come for it with staves in their handes; the kinge's sewer, and the quene's, having faire towelles about their neckes, and dishes in their hands, siche as the kinge and quene shall eat off." The ushers were then to come into the chamber with a pile of cups, the king's cups and the quene's, with the butlers and wine to the cupboard. A squire to the body was to bear the king's cup. The chapel (i.e. the choir of the chapel) was to stand at the side of the hall; and when the steward came in at the hall-door with the wassail, he was to cry, thrice, "wassail," and "then anon was the chapelle to answer it with a good song," &c. This sort of ceremonial frequently took place at Westminster Hall, when the King kept his Christmas in town.

The next day noticed in the reformed calendar is the eighth of January, against which is found the name of Lucian, who was a Romish saint, and suffered martyrdom on the rack, for having recited an eulogy on the Christian religion before the Emperor Maximilianus Galerius.

The next day marked in the calendar is Plough-Monday, which is always the first Monday after the Epiphany, and was so named by our

ancestors from the fact that a plough—the most important instrument of husbandry—was formerly drawn about in procession on this day, as indicating a return of the period for renewing rural labours after the festivities of Christmas, which generally lasted, among all ranks, until after Twelfth Day. The most common mode of celebrating this day was by dragging a plough from door to door, soliciting plough-money, in consideration of the inclemency of the season; which, in the north of England in particular, too frequently prevented its application to a more legitimate use. The custom is not yet wholly obsolete; and, in many parts of England, Plough-Monday is still celebrated with merriment and feasting, as a sort of farewell holiday.

The four seasons of the year in which the courts of law open, are denominated Terms. By the sixth section of an Act of Parliament very recently passed (1 Gul. IV. chap. 70), entitled “An Act for the more effectual Administration of Justice in England and Wales,” it is provided, that—“In the year of our Lord 1831, and afterwards, Hilary Term shall begin on the eleventh, and end on the thirty-first, day of January; that Easter Term shall begin on the fifteenth day of April, and end on the eighth day of May; that Trinity Term shall begin on the twenty-second day of May, and end on the twelfth day of June; and that Michaelmas Term shall begin on the second, and end on the twenty-fifth, day of November.” A proviso, however, follows, to prevent the fixing imperatively when Easter Term shall end, or Trinity Term begin and end. It is to the following effect:—“Provided that if the whole, or any number of the days intervening between the Thursday before and the Wednesday next after Easter Day shall fall within Easter Term, the said term shall, in such case, be prolonged and continue for such number of days of business as shall be equal to the number of the intervening days before mentioned (exclusive of Easter Day); and the commencement of the ensuing Trinity Term shall, in such case, be postponed, and its continuance prolonged for an equal number of days of business.” As, in 1831, Easter falls on the third of April, the Terms for that year are not affected by the proviso quoted. The total number of days comprehended in the four Terms is rather less than a fourth part of the year. The winter vacation was ordained for the celebration and festivities of Advent and Christmas; the spring vacation, for those of Lent and Easter; the third vacation, for those of Pentecost; while the fourth, or long vacation, as it is called, which extends from the end of June to the beginning of November, is supposed to derive its origin and protracted duration from the approaching harvest, and other agricultural considerations. Terms are kept in the English Universities, as well as in other courts of justice; which are observed under the same titles, but vary as to the periods of their commencement and termination: viz.

OXFORD		BEGINS	ENDS
Hilary Term.....	January 14th	Saturday before Palm-Sunday.	
Easter Term.....	Tenth day after Easter	Thursday before Whit-Sunday.	
Trinity Term	{ Wednesday after } Trinity Sunday.	{ According to the determination } of the Vice-Chancellor and convocation.	
Michaelmas Term .	October 10th	December 17th.	

CAMBRIDGE		BEGINS	ENDS
Hilary Term.....	January 13th	Friday before Palm-Sunday.	
Easter Term..	{ Wednesday after } Easter week.	{ The week before Whitsuntide.	
Trinity Term	{ Wednesday after } Trinity Sunday.	{ Friday after the commencement.	
Michaelmas Term..	October 10th	December 18th.	

Against the thirteenth of January is marked the name of Hilary. St. Hilary, or Hilarius, is stated to have been the son of parents of distinguished rank. He was born in France about the latter end of the third century, and was educated a pagan; but, being subsequently converted to Christianity, he became so ardent an advocate of that religion, as to obtain the distinguishing appellation of one of the Fathers of the Church—a title given to those eminent Christian theologians who wrote prior to the thirteenth century. St. Hilary died in 367, at a very advanced age.

St. Prisca was an accomplished Roman lady, who became a Christian at an early age, and was martyred, while yet in youthful maidenhood, for her firm adherence to that faith, under the Emperor Claudian, A.D. 47.

St. Fabian was a Roman, and a most indefatigable advocate of Christianity. He was Bishop of Rome in 236, which dignity he held for fifteen years. He was martyred in the persecution under Decius.

St. Agnes was descended from Roman parents of considerable rank, and was beheaded under the Emperor Dioclesian, A.D. 306. Various miracles are asserted, by Popish writers, to have happened at her execution, and after her death. Her name corresponding exactly with the Latin word for *lamb*, that gentle animal has been selected as her appropriate emblem; and she is worshipped by the Romish ladies as a saint of most exalted chastity. Hence, even at the present day, the ladies in the north of England practise some singular rites in keeping what they call St. Agnes' Fast, for discovering their future husbands; connected with which, some amusing particulars are given by Mr. Hone, in his "Every-Day Book," Vol. I.

St. Vincent was born at Saragossa, in Spain, in which city he was made deacon. In this office, his indefatigable exertions in the cause of Christianity soon excited the notice of Decius, the Roman governor, by whose orders he was brought in irons to Valencia, where he was put to torture; and, remaining steadfast to his faith, he was burned over a slow fire, A.D. 304.

On the twenty-fifth of January, the conversion of St. Paul is marked for celebration: a festival first admitted into the ritual of the Church of England in the year 1662.

The next day marked for observance is the thirtieth of January; on which day, in the year 1649, King Charles I. was beheaded, in the forty-ninth year of his age, and the twenty-fourth of his reign. Of the causes which led to the unhappy event thus annually commemorated, our English historians furnish copious details; but of the speech made by the unfortunate King on the scaffold, and of his demeanour at the time of his execution, some particulars are given in the following extracts from the newspapers of the period, which are not easily accessible to the general reader. The "Armies' Modest Intelligencer" says, under the date January 30th: "This day's proceeding is intelligence enough to finish this week, for the King was brought from St. James's to Whitehall, and after a short stay there, about twelve at noone, came through the Banqueting House, neere which place the scaffold was erected for his execution. Being come to the scaffold, attended with Colonel Tomlinson and other officers, hee made his last speech. Hee first said he would have chosen to have been silent, but that some might thinke he did submit to the guilt as well as the punishment. He said he never did begin a war with the two houses of Parliament, which would be cleared, if the Parliament commissions and his were looked up and acknowledged. That God's judgments were just upon him, for suffering an unjust sentence to take effect. That he forgave all the world. That they (meaning the Parliament and army) were out of the way, and he would put them in the way—to give each his due, the

King his due, his successors theirs, and God his due, by calling a national synod. That he was a martyr of the people : and being minded by Dr. Juxon concerning religion, hee said he died a Christian, according to the profession of the Church of England. His speech done, the executioner cut off his head."—The "Moderate Intelligencer," of the same date, gives a more particular account : "The 30th of January, 1648, was Charles, King of England, Scotland, France, and Ireland, put to death by beheading, over against the Banqueting House of Whitehall, the place where formerly King James had all the fencers in London encountered, in their school way, for contempt of the King of Denmark, who came out of his kingdom to visit him ; the scaffold being made from the same window, and in the same manner, only larger. But to come to what passed between his sentence and execution : as he was passing, after sentence, to his lodging, there was a cry of ' Execution ; ' upon which he, turning towards them, smiling, spake to one of his attendants, saying, ' Poore creatures, for sixpence they would say as much of their commanders.' Entering the house, one of his servants departed, weeping, which he seeing, said, ' You can forbid their attendance, not their tears.' That night he commanded his dogs should be taken away, and sent to his wife, as not willing to have any thing present that might take him off of serious consideration of himself. The Bishop of London sat up with him all Saturday night. Sunday he dined and supped in his bed-chamber. Monday night he lay at St. James's ; being told the next day was for his execution, he declared a great deal of readiness to come to it. He walked through the park, as his former use was, very fast, and called to his guard, in a pleasant manner, ' March apace ! ' that he might make haste. The scaffold was laid with black baize, also the rails about it ; the block, a little piece of wood, flat at bottom, about a foot and a halfe long. (After mentioning the substance of his speech, &c., as before, it adds.) His speech upon the scaffold ended, he prepared for death, putting on his cap, and off his doublet, and presently he laid his head over the block, which was at one blow struck off by one in disguise, and taken up by another in disguise also, which held up his head, but said nothing."—"No man (says another paper—"Perfect Weekly Account") could have come up with more confidence and appearance of resolution than he did—viewing the block (with the axe lying upon it), and iron staples in the scaffold to bind him down upon the block, in case he had refused to submit himself freely, without being any ways daunted ; yea, when the deputies of that grim tyrant, Death, appeared, with a terrifying disguise, the King, with a pleasant countenance, said he freely forgave them." For a considerable period, much controversy prevailed on the point as to where the unfortunate monarch was buried ; but it is now established, without doubt, that he was interred at Windsor, by the discovery of the royal body there on April 1st, 1813 ; respecting which, Sir Henry Hallford published a most interesting report.

NOTICES TO CORRESPONDENTS.

On all our Clerical Friends we would strenuously urge the necessity of speedily aiding us both with papers and recommendation ; and no less those of the Laity who have kindly promised us their support.

"*Louisa B.*" *Her letter does her credit. We shall soon answer her question, by considering how far duties, which devolve on the public, are also chargeable on individuals. In the mean time, we would recommend her to consult her pocket.*

"*X. Y. Z.*" *must send his name and address ; so also must " D. D." and " Amicus," " C. Randolph."* *We have received neither the book nor the letter.*

THE CHURCHMAN,

A MAGAZINE IN SUPPORT OF THE CHURCH OF ENGLAND.

[NEW AND ENLARGED SERIES].

FEBRUARY, 1841.

ST. MICHAEL THE ARCHANGEL.

BY THE REV. J. W. WHITTAKER, D. D., VICAR OF BLACKBURN.

Rev. xii. 10, 11.

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

WE this day, my brethren, have solemnly opened a new church* for the accommodation of the public at the worship of God, the preaching of his word and testimony, and the administration of his holy sacraments. None of you, I am sure, who are acquainted with the neighbourhood, will be disposed to think our labour unnecessary or our task superfluous. And to every reflecting and benevolent mind, duly impressed with the great truths of Christianity, and their vital importance, it must be a source of no small gratification, that from this day forward, the neglected and much misguided population which surrounds this edifice will have the Gospel preached to them in its primitive simplicity and native purity by an apostolically authorised minister of Christ.

And this day, my brethren, which witnesses this joyful addition of one more church to the four which have now for some time been diffusing among you the pure, undefiled word of everlasting life—this same day is, by the Church, consecrated to the blessed archangel and the rest of the angelic host who have never sinned, and whose delightful employment it is to discharge the tasks given them by the Lord God of heaven and earth.

I trust I shall be able to show you that there is a natural and obvious connexion between the two ideas which the day suggests to us, viz.: additional opening given to the word of God and his testimony among the sons of men on the one part, and angelic ministry for the spiritual benefit of mankind on the other.

I have selected for my text a portion of the epistle for the day, taken from a volume of Scripture, which, from its necessarily obscure nature, adumbrating future events which we are not intended to understand with distinctness until after their accomplishment, is rarely ordered by the Church to be rehearsed for public edification. We are there told that “there was war in heaven: Michael and his

* Preached at the opening of St. Michael's church, Blackburn, on Michaelmas-day, 1839.

angels fought against the dragon ; and the dragon fought, and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him." After this figurative description of a spiritual conflict between the two conflicting powers of good and evil among the ruling powers on earth (which we are led to understand by the war between Michael and the dragon taking place in heaven), the blessed apostle, who was favoured with this sublime vision, heard a loud voice exclaim, in the words of our text, " Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony : and they loved not their lives unto the death."

Here, my brethren, we have a description of a glorious victory—a prodigious and noble triumph, which is to be achieved at some future period by the word of God and the Spirit of truth over the powers of the world, the flesh, and the devil. The angelic powers, and their warfare on the part of truth, are evidently stated as conducive to it—but not solely. The holiness, the purity of the brethren who so overcame their great and malignant accuser, were also instrumental in that conquest—but not exclusively. They overcame their enemy " by the blood of the Lamb, and by the word of their testimony ;" the pertinent observation being added, to account for their triumph—" they loved not their lives unto the death." The brethren, then, here spoken of, that is to say, all those spiritually united to Christ in the indissoluble bonds of his holy Church, are here represented as either perishing for his sake, or prepared to lose their lives for him—the greatest proof of a living faith which mortals can exhibit. They overcame " by the blood of the Lamb ;" that is to say, by their unflinching reliance on the efficacy of that all-availing sacrifice of Christ on the cross, where he shed his blood to atone for the sins of all mankind, the great and fundamental article of the Christian faith. Thus, in these particulars, the statement given in the Apocalyptic vision agrees with the words of the apostle : " This is the victory that overcometh the world, even our faith." But it is added, " and by the word of their testimony." Now whether we understand, by this expression, the verbal or oral testimony which the faithful members of Christ's Church bear to his truth when brought to answer for themselves before earthly tribunals, or the word of the testimony, in which they found and possessed the truth of God by revelation, it will amount to the very same thing, viz.: the revealed word of God—the Scriptures, the word and the testimony, without reference to which no divine truth can be attested. Thus, my brethren, does this passage of Scripture point out to us two things, viz.: that the victory to be achieved by the Church of Christ over falsehood and demoniacal agency is to be won by faith in Christ, and also that the rule of that faith, its standard, the judge by which it is to be measured and calculated, is the word of God,

the Bible, the book given by inspiration of God, and written, by dictation of the Holy Spirit, by holy men who were inspired of God.

We see, therefore, that although the conquest here spoken of was in great part owing to the angelic prince Michael, who commands the spiritual chivalry of God; though the holy and blameless lives of the saints of God were much conducive to it, still the victory was of faith in God, and that faith fixed and settled by the revealed word of truth which he has given to his Church.

In truth, and to state the case in the simplest possible terms, the contest which has been, is, and will for a long period still be, carried on in the earth, is between the word and will of God, and the word and will of man. These, i. e., the pure and holy God, and depraved and sinful man, as he is by nature, are irreconcilably at variance. The Church of Christ consists of those who, through faith and the guidance of the Holy Spirit, place their sole reliance on God, on his word, the covenanted salvation of which they are sharers with the rest of the elect, and submit their earthborn wills, their passions, their minds and reason, to the will and word of God. The synagogue of Satan consists of those who follow the bent of the natural man, who refuse God and will none of his ways, who will have a word and a testimony of their own different from his, who will do their own and not his will, are determined to follow their own devices, and while they boast of a fancied liberty in so doing, are enthralled in adamant chains by their spiritual adversary.

Now consider the situation of man, whose breast, the workings of whose mind, wonderfully gifted by Providence, is the object of this momentous conflict between good and evil. Even had mankind been left, at the fall, in *perfect* possession of free will, he would still have been left in a perilous condition, had he been exposed to the machinations and subtle devices of his spiritual enemies. For free will, implying an even balance of the mind between good and evil, implies a liability to fall; and any such spiritual contrivances of our ghostly enemy must obviously destroy that equilibrium of the soul: consequently, the idea that God should be pleased to counteract, in some measure, that Satanic agency by a more benign influence, that he should send us good angels to minister aid in our trials, lest evil ones should obtain ascendancy over us, is every way agreeable to our notions of the divine benevolence. I say, this is a reasonable and supposable thing, even had man been possessed of natural free will: how much more so, then, under existing circumstances, which we know to be directly the reverse; when man possesses a depraved nature, and affections so alien from God that he cannot turn towards God, cannot admire holiness or practise virtue without grace from above.

But we are not left to conjecture on this subject. Of angelic existence there can be no doubt, on the part of those who believe in Scripture. The God whom we worship has made his name known to us by a very peculiar title: "the Lord of Hosts"—Jehovah Sabaoth; which does not mean, the Lord of the Sabbath, as some persons idly imagine, but the Lord of armies, or hosts; meaning the arrayed host of angelic beings. Of these we have reason to believe

that there are many ranks and degrees of dignity, corresponding in their ascent by due gradation from man to the very throne of the Eternal, to that lower scale of graduation in intellectual and moral faculties which we find below man, through the less gifted inhabitants of earth, till the transition is imperceptible, where thought, volition, and animation cannot be traced.

We have many instances of angelic ministration in Scripture. An angel appeared to Hagar in the wilderness, and, by God's command, gave her directions for her future conduct (Gen. xvi.). In the plains of Mamre, three angels appeared to Abraham, and unfolded to him God's purpose of his posterity becoming a great and mighty nation (Gen. xviii.). In the same manner, we find Lot entertaining two angels (Gen. xix.). An angel interferes to prevent the sacrifice of Isaac by his father (Gen. xxii.). Again, Jacob wrestles with an angel at Peniel, on which occasion he receives the name of Israel. Not to mention multitudes of other instances of a like nature in the Old Testament, I have only to mention the announcement of Christ's birth by an angel, both to the Virgin and Joseph and the shepherds; the ministration of angels to our Saviour after his temptation of forty days in the wilderness; our Lord's rebuke of Peter for using his sword, saying, "Thinkest thou not that I cannot now pray to my Father, and he will presently send me more than twelve legions of angels?" (Matt. xxvi. 53). Need I tell you of the angel who, in the very sepulchre where Christ was laid, announced to the holy women the resurrection of Christ; or that other which told the men of Galilee, who gazed on our ascending Lord, that the same Jesus, whom they then saw taken away from them, would come in like manner, clad with the majesty of heaven, to judge mankind; of the angel who liberated Peter from prison, and that other who effected the same deliverance for Paul and Silas?

But there are general descriptions in Scripture of the offices and services rendered by angels, in obedience to the divine command. These are generally of an active nature, directly beneficial to mankind. St. Paul, speaking of them, evidently refers to an universal opinion on the subject when he asks the question—which is, in fact, tantamount to a direct assertion—"Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (Heb. i.). The psalmist says (Ps. xxxiv.), "The angel of the Lord encampeth round about them that fear him, and delivereth them." And again: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place" (Ps. lxxviii.). How frequently did not God vouchsafe his communication to the prophets and apostles by angelic ambassadors, from him whose lips were touched by the fire from God's own altar, to the beloved apostle who was permitted to behold the dazzling wonders of the Apocalypse in extatic raptures?

It is a beautiful idea, my brethren, and most cheering to the heart of believers, that although we are here in a state of severe trial and probation, exposed to the malice of the evil one—not wrestling merely against flesh and blood, but "against principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in

high places"—still, over and above the means of grace which God has ordained in the bosom of his Church, besides the working of his Holy Spirit within us, we also receive, or may possess, the assistance of good angels, commissioned to guard us in peril or assist us in necessity. It is a lovely idea, and well agreeing with Scripture, that each of us, who are faithful to the word and the testimony of our God, is waited upon by some shining denizen of the court of heaven, who is deputed to watch over us—that the smile of sleeping infancy is made sweeter by the infused thoughts suggested by the seraph who guards its slumbers—that mid age is visited by thoughtful and holy intervals in the midst of the world's turmoil, suggested by some winged messenger from above—and that the contented looks of aged piety spring from unconscious commerce with the spirits that surround the throne of God, who have already made intimate acquaintance with their future companion in glory.

But to return to our immediate subject. The occasion referred to in our text is decidedly that of some signal overthrow of the great enemy of mankind. And if it be true, that the victory achieved by Michael the archangel, in heaven, indicates a return to Gospel principles and the Church of Christ on the part of the rulers of the world, it will appear that, after that downfall, the sway of Satan will be chiefly confined to the less instructed among mankind, the inferior classes. And this seems to be the meaning of the passage, because immediately afterwards the sacred text proceeds to say, "Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Which passage, while it proves that the victory of the archangel had not exterminated the power of the enemy, still it had so weakened it, that in a brief time it would be entirely extinguished.

To this consummation, through God's grace and the ministry of those spirits whom he sends to our succour, all things by Divine Providence are tending. The question, the battle, the conflict, is between God's will and man's will, between God's word and man's word, between God's infallibility and man's infallibility. Which will you choose? Which of the two will you espouse? The believer in Christ well knows, by the teaching of the Scriptures of truth, which of them will eventually gain the ascendancy: when the cry shall be through the whole habitable globe, "Now is come salvation, and strength, and the kingdom of God, and the power of his Christ." But, alas! to those who are not deeply rooted and grounded in the faith, among men of fickle minds, capricious habits, and proud thoughts of themselves, how different is the case? With what distorted eyes do they read Scripture, making every passage of it feed their own vanity, or flatter their own fancy! How rooted their acquired prejudices! And when their reason is convinced of their falsehood, how idle and frivolous their excuses for continuing to countenance them! How many are the modes of trusting in man, whose breath is in his nostrils, rather than in the living God, whose word of truth is before them! One person will trust in his own works, and thus the accuser of the brethren, who accuses them day

and night, has advantage of them. Another will trust to the Church which he belongs to, and her infallibility is substituted for the word and the testimony of God, which were given to light his steps to Paradise. Another, perverting and abusing the right of private judgment, when he has not knowledge to form any correct opinion on the subject, sets up his own infallibility for a guide, though he can, absurdly enough, declaim against the infallibility of synods and councils. All these have departed, voluntarily and freely, from God. They will hear neither God, nor his Scriptures, nor his Church. They have all gone out of the way; they have departed from the living God; they have set up the stumbling-block of their iniquity, and made themselves idols of their own hearts, the objects of their own creation, whose worship they prefer to that of the Most High.

In these, and in all similar cases of faith and the Church of Christ, to which are the promises, and the graces, and the covenants, and God's holy sacraments, and the means of grace, and heavenly ministrations, have been forsaken; and that apostacy has been occasioned by listening to the seducer, the betrayer, the accuser of the brethren. He seduces you to quit the faith and the Church. Here, by necessity, in the position in which he has placed you, the strict holy law of God, without reference to his covenanted mercies in Christ, must judge you; and as sure as you become the object of its judgment, does it condemn you. He then betrays you into sin the more certainly, because your only safeguard, faith, is gone; and then with what overwhelming effect will he not appear as your accuser day and night, backed by the enactments of God's righteous law, which knows no mercy, and extenuates no transgression?

Brethren, you have the sacred law of God, the word and the testimony, in your hands. The earth, the world, the rulers thereof, and the kingdoms, and the nations, and the multitudes of people, with their wisdom, their learning, and their might, shall all perish. The fabric of this firm globe, with its mountains, waters, its wild wastes and cultivated vallies, shall come to an end. Yea, the heavens themselves shall roll away like a cloud, and be dispersed at the nod of Him who gave them birth. The sun and the moon shall withdraw their shining; but the word of God, the Scriptures of his truth, the word and the testimony which we preach, shall endure for ever.

So also shall the souls of the faithful in Christ's holy Church, in that day when this fearful tragedy shall take place; for they overcame the enemy "by the blood of the Lamb, and the word of their testimony," and they will join in the glorious acclamation—"Now is come salvation, and strength, and the kingdom of God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

THE PESTILENCE.

Written in 1833.

BY THOMAS POWELL, ESQ.

THERE was a wailing in the land,
 A wailing o'er the sea ;
 And every breath of air that stirr'd,
 Puls'd strong with agony :
 For lo ! there pass'd a pest along,
 Like a fierce and rushing surge,
 And it chang'd old England's merry song
 To a dark and funeral dirge.

I heard the widow's broken sob—
 The father's stifl'd moans ;
 And then, amid these awful sounds,
 Came dying shrieks and groans !
 From every tongue, or old or young,
 The voice of gladness fled ;
 O'er every house the pest had breath'd,
 The dying watch'd the dead !

And there sprang up in each churchyard,
 The graves, like earth's quick sighs ;
 Yea, wheresoe'er the footsteps trod,
 Were funeral obsequies !
 And men and women walk'd in dread,
 And mov'd as though they were
 In shroud and winding-sheet array'd,
 Shut from the blessed air.

And they who with the morning rose,
 In health, and strength, and bloom,
 Were, ere the midnight bell had toll'd,
 Pale dwellers in the tomb :
 And they who follow'd mourning them,
 And tears of sorrow shed,
 Were, ere another day had gone,
 Themselves the silent dead.

All nature seem'd in sackcloth clad,
 With ashes on its hair ;
 Some sat benumb'd with awful dread,
 Some rapt in fervent prayer :
 And some who ne'er had bent the knee,
 Kneel'd now in anguish down ;
 And they who ne'er had thought on God,
 Now quail'd beneath his frown !

The pest pass'd by, the scourge was stay'd,
 The world forgot to weep ;
 And men with lighter hearts began
 To court the nightly sleep.

On wassail, vice, and thoughtlessness,
 Again the world is bent;
 And care not for that awful pest—
 A nation's punishment.

THE HEROIC OR ROMANTIC AGES.—No II.

BY THE REV. HENRY CHRISTMAS, M.A., F.S.A.

(Continued from page 19).

ONE more instance from the "Arabian Nights:" A young man is taken to a city of enchantment, and marries Queen Labe, the Circe of the place. In the midst of the night, the sorceress leaves the arms of her husband, supposing him to be asleep, lays across the chamber a train of yellow powder, and, by a spell, changes it into a river; with the water she then kneads some more of the said powder into a cake, which she dresses, and the next day presents to her husband. He in the mean time is made aware of her malific intentions, and furnished with the means of frustrating them: he eats a cake which he had secreted; and though Labe threw water over him, and commanded him to take the shape of a horse, her charm was powerless. He then, seeing she attempted to turn it into a joke, said, "If it be so, then, to convince me, eat some of my cake." No sooner had the sorceress done so, than her husband commanded her to take the shape of a mare, which she was accordingly forced to do, and he took her to a distant country; here he sold her to one who was aware of the enchantment, and who restored her to her former shape. These two now turned the tables, and the unfortunate young gentleman was some time before he escaped their vengeance.

Now let us turn to the treatise "Sanhedrim," and we there find the embryo of this tale. True, the Arabian romancer has decked it with all the gorgeous splendours of poetry, and all the wild interest of deep passion—has magnified the little and dignified the mean; but the tale is the same. "Jannai (says the treatise in question) came to an inn, and said to them, 'Give me some water to drink,' but they brought him water beaten up with flour called "*shethitâ*," and he perceived that the lips of the woman who brought it did move; he also observed that she was an enchantress. He therefore poured a little of it out, and it turned to scorpions; then said he, 'I have drunken of your liquor—drink you, I pray you, of mine.' And when he had given the woman to drink, she was transformed into an ass, upon which he seated himself and rode to market: but there came one of her companions, who, as soon as she saw her, broke the enchantment, and there stood in the market a woman instead of an ass." It may be worth while to notice that the thousand and one tales were, by the medium of minstrels and troubadours, well known (at least, many of them) in Europe long before the first direct translation from the eastern originals. With altered names, and an admixture of European chivalry and character, the same stories, which beguiled the hours of the Caliphs of Bagdad,

served to lull to repose the returned crusaders. The very commencement of the "Arabian Nights," the vengeance of the justly incensed but too cruel Shahriar, and the history of his equally unfortunate but less sanguinary brother, are told, with a variation of names and a trifling alteration of catastrophe, by Ariosto, in his twenty-eighth canto. The Italian poet is more facetious than moral, more laughable than decorous, and prefaces his tale by the remarkable caution—

"Donne, e voi che le donne avete in pregio
Per Dio, non date a questa istoria orecchia."

Ariosto wrote before there was any translation of the one thousand and one tales, and must have taken the circumstances of that canto from some of the lays of the period. Le Grand has made a curious collection of fabliaux, which will well repay the attention of any one who wishes to investigate the romances of the troubadours. There is a very scarce and valuable tract, printed at Rome in the year 1506, called "*Il Sartore de Milano, et il suo ragazzo*," which was shortly after translated into English, and entitled "*The Italian Tailor and his Boy*." In the year 1810 this was reprinted, in a *fac-simile*, I believe by the Roxburgh club. The tale is an altered version of the latter part of one of the "Arabian Nights' Entertainments," viz., the history of the second calendar. The English translation is in verse, and beautifully executed. This again was earlier than the first French translation, which was published in the middle of the sixteenth century. To the traditions of the Jews must we also look for confirmation of those very extravagant adventures of Tobit, and of Judith, of Bel and the Dragon—books which are at war alike with probability, with chronology, and with history.

Passing away to another country, to another people, from the wide and desert plains of Arabia, to the classic islands and sacred mountains of Greece, we find the same spirit ruling, differing only in exterior. In the Talmud tradition appears ridiculous, presenting us only with monstrous impossibilities, puerile reasonings, and absurd ceremonies. In India and Arabia, we see Fiction elevated and sublimed, and we shudder at her mighty and fearful countenance. Spirits of power and knowledge arise at her call; her dwelling is in vast and stately palaces. The exhaustless East showers upon her "barbaric pearl and gold," gems potent and priceless are her crown, and her sceptre is the talisman at which even the fiends fall down in trembling obedience.

In Greece, she sits upon a throne of beauty: grace and loveliness, poetry and music, are her handmaids. If she speaks, it is by the voice of a Homer; she leads captive our feelings, and our reason comes biassed to the work of judgment: yet, amid all the beauty and the romantic poetry of Greek fable, shall we often find the nucleus of a glorious emanation of Greek genius in the dull, heavy narration of a rabbinical author. The derivation is mostly through the Indian and Egyptian mythology; but the Rabbi gives us the tradition which, many centuries before him, the Indian or

Egyptian naturalized in his own system, and the Greek thence transplanting it into the soil of poetry, it grew up and became more beautiful, producing flowers worthy of being inwoven with the legends of that most intellectual of people. For example, that most outrageous bandit, Procrustes, whose name has passed into a proverb, did not himself invent the bed whereupon he laid the weary travellers who were unlucky enough to fall into his hands: he took the idea from the people of Sodom, who, according to the treatise "Sanhedrim," had a bedstead of iron on which they laid all travellers to rest; if any was too long for it they cut off his legs, if he was too short they dislocated his joints and stretched him to the requisite degree of longitude.

We now turn to that fascinating author who has so often, and as it seems so unjustly, been accused of want of fidelity—Herodotus. In the earlier part of this investigation, I have already given my own opinion of his writings. He is usually so scrupulous in telling us what were his sources of information, and of forewarning us where he did not deem the authority sufficient, that we ought rather to thank him for his historical romances than to distrust his genuine history. When he speaks of an event as having certainly happened, it would seem that few historians may be more implicitly believed. Should we, because he has preserved many most interesting traditions, deny him the credit, which, had he been less liberal, we should certainly have conceded? I take two specimens, one of perverted history, one of pure invention, not on the part of Herodotus, but on that of the Egyptian priests:

"The successor of this prince was Sethos, a priest of Vulcan; he treated the military of Egypt with extreme contempt, and as if he had no occasion for their services. Among other indignities, he deprived them of their *aruræ*, or fields of fifty feet square, which, by way of reward, his predecessors had given each soldier: the result was, that when Senacherib, king of Arabia and Assyria, attacked Egypt with a mighty army, the warriors whom he had thus treated refused to assist him. In this perplexity the priest retired to the shrine of his god, before which he lamented his danger and misfortunes. Here he sunk into a profound sleep, and his deity promised him, in a dream, that if he marched to meet the Assyrians he should experience no injury, for that he would furnish him with assistance. The vision inspired him with confidence; he put himself at the head of his adherents, and marched to Pelusium, the entrance of Egypt: not a soldier accompanied the party, which was entirely composed of tradesmen and artisans. On their arrival at Pelusium, so immense a number of mice infested by night the enemy's camp, that their quivers and bows, together with what secured their shields to their arms, were gnawed in pieces. In the morning, the Arabians, finding themselves without arms, fled in confusion, and lost great numbers of their men. There is now to be seen, in the temple of Vulcan, a marble statue of this king, having a mouse in his hand, and with this inscription: 'Whoever thou art, learn from my fortune to reverence the gods.'"

This needs no comment. The introduction of mice is not very easily

accounted for, however. The next story from Herodotus is contained in the same book (chap. 121, 122, 123):

"The same instructors farther told me, that Proteus was succeeded by Rhampsinitus: he built the west entrance of the temple of Vulcan; in the same situation he also erected two statues, twenty-five cubits in height. That which faces the north the Egyptians call summer, the one to the south winter: this latter is treated with no manner of respect, but they worship the former, and make offerings before it. This prince possessed such abundance of wealth, that so far from surpassing, none of his successors ever equalled him in affluence. For the security of his riches, he constructed a stone edifice, connected with his palace by a wall. The man whom he employed, with a dishonest view, so artfully disposed one of the stones, that two or even one person might remove it from its place. In this building, when completed, the king deposited his treasures. Some time afterwards the artist found his end approaching; and having two sons, he called them both before him, and informed them in what manner, with a view to their future emolument and prosperity, he had built the king's treasury. He then explained the particular circumstance and situation of the stone, gave them minutely its dimensions, by observance of which they might become the managers of the king's riches. On the death of the father, the sons were not long before they availed themselves of their secret. Under the advantage of the night, they visited the building, discovered and removed the stone, and carried away with them a large sum of money. As soon as the king entered the apartment, he saw the vessels which contained his money materially diminished: he was astonished beyond measure, for as the seals were unbroken, and every entrance properly secured, he could not possibly direct his suspicion against any one. This was several times repeated; the thieves continued their visits, and the king as regularly saw his money decrease. To effect a discovery, he ordered some traps to be placed round the vessels which contained his riches. The robbers came as before; one of them, proceeding as usual directly to the vessels, was caught in the snare: as soon as he was sensible of his situation, he called his brother, and acquainted him with it; he withal entreated him to cut off his head without a moment's delay, as the only means of preventing his own detection and consequent loss of life. He approved and obeyed his advice, and replacing properly the stone, he returned home with the head of his brother. As soon as it was light the king entered the apartment, and seeing the body secured in the snare without a head, the building in no part disturbed, nor the smallest appearance of any one having been there, he was more astonished than ever. In this perplexity he commanded the body to be hanged from the wall, and having stationed guards on the spot, he directed them to seize and bring before him whoever should discover any symptoms of compassion or sorrow at sight of the deceased. The mother being much exasperated at this exposure of her son, threatened the surviving brother, that if he did not contrive and execute some means of removing the body, she would immediately go to the

king, and disclose all the circumstances of the robbery. The young man in vain endeavoured to alter the woman's determination; he therefore put in practice the following expedient: he got together some asses, which he loaded with flasks of wine; he then drove them near the place where the guards were stationed to watch the body of his brother. As soon as he approached, he secretly removed the pegs from the mouths of two or three of the skins, and when he saw the wine running about, he began to beat his head and cry out vehemently, with much pretended confusion and distress. The soldiers, perceiving the accident, instantly ran with vessels, and such wine as they were able to catch they considered as so much gain to themselves. At first, with great apparent anger, he reproached and abused them, but he gradually listened to their endeavours to console and pacify him: he then proceeded at leisure to turn his asses out of the road and to secure his flasks. He soon entered into conversation with the guards, and affecting to be pleased with the drolery of one of them, he gave them a flask of wine; they accordingly sat down to drink, and insisted upon his bearing them company: he complied with their solicitations, and a second flask was presently the effect of their civility to him. The wine had soon its effect: the guards became exceedingly drunk and fell fast asleep. Under the advantage of the night, the young man took down the body of his brother, and, in derision, shaved the right cheeks of the guards; he placed the body on one of the asses, and returned home, having thus satisfied his mother. When the king heard of what had happened, he was enraged beyond measure; but still determined on the detection of the criminal, he contrived this, which to me seems a most improbable part of the story: he commanded his daughter to prostitute her person indiscriminately to every comer, upon condition that, before enjoyment, each should tell her the most artful as well as the most wicked thing he had ever done; if any one should disclose the circumstance of which he wished to be informed, she was to seize him, and prevent his escape. The daughter obeyed the injunction of her father. The thief, knowing what was intended, prepared still farther to disappoint and deceive the king. He cut off the arm near the shoulder from a body recently dead, and concealing it under his cloak, he visited the king's daughter. When he was asked the same question as the rest, he replied, 'that the most wicked thing he had ever done was the cutting off the head of his brother, who was caught in a snare in the king's treasury; the most artful thing, was his making the guards drunk, and by that means effecting the removal of his brother's body. On hearing this, she endeavoured to apprehend him; but he, favoured by the night, put out to her the dead arm, which she seizing, was thus deluded, whilst he made his escape. On hearing this also, the king was equally astonished at the art and audacity of the man; he was afterwards induced to make a proclamation through the different parts of his dominions, that if the offender would appear before him, he would not only pardon, but reward him liberally. The thief, trusting to his word, appeared. Rhampsinitus was delighted with the man, and

thinking his ingenuity beyond all parallel, gave him his daughter. The king conceived the Egyptians superior in subtlety to all the world, but he thought this man superior even to Egyptians.

"After this event, they told me that the same king descended alive beneath the earth, to what the Greeks call the infernal regions, where he played at dice with the goddess Ceres, and alternately won and lost. On his return, she presented him with a napkin embroidered with gold. The period of his return was observed by the Egyptians as a solemn festival, and has continued to the time of my remembrance: whether the above, or some other incident, was the occasion of this feast, I will not take upon me to determine. The ministers of this solemnity have a vest woven within the space of the day; this is worn by a priest whose eyes are covered with a bandage. They conduct him to the path which leads to the temple of Ceres, and there leave him. They assert, that two wolves meet the priest thus blinded, and lead him to the temple, though at the distance of twenty stadia from the city, and afterwards conduct him back again to the place where they found him.

"Every reader must determine for himself with respect to the credibility of what I have related; for my own part, I heard these things from the Egyptians, and think it necessary to transcribe the result of my enquiries. The Egyptians esteem Ceres and Bacchus as the great deities of the realms below; they are also the first of mankind who have defended the immortality of the soul. They believe, that on the dissolution of the body the soul immediately enters some other animal, and that, after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body. They affirm that it undergoes all these changes in the space of three thousand years. This opinion some amongst the Greeks have at different periods of time adopted as their own; but I shall not, though I am able, specify their names."

Bryant remarks, on this passage, that the kings of Egypt had many names and titles; these have been branched out into persons, and inserted in the lists of monarchs. Osiris, Orus, Adonis, Thamuz, Tulus or Thoulos, and Rhampsinitus, are represented as having died, and again appeared on earth. "I mention this (says Bryant) to show that the whole is one and the same history, and these names of the same person." The making these the names of different persons has occasioned no little confusion in Egyptian, and, indeed, every chronology. I would here remark, *en passant*, that the story of Rhampsinitus is to be found in that very extraordinary collection of tales, "The Seven Wise Masters;" but it is there related of a Roman emperor, called Octavian: and this is a work of decidedly eastern origin, and is referred by Ellis to one hundred years before Christ, and to an Indian philosopher named Sandahar. Alexander's Indian expedition will show us how this Egyptian fable became naturalized in that country; and we just notice that no mention is made of Octavian in the oriental copies. Indeed, this romance may be traced through six forms, in all of which the persons, and in most the title of the work is changed. Would our space permit, we would willingly have examined some of the wonders and the ancient

history of Livy, but we must hasten nearer home. Virgil and Livy pretty well agree, as far as regards Italy and the parentage of the Cæsars, but both unluckily forgot to account for the Trojan origin of the Britons—a defect which it was reserved for English romancers to supply. The original cause of this supplement to Livy and Virgil is thus beautifully developed by Ellis, in his preface to Way's translation of those fabliaux, which Le Grand had selected, modernized, and illustrated. After a description of chivalry, which, like Bracebridge Hall, is too good to be true, he thus continues:—"To the possession of all that sweetens life, religion added the promise of pure and unceasing happiness hereafter. The holy wars broke out and produced the golden age of chivalry; and the order of knighthood, endowed with all the sanctity and religious awe that attended the priesthood, became an object of ambition to the greatest sovereigns. At a time when chivalry excited universal admiration, and when all the efforts of that chivalry were directed against the enemies of religion, it was natural that literature should receive the same impulse, and that history and fable should be ransacked to furnish examples of courage and piety that might excite increased emulation." Arthur and Charlemagne were the two heroes selected for this purpose. Arthur's pretensions were that he was a brave, though not always a successful warrior—that he was certainly a Christian—that he had withstood with great valour the arms of the pagan Saxons, or, as the "*Romans*" with a want of tact which discovers their era call them, the Saracens—and that his memory was held in the highest respect by his countrymen, the Britons. They carried with them, into Wales and Armorica, the memory of his exploits, which their national vanity insensibly exaggerated till the little prince of the Silures was magnified into the conqueror of England, of Gaul, and indeed of all Europe.

(To be continued).

DEMAS.—BY MRS. ABDY.

"Demas hath forsaken me, having loved this present world."—2 Tim. iv. 10.

My brother, my brother, I see thee depart,
And I mourn thy desertion in sadness of heart;
If duty's high mandate had drawn thee away,
My voice had sustain'd thee the call to obey:
But temptation's bright banner for thee is unfurl'd;
Thou hast gone to the glittering tents of the world,
Thou hast stray'd from the paths in lov'd fellowship trod,
Forgetting thy people, forsaking thy God.

Apart from the haunts of the worldly we dwelt,
Affliction we bore, persecution we felt;
Yet dangers nor trials our faith could appal,
The peace of the Lord was our solace through all:
We gave the ungodly our warnings and prayers,
But we join'd not their revels, we turn'd from their snares;

And the world's fickle changes, its frown or its nod,
Were valued as dust by the people of God.

Thy share in this holy communion has ceas'd :
Thou shalt sit with the gay at the richly-spread feast ;
Thou shalt hear the light jest of the thoughtless and vain,
And list to the harp and the singer's soft strain ;
But think not that conscience shall silently sleep—
Her voice shall remind thee, in murmurings deep,
Of the ways where thy footsteps once happily trod,
Of the days when thy heart was devoted to God.

Ere long shall I cease to abide in the land,
The time of my summons I feel is at hand ;
My perils are o'er, I have finish'd my course,
Deriving my strength from an infinite source :
The world's soft endearments I never have known,
But I griev'd not—the world ever clings to its own ;
And I fear not death's terrors, nor shrink from his rod,
For my spirit would fain be at rest with my God.

Yet the world has still power my sad bosom to rend,
Since it holds thee in thralldom, my brother and friend :
Oh ! place in the Lord thy dependence and trust,
And pleasure's vain idols shall crumble to dust ;
Return to the peace of the Christian's calm track,
Return, and thy brethren shall welcome thee back ;
And angels shall look from their blessed abode,
And joy to behold thee forgiven of God.

SACRED CHRONOLOGY.—No. II.

BY MRS. RILEY.

"The holy Scriptures have God for their author, salvation for their end and truth, without any mixture of error for their matter."—*Locke.*

IN every system of historical chronology, the two grand eras of the creation of the world, and the nativity of Christ, have been usually adopted as standards, by reference to which all subordinate epochs have been adjusted. But Hales gives a list of one hundred and thirty chronologers, who date the era of creation from 6984 B.C. to 3616 B.C., differing so widely as 3368 years upon the same epoch. Usher places it 4004 B.C., but Hales 5411 B.C., thus adding 1407 years to the space of time antecedent to the Christian era. The leading date on which Hales's work was constructed, and by reference to which he "adjusted the whole range of sacred and profane chronology, was the birth of Cyrus, B.C. 599, which led to his accession to the throne of Persia, B.C. 559 ; of Media, B.C. 551 ; and of Babylonia, B.C. 536 : for from these several dates, carefully and critically ascertained and verified, the several respective chronologies of these kingdoms branched off ; and from the last especially, the destruction of Solomon's temple by Nebuchadnezzar, B.C. 586, its correcter date ; which led to its foundation, B.C. 1027 ; thence to the Exode, B.C. 1648 ; to Abraham's birth, B.C. 2153 ; to the

reign of Nimrod, B.C. 2554; thence to the Deluge, B.C., 3155; and thence to the Creation, B.C. 5411." This date of the creation Hales obtained by the rectification of the systems of Josephus and Theophilus.

Hales divides sacred chronology into ten distinct epochs, extending from the creation of the world to the period when time shall merge in eternity; the first seven are those which include the Old Testament canon. The date at which Hales and Usher first coincide, is in the seventh period, at the return of the Jews from Babylon, on the decree of Cyrus, B.C. 536. Their most important differences are in the duration of the first and second periods, the former having six hundred years added to it, and the latter six hundred and fifty. The alterations throughout will be most plainly perceived by examining the comparative tables; and the reasons Dr. Hales adduces are subjoined as nearly as possible in his own words.

Period		Date of Usher.	Date of Hales.	Period of Usher.	Period of Hales.	Difference.
1	From the Creation	B.C. 4004	B.C. 5411			
	to the Deluge.	2348	3155	1656	2256	600
2	From the Deluge	2348	3155			
	to Abraham's birth.* ..	1996	2153	352	1002	650
3	From Abraham's birth	1996	2153			
	to the Israelites' return to Canaan ...	1451	1608	545	545	none
4	From the Israelites' return	1451	1608			
	to the Regal State.	1095	1110	356	498	142
5	From the Regal State	1095	1110			
	to the Revolt of the Tribes.	975	990	120	120	none
6	From the Revolt	975	990			
	to the destruction of Jerusalem.....	588	586	387	404	17
7	From the destruction of Jerusalem	588	586			
	to the end of the Old Testament. ...	420	420	168	166	2

First Period.	Date of Usher.	Date of Hales.	Space of Time. Usher.	Space of Time. Hales.	Difference see afterwards.
{ From the Creation	4004	5411			
{ To the Deluge.	2348	3155	1656	2256	600
Creation	4004	5411			
Seth	3874	5181	130	230	} 500
Enos	3769	4976	105	205	
Cainan	3679	4786	90	190	
Malaliel	3609	4616	70	170	
Jared	3544	4451	65	165	} 100
Enoch	3382	4289	162	162	
Methuselah.....	3317	4124	65	165	
Lamech	3130	3937	187	187	
Noah	2948	3755	182	182	
Deluge	2348	3155	600	600	
			1656	2256	600

* The period of Abraham's birth is not precisely marked in the Scripture narrative, but Gen. xii. 4, describes him as being "seventy and five years old when he departed out of Haran." The marginal date affixed is 1921, and adding seventy-five to this, we gain 1996 as the period of his birth.

Respecting this period, Hales remarks, that "the removal of *error* is the first step towards the discovery of *truth*. Let us, therefore, proceed to examine carefully and critically the most ancient of those venerable documents which have survived the ravages of time, and are still extant in the records of the genealogies of the *antediluvian* patriarchs, Gen. v., and of the postdiluvian, Gen. xi.; for upon these every system of patriarchal chronology must necessarily be built."

"The first circumstance that strikes us on comparing these lists, as they are given in the Masorete and Samaritan Hebrew texts, in the Greek version of the Septuagint, and in Josephus (who was well acquainted both with the original Hebrew and with the Greek version), is a remarkable difference in the lengths of the successive generations, amounting to six hundred years; and which, it is evident, could not have originated from *accident*, but from premeditated *design*; for in the Hebrew, the centenary deficiencies in the lengths of the generations are added to the residues of the lives; whereas, in the Greek version, the centenary additions to the lengths of the generations are subducted from the residues of lives, so as to make the totals of lives equal. Thus, Adam's generation (or his age at the birth of Seth) is reckoned by the Masorete and Samaritan Hebrew texts, one hundred and thirty years; the residue of life, eight hundred years; and the total, nine hundred and thirty years: whereas, in the Septuagint and Josephus, the generation is enlarged to two hundred and thirty years; the residue of life diminished to seven hundred years; so as to make the total, nine hundred and thirty years, the same."

"In the antediluvian genealogy, the centenary addition is still found in the sixth, eighth, and ninth generations of Jared, Methuselah, and Lamech. Had these been curtailed, like the rest, their lives would have extended beyond the deluge, contrary to Scripture: for, deducting their three centuries, the deluge would have happened in the year of the world 1356: consequently, had their three centuries been added to their residues of lives, like the rest, Jared would have survived the deluge sixty-six years; Methuselah two hundred years; and Lamech ninety-five years. Not daring, therefore, to shorten the lives of these three patriarchs, the Jews were forced to let the original amounts of their generations remain unaltered."

The motive which induced the Jewish writers to alter the patriarchal genealogies, was the vexation they experienced at finding their own Scriptures testified to the truth of Jesus as the predicted Messiah; not only bearing witness to his sufferings and death, but also confirming a prevalent tradition as to the actual time of his appearance. To contravene this tradition they altered their accustomed chronology from that of the Septuagint vulgate version; and were accused of this wilful perversion of facts by Epiphanius, Justin Martyr, Irenæus, Ephram Syrus, writers who lived at the time, or soon after the alleged alterations. * * (See No. 1, in amplification).

The "Masoretic text" which Hales mentions, is supposed to be derived from the word *Masorah*, signifying tradition; and the Masoretic notes and criticisms relate to the books, verses, words, letters,

" But now a sunset, with impassioned hues
 Of splendour, deepens round yon curving bay ;
 'Tis inspiration's hour, when heaven descends
 In dream-like radiance on the earth becalm'd.
 Hither ! thou victim of luxurious halls,
 The glory of these westerling clouds behold,
 That, rich as eastern fancies, float the skies
 Along ; and hark ! the revelry of waves,
 Now like the whirling of unnumbered wheels
 In faint approach ; then wild as battle roar
 In shattered echoes voyaging the wind ;
 And now in white disorder they advance,
 Dissolve, and flower the shelly beach with foam.
 Brief as a fancy, and as brightly vain,
 The sky pomp fades ; and in his sumptuous robe
 Of cloudy sheen the great high priest of earth
 Hath sunk to sleep beyond the ocean bound.
 Like weary eyelids, flowers are closing up
 Their beauty ; faint as rain falls sound the leaves
 When ruffled by the dying breath of day ;
 And twilight, that true hour for placid dreams,
 Or tender thoughts, now dimly o'er the wave
 Its halcyon wing unfolds ; in spectral gloom
 The cloud-peak'd hills depart ; and all the shore
 Lies calm, where nothing mars its pebbly sleep,
 Save when the step of yon lone wanderer moves,
 Watching the boats in sailless pomp repos'd,
 Or mournful list'ning to the curfew sound
 Of eve-bells, hymning from their distant spires."

The foregoing is one of the most graphic and poetical descriptions of a sunset hour that we have ever met with.

The next volume presents us with "*quite another*" subject to that of its predecessor—"Woman." This is a poem in three cantos, and evinces much poetic genius : take the following example from his second canto :

" Like one who leaves a savage dell,
 Where day hath bid the sun farewell,
 Comes forth to view autumnal beams,
 On bank, and wood, and dimpled streams,
 Is he who turns from Dante's gloom,
 To see poetic flow'rets bloom,
 As dreams of beauty dawn and glow
 Along the page of Petrarch's wo.
 How touching are those mental tears,
 Delighted throbs, and dazzled fears—
 The penance by his genius paid,
 Whenever recreant fancy stray'd
 Beyond the path of pure desire :

'Twas Laura tun'd his pensive lyre.
 Madonna-like and sweetly mild,
 And pure as an untempted child,
 Amid her white-rob'd virgin throng,
 He saw her beauty glide along,
 When lilies deck'd her sun-bright hair,
 Amid the walls of lone St. Claire.
 That hour became a second birth :
 Her glory over-veil'd the earth ;
 And never did a Gheber kneel
 Before his orb with truer zeal,
 Than Petrarch at that living shrine,
 Where dwelt the soul he knew divine !
 To him she was a spotless thing,
 Too bright for earthly bard to sing ;
 A miracle of life and love,
 A dream embodied from above,
 A seraph, whose unclouded eyes
 Reflected back their native skies."

His delineation of Woman, quitting the season of girlhood, is beautifully descriptive ; it occurs in his third canto :

" A daughter, beautiful and good,
 On the fair brink of womanhood ;
 When all the debt of love-watch'd years,
 Of buried pangs, and bosom'd fears,
 By filial worth can be repaid,
 Is more than words have yet portrayed.
 What links, which time nor death can part,
 Have bound her to a parent's heart !
 Oh ! deep beyond description lies,
 Pure as the ray of seraph eyes,
 The love within parental souls !
 Whatever tide of anguish rolls,
 Whatever wreck the world can make.
 Till God himself the good forsake,
 Affection is the life of life :
 A power with more than feeling rife,
 Above all base dominion free,
 A passion for eternity !"

This poem throughout is one after our own heart ; its characteristic feature is beauty : it paints in vivid colours the different aspects and phases of the female character, and gives some finely-drawn portraits of woman's mild and gentle virtues.

Next appears "The Omnipresence of the Deity," which is the subject of Montgomery's third volume.

There is much of the sublime and magnificent in the poem now open before us : various are the vivid illustrations of the divine

character in its several attributes, which are scattered through the volume. We give the following extract, containing a sweet exemplification of the goodness and tenderness of God :

" Say ye, whose hearts unclouded can enjoy
The bliss of life, without the world's alloy ;
What can illumine their melancholy way,
Where want begins, and misery crowns the day—
When bow'd by wo, and bleach'd by with'ring age,
Alone the mourner treads the world's cold stage,
His fortune wreck'd, his friends beneath the sod,
Where shall he fly, but to the arms of God ?
Blest be yon viewless Spirit thron'd on high,
No heart's too wretched to attract his eye ;
No lot too lowly to engage his love,
And win the smile of mercy from above.
He gazes on the sleepless couch of wo,
And bids the dying light of hope to glow ;
Unarms the peril, heals the wounded mind,
And charms each feeling home, to fate resign'd."

How beautifully does our poet place in juxtaposition the death-beds of the sceptic and the Christian :

" Lo ! there, in yonder fancy-haunted room,
What mutter'd curses trembled through the gloom,
When, pale and shivering, and bedewed with fear,
The dying sceptic felt his hour draw near !
From his parch'd tongue no meek hosanna fell,
No bright hope kindled at his faint farewell :
As the last throes of death convuls'd his cheek,
He gnash'd, and scowl'd, and rais'd a hideous shriek ;
Rounded his eyes into a ghastly stare,
Lock'd his white lips, and all was mute despair.
Go, child of darkness, see a Christian die—
No horror pales his lip or dims his eye ;
No fiend-shap'd phantoms of destruction start :
The hope religion pillows on his heart.
When, with a faltering hand, he waves adieu
To all who love so well, and weep so true ;
Meek as an infant to the mother's breast
Turns, fondly longing for its wonted rest ;
He pants for where congenial spirits stray,
Turns to his God, and sighs his soul away."

His fourth volume contains his poem called "Death;" written when the author was only twenty years of age. It exhibits embryo talent, though it cannot vie, of course, with some of his more recent and mature productions. The following passage breathes a poetic spirit :

"I sing of death, yet soon may darkly sleep,
And press the pillow of the dreamless grave,
Forgetting and forgot! But twenty years
Have wither'd since my pilgrimage began,
And I look back upon my boyish days
With mournful joy, as musing wanderers do,
With eye reverted, from some lofty hill,
Upon the bright and peaceful vale below.
Oh! let me live, until the fires that feed
My soul have work'd themselves away, and then,
Eternal Spirit, take me to thy home:
For when a child, inspiring dreams I shap'd,
And nourish'd aspirations that awoke
Beautiful feelings flowing from the face
Of nature; from a child I learn'd to reap
A harvest of sweet thoughts for future years."

In this volume there are a few miscellaneous poems, some of which have particularly pleased us. "The Spirit of Time" is one of the number; we offer the following extract:

"A year hath perish'd: who can tell his tale?
Ye thunders! kings of cloudy wrath sublime,
With herald lightnings to announce your power,
Say, from your sleep shall ye be summon'd forth,
And tell your havoc in the blaze of noon
And in the night-wing'd tempest darkly made;
Or shall I bid the unbosom'd ocean yield
Her dead, or let the unfrequented graves
Expand, and show their ghastly inmates there?"

"A year hath vanish'd, and how many eyes
Are filmd, how many lovely cheeks are cold!
What lips that let out music from the soul
Are death-seal'd now! Bend, human pride, and see
The desolation and the curse of Time.
Monarch of millions! at whose royal feet
The treasures of the ransacked earth were laid,
And on whose brow the pride of ages sat,
Where slumb'rest thou?—the sleep of death is thine,
And worms will revel on thy ashy form,
As on the meanest of forgotten dead!"

The next volume (Vol. V.) we wish our poet had never written; it is called "Oxford:" it is really nothing more than a pompous attempt to magnify the University, of which he was a member. A man may feel delightful emotions, such as he may have reason to cherish, when he considers the seat of learning, where he was fed with knowledge and wisdom; and his "ancient and religious foundations" may create ineffaceable impressions, while "*Oxford*"

may be the only name which lingers on the mind. But we must confess that, in the poem before us, Montgomery has gone far, very far beyond all this, and has written a tedious and dulsome description of a place in one of whose colleges he was fortunate enough to be novitiated. We do not, however, deny that there are some fine poetic passages even here ; we think the conclusion of the poem worthy of quotation :

“ Ye midnight heav’ns, magnificently hung,
 In every age by every poet sung,
 One parting glance, oh ! let my spirit take,
 Ere dawn-light on your awful beauty break.
 With what intensity the eye reverts
 Your starry legions, when their pomp appears,
 As though the glances centuries have given,
 Since dreams first wander’d o’er the vast of heav’n,
 Had left a magic where a mystery shone,
 Enchanting more, the more ’tis gaz’d upon.
 Stars, worlds, or wonders, whatsoe’er ye shine,
 The home of angels, or the haunts divine,
 Wherein the bodiless, from earth set free,
 Shine in the blaze of present Deity ;
 No eyes behold your ever-beaming ray,
 But think, while earthly visions roll away,
 In placid immortality ye glow,
 Above the chaos of terrestrial wo !
 Thy wings, Almighty ! may they still o’ershade
 A clime by Thee a matchless empire made :
 Here in mute glory may Thine altars stand,
 While smiles from heaven fall brightly o’er the land ;
 And those pure worlds that have for ages roll’d
 O’er these grand temples, still their gloom behold,
 Till time be dead, eternity begun,
 And darkness blacken round the dying sun ;
 The toils of fate, the pangs of being o’er,
 Our doom completed, and the world no more.”

And now our poet sings “ The great Redeemer and the glorious Cross.” This composes the last volume ; and the poem is one, certainly, of a very high character. The life, miracles, discourses, sufferings, death, resurrection, and ascension, of our blessed Saviour, are depicted in a truly charming manner ; and we come away from a perusal of the poem both pleased and edified. Two or three quotations from this excellent production will close our present paper :

“ Salvation’s prince appear’d,
 And this thy greeting : ‘ Lo ! at length he comes ;
 Behold the Lamb of God ! Oh ! pure, above
 All beings pure, from me this rite forego ;
 For I have need of thy baptizing grace,

And comest thou to mine?' 'Refuse me not,
Since thus all righteousness must be fulfill'd.'
So speaking, down the bank Messiah mov'd,
Stood in the waters, there the rite receiv'd,
And thence ascended, dumb with secret prayer,
When lo! the heavens miraculously oped
The dazzling concave. God himself reveal'd,
Descending! lustrous with ethereal light;
Then dove-like hover'd o'er the Saviour's head
Th' Eternal Spirit, while a voice declar'd,
Like sea and thunder when their music blends,
'Adore him; this is my beloved Son.'"

How expressive is his description of the miraculous draught of fishes! We have now before us the cartoon of Raphael, representing that interesting scene, and these lines are a fit accompaniment to the piece:

"By the bright waters on the lovely beach
Of fam'd Tiberias, where a wond'ring crowd
Around him panted for immortal truth,
Was Jesus standing, while the fisher wash'd
His net, and dried it on the pebbly shore.
Two silent vessels on the lake repos'd;
The one he enter'd, and the people taught.
But, ere the music of his mighty words
Was still'd, 'Launch forth, and let your nets descend'
The Christ commanded. Worn by fruitless toil,
All doubtingly did Peter's hand obey;
But when at once, with its enormous load,
The net uprose, till e'en the laden ship
Beneath her living burden sank and reeled,
Each sound departed! tongueless air was hush'd
As though creation wonder'd; then a cry
The multitude from off the shore produc'd
That scatter'd silence like a broken dream;
While Peter, quivering with unearthly dread,
Fell in amazement at Messiah's feet,
And utter'd, 'Leave me, Lord, for I am vile!'"

One more extract, full of energy and beauty:

"And now the counsel of eternal love—
Tremendous, vast, unspeakably sublime!
Wrapt in the folds of the Almighty will
Before the universe was shap'd or born—
Concludeth: man's redemption is complete,
And sanctioned; all the archetypal plan
Of Deity for reconciling sin
With justice, by the mediating blood

Of covenant in Christ, has been fulfill'd :
The woman's seed hath bruise'd the serpent's head."

The volumes from which we have made extracts, all do honour very much to the head and the heart of their author. The poems, however, which please us best, are "The Omnipresence of the Deity," "The Messiah," and "Woman." The first mentioned poem should verily place Montgomery among those poets of our country who have been destined to occupy the highest position which grandeur and sublimity have awarded to them. His "Messiah" is a beautiful description of our blessed Saviour's glorious course, and contains passages, which, for exquisite tenderness and fervent piety, we think can hardly be surpassed.

Welcome the minstrel who has so sweetly tuned his lyre to the notes of love and heavenly praise ; and we congratulate Montgomery for having so well fulfilled the noble task of depicting scenes which the "angels desire to look into." Very lovely do the events of Bethlehem and Tabor, Gethsemane and Calvary, appear in the pictures of this pleasing writer ; and we retire from the perusal of the "Messiah" grateful to the muse which conceived and completed so happy a performance.

"Woman" is exhibited, in the poem bearing that name, in her most attractive guise ; she is presented to us as

"A creature not too bright or good,
For human nature's daily food."— *Wordsworth*.

It is a most graceful poem ; decidedly one of our poet's most felicitous efforts. Some portions of the imagery are rather too fanciful to please our ears, yet the principal figures are appropriate. What we most admire in the poem is its harmonious versification : we have met with few pieces of this class so smooth, and at the same time so eloquent.

And now, having laid before our readers some of the proofs of that fine inherent poetic talent which is possessed by Robert Montgomery, we take our leave of him, grateful for the opportunities that have been afforded us of studying and appreciating his works ; and fully sensible, not merely of the genius which is manifested by most of them, but also of that high moral tone and sacred feeling which clearly indicate that the author not only possesses an enlightened understanding, but likewise a holy and a spiritual mind. It has been well remarked, that his writings "stand forth distinguished by a spirit of orthodoxy, stern even in its nature." We fully concur with the author of this sentiment ; and while we find in his works a pure and untainted stream of poesy, which justly qualify him for estimation as an *excellent poet*, we also discover so much truth and sound doctrine, and so much of the "wisdom that is from above," as to entitle him to the noble appellation of the consistent and Christian minister.

THE RELIGIOUS OPINIONS AND PRACTICES OF THE HINDUS.

BY G. L. BROWNE, S. C. L.

CHAP. I.—RISE AND PROGRESS OF HINDUISM.

THE influence which is exercised over every tribe and nation upon earth, by a prevailing and national religion, renders every enquiry into the religious opinions and practices of the families of mankind peculiarly interesting. When we consider the stake we have in the well-being and well-governing of the natives of India,—that in the case of the Hindu, religion, and religion alone, makes him what he is ; that it is, indeed, about his bed, and about his path, and spieth out all his ways ; and that nearly one half of the entire human race are the professors and followers of that mystical form of idolatry,—we do not hesitate (under the guidance and teaching of the two volumes, in particular, whose titles appear at the foot of this page*) to claim a considerable portion of our readers' time in tracing out, at some length, the faith and practice of the Hindu.

It must not be believed that the Hindu faith, as it now appears in daily practice in India, is such as it was originally set forth by its inventor : for though it may be almost impossible to trace, with chronological accuracy, the introduction of each successive novelty, yet if we may believe those of the Hindu nation who have dared to reject the novelties of the system, and the researches of those of our countrymen who have laboured in the field of Sanscrit literature, "it exhibits unequivocal proof, that it is by no means of that unalterable character which has been commonly ascribed to it ; and many are the indications, which cannot be mistaken, that it has undergone alterations at different periods, important in both form and spirit : " and it is such alterations as these that form the most convincing arguments for the missionary, who would find it impossible to overthrow the Hindu's belief in his religion by exposing the idolatry, folly, and debasing sensuality of its practices.

To the Vedas, the primary sources of the Hindu faith, Professor Wilson assigns the date of the thirteenth century before the Christian era. These writings, as far as they treat of abstruse metaphysical doctrines, such as the nature of matter, metempsychosis, and the theory of successive creations, even now form the standard faith of the speculative native. The practical portion, however, excepting some very small relics in the present services of marriage, purification, and burial, is entirely obsolete, and superseded by the novelties of the Puranas. The worship prescribed in these writings

* 1. *Two Lectures on the Religious Practices and Opinions of the Hindus.* By H. H. Wilson, M. A., of Exeter College, Boden Professor of Sanscrit, &c. Parker : Oxford. 1840.

2. *Narrative of a Three Months' March in India, and a Residence in the Dooab.* By the Wife of an Officer in the 16th Foot. With plates. London : R. Hastings, Carey-street, Lincoln's Inn. 1840.

As this chapter treats of the faith of the Hindu, the grounds of our assertions are the statements of the first of these works. Our examples of the practice will be mainly drawn from the other most interesting work.

was, in the main, domestic : oblations to the elements, the seasons, the heavenly bodies, to be performed by the family priest under the roof of the householder, for whom he was to supplicate a return of riches, life, posterity, and every earthly blessing. The worship thus paid to the creatures, and to the three mightier attributes of creation, preservation, and regeneration, under the names of Brahma, Vishnu, and Siva, was by no means an idolatrous worship of them as gods themselves, but only as personifications of the divine attributes. Monotheism was the primary faith of the Hindus ; and in his most ancient scriptures, these personifications of the divine attributes are all of equal rank and dignity ; no where invoked as in any way superior to the rest of the elementary deities, but addressed in common with the air, water, the seasons, and the planets, and no where worshipped under visible types. Again, though Vishnu, as a personified attribute of the one great God, is often mentioned with great reverence, yet it is doubtful whether even the names of his most popular incarnations, as Krishna, Rama, Govinda, or Juggernatha, can be discovered either in the Vedas, or the Sanhata, or collected prayers. As an independent deity, Brahma seems never to have been worshipped ; the preferential adoration, which gradually arose, having been divided between the other members of the Hindu triad, Siva and Vishnu. From the feeble condition of the worship of Siva at the present day, and the probable destruction, by the more powerful followers of Vishnu, of the sacred records of the Saivas, it is impossible to trace the gradual rise of this form of faith : the little that is known of its sudden rise, and equally precipitate fall, will be mentioned hereafter, when we have spoken more at large of the preferential worship of Vishnu.

The incarnations of this deity are first mentioned in a set of writings known as the Upanishads, certain supplementary treatises of the Vedas, of much later date and very doubtful authority. The history there given of Rama and Krishna, as the two great Avatāras of Vishnu, was exaggerated by the authors of the mythoheroic poems with more than poetic license, professing to relate the adventures of these two quasi deities. In these poems, the two incarnations appear as true knights-errant, born to destroy giants, fiends, castles, and armies, and to rescue hapless virgins from violence and captivity. Innumerable and impossible are their deeds, save on one admission, namely, that it was the supreme deity who worked under their form. This principle, thus hinted at, was soon taken up, supported, developed, and widely disseminated, by the more modern Hindu scriptures, the Puranas.

These writings, in number eighteen, and varying in date from the eighth to the fifteenth century, exercise a most extended influence over the religious faith and practices of the Hindu. The exposition of some portion of them forms the daily public task of the Brahman. The service books are filled with prayers and texts from their holy pages ; feasts, fasts, and pilgrimages are regulated by them ; on their authority, one river or mountain is regarded as sacred ; this town or that temple sanctified by legends said to be

discoverable in their pages ; whilst a validity equal to that given to the Koran is ascribed to texts quoted from them, in questions of civil as well as religious law.

The most popular deities of the present day are Krishna and his mistress Radha. Now, though the invention of the incarnations of Vishnu under the forms of Rama and Krishna, can undoubtedly be traced to the earliest of the Puranas, and perhaps to writings of more remote date ; yet the text-book of the worship of the latter form, the main and almost the only direct prop of the idolatrous reverence paid to Krishna, is that one of the Puranas known as the Bhagavata, and which is admitted, by many learned Brahmans, to have been the work of an uninspired grammarian of the twelfth century. As for the worship of his highly popular mistress, Radha, its date is even more modern : for, from the entire absence not only of any hint at reverence to her, but even of her person, her very name, from any of the heroic verses, the plays, poems, and the popular literature anterior to the fifteenth century, there can be little doubt but that the text-book of her divinity—the Brahma Vaivarta Purana—must have been concocted subsequently to that era. We have now seen the Vedas inculcating domestic worship and reverence to the great attributes of the one great God ; the mythoheroic poems introducing respect and reverence for certain heroes, and preferential reverence for the greater attributes ; and, lastly, the Puranas converting the hero reverence into hero worship, and systematizing preferential worship of the Avatāras of the deity as quasi deities themselves. There is yet another great step in our progress towards modern Hinduism : the introduction of the two all-powerful principles of *passionate devotion* and *all-sufficient faith*.

Cotemporaneous with or immediately after the production of the Puranas, arose two very powerful sects, which for a time divided the religious belief of the Hindus between Siva and Vishnu, claiming for their respective *protégés* the adoration of the world, as one or other of them being the Supreme Being himself. Sankara, the leader of the Sivaites, in the eighth or ninth century, commenced a crusade against a variety of unorthodox professors, and ended in establishing the preferential worship of Siva, no longer as an attribute of the god, but as the god himself. Until the eleventh century, the Saivas flourished unopposed, when a follower of Vishnu, Ramanuja by name, girded himself for battle against Siva and his followers, and undertook to oust the god from his throne, and his followers from their temples and endowments, in favour of his *protégé*, Vishnu. Everywhere the old sect fell away before the new ; in southern India, resolving itself into a newer sect, the worshippers of their old god under the form of the Lingam. In the upper provinces the worship of Vishnu spread almost unresisted, under the followers of Ramanand, a disciple of Ramanuja, the originator and patron of the greater part of the mendicants and two families of the Brahmans, the one of which matured the preferential worship of Vishnu, under the form of Krishna ; while the other, in Bengal and Orissa, perfected the idolatry of the blood-stained Juggernatha.

The effect of these teachers cannot be more clearly described than in the words of Professor Wilson:—"These different orders and families (he says) are now almost exclusively the spiritual directors of the people. Some of them are rich, and of Brahminical descent; some are poor, and composed of persons of all castes. They are almost all, whether rich or poor, illiterate and profligate. Such literature as they occasionally cultivate—and it is one of the means by which they act upon the people—is vernacular literature, compositions in the spoken languages. These are mostly songs and hymns addressed to Vishnu, Krishna, and Radha; tales and legends of individuals celebrated among them as saints, always marvellous, mostly absurd, and not unfrequently immoral; and vague and dogmatical expositions of elements of belief, which, although in some degree discoverable in the Puranas, have assumed a novel and portentous prominence in the doctrines of the Vaishnava teachers, and the practices of the people. *These elements are passionate devotion and all-sufficient faith.*"

The former of these principles is developed in the prayers and hymns with which the modern religionists address their peculiar deity. Mistaken as may have been the faith of the ancient Hindu, as taught by the Vedas, his ceremonial and his discipline was far from idolatrous, and the language of his prayers calm, reverential, and free from fanaticism; whilst those used in the present day breathe a glowing fervour of devotion, that almost might be mistaken for sensual love: deriving their notions, in all probability, from one branch of their philosophy, "they have pursued the figure, until they have converted it into a gross deformity, and furnished a model adapted to the ardent imagination of irrational enthusiasm."

The other principle—the all-sufficiency of faith in any one particular deity, to ensure salvation, without regard to conduct—is carried to the very utmost abuse of which it is susceptible. Entire faith in and dependance on this or that god—on Krishna, or Rama, or Juggernatha—not only supersedes the necessity of moral and virtuous living, but even "sanctifies vice." "It matters not (says Professor Wilson) how atrocious a sinner a man may be, if he paints his face, his breast, his arms, with certain sectarial marks; or, which is better, if he brands his skin permanently with them with a hot iron stamp; if he is constantly chanting hymns in honour of Vishnu; or, what is equally efficacious, if he spends hours in the simple reiteration of his name or names; if he die with the word Hair, or Rama, or Krishna, on his lips, and the thought of him in his mind—he may have lived a monster of iniquity—he is certain of heaven!"

There is yet another and most influential source of Hinduism—of all that is most debasing, most abominable in its present form: the Tautras, the authorities for the worship of Sakti—"the divine power personified as a female, and individualized not only in the goddess of mythology, but in every woman to whom, therefore, in her own person, religious worship may be and is occasionally addressed." Of them we will speak at length in our next chapter.

THE SABBATH-DAY.

BY MISS PARDOE.

It is the Sabbath-day—the day of rest,
 By God appointed for world-wearied man
 To find pure peace in Him. The glorious gates
 Of His most holy temple open wide
 To woo the sinner to repentant prayer,
 The humble Christian to the work of praise.
 Lo ! the glad crowds pour in ; the aged go
 Feebly, with staff in hand, and snowy hair,
 Weak in the flesh, but in the spirit strong,
 To bend before His altar, where in youth
 They knelt beside their sires with reverence,
 As now their sons, and their sons' children, kneel
 Beside themselves ; the young move gravely on,
 With looks compos'd and humble earth-bow'd eyes,
 Each to his place : they feel that God is there !

But there are mourners even here—sad hearts
 At the Lord's threshold—some bereaved ones,
 With sable garments and with stricken souls,
 Sorrowing for the departed : yet, with hope
 And faith in the glad promises of God,
 They come to bend the knee, to breathe the prayer
 Of humble resignation to His will :
 If thou hast taken, Lord, 'twas thou didst give—
 Then blessed be thy name for evermore !

The bell hath ceas'd its summons, and the swell
 Of the loud-pealing organ, and the tones
 Of many voices, raise the song of joy.
 Here the great bend in meekness. Here alone
 Earth's mighty ones are nought. Here rich and poor
 Have but one care, one hope, one heritage !
 The Lord recks not of greatness : in His house
 The humblest Christian hath the highest place,
 The proudest sinner hath the lowest seat ;
 Before Him all are dust. One angry breath,
 And He could scatter them, as the simoon
 Scattereth the desert sands of Africa.
 The proud man's palace, and the poor man's hut,
 What were they in his wrath, but as the reed
 The storm-wind rendeth as it passeth on,
 Unheeding of its fall ?

The voices cease—

And now the low-breath'd and emphatic prayer
 Falls softly on the ear : “ I will arise,
 And say unto my Father, I have sinned,
 Nor am I worthy to be call'd thy son.”
 And every knee is bent, and every head,
 As those most blessed words a Saviour taught,
 “ Lord, forgive me, as I myself forgive !”

Rise to the throne of heaven. Unhappy those
Who breathe them lightly, when unholy hate
Is in their secret hearts.

'Tis sunny noon,
And once again the silver-sounding bell
Fills the glad air ; forth come the sober crowd
From the Lord's temple, and with greetings kind
And tranquil to their neighbour, they pass on
Each to his home : the man of many years,
And he whose manhood is but in its prime ;
The aged dame, the matron-wife, the youth,
And the bright maiden in her summer bloom,
The little ones slow following hand in hand,
Subdued to silence by the holy thought
That 'tis the Sabbath-day, the day of rest,
When all is peace around the quiet hearth ;
When their grey grand-sire in the book of life
Points out the portion which their father reads
Ere they retir'd to sleep, strong in His love
With whom the darkness is not, and whose power
Can shield them from the dangers of the night :
The kiss of peace is given, the blessing said,
The day is ended—the glad day of rest,
Of quiet, and of love. The morrow comes,
But with it come the fears and cares of earth ;
The world asserts once more its withering power :
And as the man of toil resumes his task,
He blesses God that every seventh day
Will be a Sabbath !

ON THE PRESENT STATE OF POLITICAL SCIENCE.

BY THE LATE REV. W. E. TRENCHARD, M.A.

THE charge which Horace brought against the poets of his time may well be applied to the politicians of this generation. In most of the ordinary employments of life, especially where any kind of competition is encouraged, some sort of previous study and experience is required before we are supposed to be competent to our respective professions.

*“ Qui studet optatam cursu contingere metam
Multa tulit fecitque puer.*

*Qui Pythia cantat
Tibicen, didicit prius, extimuitque magistrum.”*

But in politics such a preparatory discipline, according to modern creeds, were altogether superfluous and absurd. This is a species of knowledge which requires not to be founded on the basis of philosophy, and needs no long deductions from the wisdom of years for its confirmation, no careful analysis of causes, no attentive ob-

servations of effects. To have read much, to have thought much, to have noticed much—all these things are calculated only to load the mind with a tissue of prejudices, rather than to assist the judgment in its decisions on the affairs of nations. In the commonest arts of life some years of practice are required before any man is deemed a proficient in his respective trade. But no one thinks of serving an apprenticeship in politics. In this important subject the most ordinary capacity becomes all at once omnipotent and infallible. To work at the loom, to drive the plough, to labour in the humblest employment, is not for every man to attempt; but he must be obtuse indeed who has not something to say about free trade, or the currency question, or the conduct of persons in power, if not of the first principles of legislation. For this, nothing is required but a certain crude and intuitive notion about the rights and liberties of man, together with some few imperfect glimpses of the history of our country, caught from provincial newspapers, and beginning, perhaps, as early as the American war. Should he happen to be a ten-pounder, our modern politician superadds to all these qualifications a very satisfactory notion about the importance of electors, if not of the dignity of human nature in general; and deals out his anathemas against ministers and governments and kings with all the weight and authority of constituted power. In his preference of party, too, impulse rather than judgment is the rule which guides him. In the absence of hereditary prepossessions, the commonest, perhaps, if not the least evil of the two, the most trifling causes determines the channel in which the course of his passions, to say nothing of his reason, shall flow. Has he patrons to humour and obey, or is he of a cautious temperament, afraid of change, and unable to make an estimate of future probabilities and the success of measures untried, he perhaps calls himself a Tory. On the other hand, if he thinks he possesses a little more intelligence than his neighbours, just enough to enable him to denounce the wisdom of the wise, and to bring to nought the counsels of the mighty, and to be discontented with all about him, nature has decidedly endued him with an innate genius for Whiggery. While if haply some obnoxious tax has been pressed rather hard upon him, or he has offended his patron, or has been somewhat painfully reminded of certain distinctions and gradations of society, all the sleeping energies of his mind kindle into a blaze of fury and indignation against the powers that be, and burst out at once into a fervour of red-hot and rampant Radicalism.

To speak more seriously, however, and without presuming to deny to any citizen the privilege of passing his own judgment on the affairs of his country, there seems too much reason to believe, in the present day, that political science has passed into the hands of persons wholly incompetent to understand or explain its important principles. To suppose that every private individual who has an interest in public affairs should ever be deeply acquainted with the theory of government, or be able to make a philosophical estimate of the politics of his country, is to suppose a degree of increased in-

telligence which we are hardly likely to attain. 'But it is unfortunately too much the case that the office of instructing or legislating for the people seems by no means to imply any more than the very slightest acquaintance with the elements of political knowledge. And although many valuable additions have been made within a few years to this branch of our national literature, yet, if we may be allowed to make the general style of our parliamentary debates, as well as the spirit of the periodical press, any criterion by which to judge, it will appear that the *science* of politics forms by no means a part of the necessary education of a journalist or a senator, much less has it made any considerable progress amongst the people. When Mr. Burke was returned for Bristol, he closed his speech with a few remarks on the real duties of a member of Parliament, which will supply us with some illustration of what we mean by acting on the broad principles of politics considered as a science. "To be a good member of Parliament (said he) is, let me tell you, no easy task; especially at this time, when there is so strong a disposition to run into the perilous extremes of servile compliance or wild popularity. To unite circumspection with vigour is absolutely necessary, but it is extremely difficult. We are now members for a rich commercial city; that city is, however, but a part of a rich commercial nation, the interests of which are various, multiform, and intricate. We are members for that great nation, which itself, however, is but part of a great empire, extended by our virtue and our fortune to the farthest limits of the east and the west. All these wide-spread interests must be considered, must be compared, must be reconciled, if possible. We are members for a free country, and surely we all know that the machine of a free country is no simple thing, but as intricate and delicate as it is valuable. We are members in a great and ancient monarchy, and we must preserve religiously the legal rights of the sovereign, which form the key-stone that binds together the noble and well-constructed arch of our empire and our constitution." Here, to say nothing of the party politics on which this quotation touches, we may be able to form some estimate of the variety of complicated interests which ought to be understood—the enlarged and comprehensive views, the philosophical character of mind, the extensive acquaintance with the great principles of moral and political science, which should be the essential qualifications of every senator. But how little of this is to be found in the ordinary career of our parliamentary debates. Where is that dignified and manly wisdom, equally removed from a stupid obstinacy on the one hand, and a mad extravagance on the other, which ought to characterize the proceedings of a great deliberative assembly? How little of that far-sighted policy is to be found, which, in legislating for the present, does not overlook the future, or which, in providing a remedy for immediate difficulties, would not forget to trace the application of the newly-established principles to all the various branches of the social system. Our Parliament has not escaped the infection of the short-sighted, the superficial, the extravagant spirit of the age. A debate is a struggle of passions rather than of opinions; a juxtaposition of party prejudices rather than

of great and important principles. The representatives of one interest cannot understand how the cause of that interest can be possibly promoted but by involving all others in ruin. Honourable members come into the house, not to reason on the welfare of the nation at large, not to elicit truth from the collision of many minds, not to look for wisdom in the compromise of opposing judgments; but to fight rather than to debate, to stand by a particular measure rather than by general principles, and sometimes pledged to pass a specific sentence long before any part of the cause has been heard. Thus it is that vituperation often supplies the place of argument—that in the absence of all reasonable persuasives, a coarser and severer logic is sometimes restored to, and St. Stephen's is heard to ring with ribaldry which might put St. Giles's to shame. Thus it is also that patriotism itself descends from its high and dignified character to the petty partiality for persons and places, if not the less venial devotion to party or personal aggrandizement; that Parliament resembles rather a congress of hostile ambassadors than a great deliberative assembly; and that its proceedings are more like a continued scramble for particular rights, than a wise and cautious provision for the general interests of the community.

In such a soil as this, political science can hardly be expected to flourish with very great luxuriance. But even this is not the extent of the evil. It is not only (with all due deference be it said) that an enlarged and philosophical treatment of political matters is but seldom to be found in our national councils; but such a treatment is actually scouted and discouraged by every possible means when it is attempted, and regarded as the paltry subterfuge of a designing and sophistical mind. The moment a statesman of large and comprehensive capacity, thoroughly versed in the great principles of government, deeply imbued with the experimental wisdom of past ages, actuated with that spirit of patriotism which is kindled not at the watchword of a party, but whose affections are large enough for the interests of all alike; the moment, I say, that a statesman of this character (and some such shining stars are generally to be found) attempts to penetrate the arena of an important question, the "honest" and "independent" country gentlemen, who come up full charged with a stock of gratuitous ferocity for or against the existing government—who know no yielding to mere logical or rhetorical triumphs—look on with a gaze of incredulous and suspicious astonishment. As our orator goes the round of his illustrations and deductions, his hearers flounder only the more deeply in the Bathos, and already more than question his design to over-reach them, and doubt the justice of a cause which requires so much abstract reasoning to support it. If haply in the course of his reasonings he may take rest from his aerial soarings on the debateable ground of the corn laws, or the state of Ireland, or the funded interest, or the currency question, and such like, in search of further illustrations, then suddenly the house shews symptoms of returning consciousness; the chord of selfish and individual interest has been unhappily struck, and all is discord and confusion again. Forth comes, as from an awkward squad, an irregular volley of abuse from the Irish

members. The "wronged," the "oppressed," the "desolated" country is painted again, with an enthusiasm even unto tears, the victim of "bloody tyrants" and "cruel usurpers." Forth comes a tissue of mere matter-of-fact denunciations from the representatives of the manufacturing towns. Commerce is already too much burthened; trade is depressed beyond parallel; Government has no sympathy with the manufacturers. Up start again the country gentlemen, roused by these unhappy watchwords of party which find so responsive an echo in every breast. It is nothing but a design on the land. The land already bears all the burthens of the State. The house has no regard for the state of the agricultural population. Thus, in the narrow struggle of contending interests, the fine theory is altogether lost. The measure which was founded, perhaps, on the basis of philosophy and the principles of political science, comprehending, as far as fallible reason could devise, the general interest of the community, gives place to one which may but serve to satisfy for a time the Cerberus of public opinion, but which entails misery and ruin in the end. The "*practical men*" gain a short-lived triumph over reason and philosophy. The collision of great and important principles descends into a kind of party prize-fight, and the object of contention degenerates, indeed, into nothing but a dry and worthless bone.

But if such be the character of our parliamentary debates, what shall we say of the state of the periodical press? I do not intend now to enter on the usual tirade against the licentiousness of these publications, nor to make an *ex parte* statement of the virulence of this writer, or the falsehood of that. I do not design now to condemn the blasphemy and the immorality which seem almost the fashion of the age, and which are mistaken by an undiscerning public for spirit and strength. I regard them now merely as they do or do not evince an acquaintance with the principles of political science. "The newspapers of this island (as Steele remarked as early as the beginning of the last century) are as pernicious to weak heads in England as ever books of chivalry to Spain." And this remark may be justly applied to the great proportion of the journals of the present day, of every party, and of every denomination. A style of writing altogether new has arisen amongst us, which seems to discard all respect for truth and propriety, and to aim only at being the unflinching advocate of certain one-sided and extravagant opinions, even though all fact and all experience may be arrayed against them. In most other matters men seem to be animated with a sincere desire, at least, of ascertaining the truth and of balancing opposing probabilities. But in newspaper politics all calm reasoning and judgment are too dull and heavy for the restless and impatient appetites of the greedy public. They are made to appeal rather to the heart than the head, to the angry passions than to the deliberate reason. There seems to be an implied acknowledgment that we are not to come to the study of politics, as we would to the investigation of any other subject, with calm judgments and unclouded intellects; but rather that this is a matter of feeling more than of argument, requiring not the use of our sober discretion, but

the excitement of all the malignant passions of human nature—the waste of our virtuous indignation and our best sympathies and sensibilities on subjects which, after all, are miserably unworthy of the sacrifice. The requisite qualifications, at the very outset of a public journalist who would gain an ascendancy over the popular mind, are not any profound or extensive acquaintance with the principles of political science, not habits of thought and reflection, not the capacity for fairly observing or equitably judging, so much as a certain sour and bilious temperament united with a caustic severity of style, with which he is able to fly in the face of every one utterly reckless of the fair fame and reputation of others. There is a false appetite for reading abroad, which is sometimes mistaken for a very commendable love of literature, but which is in reality nothing more than an hungering and thirsting after calumny, and slander, and virulent abuse of all that is great and influential. The schoolmaster is, indeed, abroad; but he is abroad with his rod and ferula, rather than with his ruler and his books. To pander to the unhappy propensity, a school of writers has arisen who seem to set all parties and truth at defiance; and imposing sophistry for argument, and misrepresentation for fact, on the public credulity, have poisoned the very fountains of science by infusing into it the spirit of personal bitterness and malevolence. The origin of this school of writers has been referred by some to the letters of Junius, who, with his profound and indisputable talents, was certainly the first since the restoration to set the example—an example most fearfully abused by an host of less able followers—of traducing the highest characters of the realm as individuals, and bringing their measures and councils into contempt by personal slander and calumniation.

Were a person totally unacquainted with the general style of political reasoning adopted in this country to peruse the contending comments of opposite newspapers on the very same transactions, the one exalting measures and men into the most hyperbolical extravagance of panegyric, the other overwhelming the same measures and men with all the obloquy that a malevolent imagination could devise, he would believe he had fallen amongst a horde of savages and madmen, rather than a community of rational and intelligent beings. And yet such are the persons to whom the office of instructing the people in politics is virtually abandoned. The leading journals begin the tale of misrepresentation and scurrilous abuse. Through a thousand hands the scandalous story is transmitted, exaggerated by numberless original and gratuitous calumnies at every step. The provincial papers, jealous, too, of their own high prerogative of saying something uncivil against men in power, echo in coarser language the dicta of their great exemplars, and illustrate them with a running commentary of sly hints and petty inuendos. That many splendid writers and estimable men are engaged in supporting the periodical press, it cannot be denied; but it is painful to see such fine qualities perverted to party purposes, and engaged in ministering to the very worst passions of human nature. The very object of newspaper writing seems not solely to reason, not equitably to judge, but authoritatively to dictate and assert, to panegyricize without examination, to condemn without evidence and without appeal. The lower we descend in the

scale of the daily or weekly periodicals, the more scanty is the allowance of reasoning or science which they contain; till in the penny and two-penny publications which suddenly of late arose into notice and almost as suddenly decayed, and than which it is difficult to find anything more utterly execrable in the form of printed paper, we find what is called political writing in the shape of the lowest kind of personal slander, scurrility, blasphemy, and treason. Against the higher class of monthly magazines, as indeed the leading newspapers, it were almost presumptuous to raise such a complaint: and yet, replete with talent as many of them are, it is much to be regretted that the fashion of the day should lead them to take such a one-sided estimate of subjects, in which, if truth alone were the object of pursuit, all parties might see that there are many points and principles in common between them. Nay, even in the political articles of the monthlies the spirit of party runs sometimes so high that the reader is half tempted to believe that some sly joke is concealed under this flimsy texture, and that the writer could not have intended this kind of passionate railery to pass for a serious train of reasoning on a subject of deep importance. And even in the best of them many pages of discursive writing on state affairs may often be analyzed without discovering the slightest vestige of anything like logical argument. The quarterlies, perhaps, contain the best specimens of what may be called sober political reasoning. These, with many of the pamphlets which start forth in abundance on most occasions of stirring interest, the productions as they are of men of high education and distinguished abilities, contain (with a few exceptions which shall presently be mentioned) almost the only resources we have for sound reasoning on the principles of political science.

Now it is not difficult to account for the very incompetent hands into which the task of politically instructing the people, if so it may be termed, has devolved. It is exclusively a characteristic of modern times that they have given rise to a class of literary adventurers who have taken to writing as a trade, and who have tasked their wits to supply the necessities of the body. A few stray characters of this kind, indeed, were to be met with as long ago as the time of Elizabeth; but men of letters, as a distinct order of society, were not known in this country until the beginning of the last century: and as commerce has increased, and our institutions have assumed a more permanent character, the usual professions of the middle classes have become overstocked, and the number of literary mercenaries has increased a thousand-fold. It is indeed a melancholy state of things which has brought down literary composition, from one of the highest efforts of human reason and sources of human enjoyment, to a miserable trade for daily subsistence and support. True philosophy and right feeling took a long flight from the ordinary productions of the press when that mighty organ, either of great good or great evil, was fed no longer from the fulness of the heart and the head, but supplied according to the irregular impulse of strong necessity, or the agonizing cravings of want. "A single hour of composition (says a beautiful writer), won from the business of the day, is worth more than the whole day's toil of him who

works at the trade of literature: in the one case, the spirit comes joyfully to refresh itself, like a hart to the water brooks—in the other, it pursues its miserable way panting and jaded, with the dogs of hunger and necessity behind.” When deep thought or personal conviction do not supply the materials—when truth and justice are not the ends in view, the writer is indeed at sea, and will steer his course rather by impulse than by principle, by irregular caprice more than by reflection or habit. But when literary men learn to pander for hire to the lowest vices of human nature, to deal forth blasphemy, and sedition, and obscenity in profusion, according to the distempered appetite of the day; when, I say, men of letters are tempted by their necessitous circumstances thus to prostitute their abilities to the vilest of purposes, then not only all kinds of mental delusion are the inevitable consequence, but the sacrifice of the moral nature, both of writer and reader, is endangered, and political science, which appeals strongly to the moral sense, and is founded perhaps on honesty of purpose, at least as much as reasoning and philosophy, is utterly lost in the general ruin.

Nor, again, is it difficult to account for the very unphilosophical character of present parliamentary debates. When the great measure of reform was agitated in the house, amongst the arguments adduced against a change in the representation, it was urged, by Sir Robert Peel, that the system of close boroughs was productive, at least, of one advantage, namely, that it enabled great principles to triumph over local prejudices; and that by the proposed alteration, this state of things would be completely inverted. Now, without saying a single word for or against the abstract question of parliamentary reform, granting only what its most enthusiastic supporters admired in that question, and what all its opponents condemned, namely, that it has rendered the representation more equal, and given the popular voice a greater share in the councils of the nation; granting, I say, both these positions, it will appear that the prophecy of Sir Robert Peel has been literally fulfilled. An effect has been produced by that measure on the spirit of our national deliberations, corresponding precisely to the anticipations of that distinguished statesman; nor shall we be suspected of over-stating either the benefits or the disadvantages of the reform bill, when we say, that it is an alteration of which the two parties whose merits, even while they both admit the fact, will form a very different estimate. “One of the great objects (says the reformer) which we aimed at, has been attained. The people’s voice at length is heard within the walls of the House of Commons. Every important interest has its representative. Rights are not invaded with impunity. Every cause has its watchful champion, well armed, and ever at his post to resist aggression, and to stand up for his party in all emergencies and dangers.” The Conservative, on the other hand, admits the principle, but views it in a very different aspect. The voice of the people (too much engaged from the circumstances in personal and immediate aggrandizement to look far abroad upon the general good) is *too* plainly heard in the House of Commons. The struggles of contending interests and local predilections

are brought into our deliberative councils. Great measures are carried, not because they are politically wise, not because they are morally advisable, but because they may be momentarily expedient, in stopping the mouths of the greatest number of uproarious and opposing factions. "The individual interests of this place or of that place, of this party or of that party, of the agriculturist or the manufacturing, or any other part of the population, are perhaps very much at variance with the permanent benefit of the whole community." But such a consideration, under the present state of things, is hardly likely to have any weight, when the advocates of those interests are struggling more for victory than for wisdom, more for the sake of advancing one party and depressing another, than for promoting, on a large scale, that only true patriotism which looks beyond these petty triumphs to the lasting good of the whole community. Whichever of these may be the right way of viewing the question, the circumstances to which I have alluded are still highly unfavourable to the admission of political science into the national deliberations. The spirit of philosophy—that high and exalted wisdom which can reconcile complicated interests, and regard all the relations of society at once—is not to be expected from those, the tenure of whose seat depends on the advocacy of particular measures, the one-sided and the short-sighted championship of local prepossessions.

Legislative wisdom is not the art of fighting well, and of acting wordy triumphs over not less wordy opponents. True patriotism is not that hot-headed enthusiasm of party, which would shed its blood to procure its own partisans a short-lived victory over its political opponents. The qualifications of a great statesman are not those of a prize-fighter. A member of Parliament, as Burke declares, is not a member only for this city, or for that city, but he is emphatically a member of Parliament. The Athenians of old, who will not be suspected of overlooking the interests of the people, had a better notion of the qualification of a legislative council when they referred the originating of most important laws to their senate of five hundred, granting only to the popular assembly the privilege of opposing or rejecting them.

Nor let it be said again that this is a vague and unsubstantiated charge against the character of the debates of the House of Commons. If all other illustrations would fail, I am content to rest the matter alone on the system now so prevalent of pledging representatives in favour of particular measures; which is, in fact, giving only to one person the valueless privilege of deliberating, while another reserves the right to judge, which completely destroys that free enquiry and balancing of probabilities and opinions, from which true wisdom is alone derived, and by a crude and peremptory judgment, makes nugatory at once all cautious enquiry and deliberation. But, if further illustrations be required, look at the celebrated debates on the reduction of the assessed taxes and the currency question, and read there how the spirit of party can stand in the way of calm deliberation, how passion and impulse can supply the place of reason and judgment. See there the wise, dignified council of the nation catching the mad infection of the day from

the giddy multitude, and sinking the high character of legislators in that of a wayward, a fickle, and a capricious mob.

But our limits compel us to pause. We must not look to our parliamentary debates and periodical press alone for illustrations of the present state of political science. There are many other considerations which must be deferred to a future number.

THE EARLY TRADITIONS OF THE EAST AND NORTH, WITH THEIR EFFECT AS OPPOSED TO CHRISTIANITY.

BY MRS. E. SMITH.

RELIGION, heroism, and love, such are the grand elements of that beautiful and enchanting art—poetry. The truth of this assertion may be easily proved; and we may observe, particularly in ancient times, that poetry and religion went hand in hand; that, while a profound admiration of the beautiful in nature excited the poetic feeling, a sentiment of the weakness of humanity, and an intuitive fear of evil, led to adoration and prayer: and from these mingled sensations the imagination of the poets created the mythology of their different nations, modified and suited to the climates and habits of the country in which they arose.

Idolatry took its rise among the people of Asia, and the Chaldeans (who were one of the most ancient nations of the earth) had some traditions, which, however singular and confused they may appear, seem to be only a disfigured tradition of the creation of the world as described by Moses. But their account is, at the same time, so intermixed with fables and absurdities, that I shall not cite it; that tradition which relates to the deluge is much nearer the truth, and worthy of notice.

The Chaldeans have the history of their first ten kings, the last of whom was called Zizistrus. They relate that it was in his time that the deluge happened. We will cite what they say on this subject, in order to prove the better how much their traditions resembled sacred writ. This extract will show, at the same time, that the ancient fables are founded on early records, and are not the simple productions of imagination.

“Chronus, or Saturn, having appeared in a dream to Zizistrus, warned him, that on the fifteenth day of the month Doessius, the human race should be destroyed by a deluge, and ordered him to set down, in writing, the origin, history, and the end of all things; to hide his memoirs under ground, in the city of the Sun, by name Sipara; to construct afterwards a vessel, to put in it the necessary provisions, to enter therein himself, with his relations and friends, and to shut up in it also some birds and four-footed animals. Zizistrus executed these orders punctually, and constructed a vessel which was two furlongs wide and five long; and no sooner was he within it, than the earth was inundated. Some time after, seeing that the waters were diminishing, he let fly several birds, which, find-

ing neither food nor resting-place, returned to the vessel. Some days after, he let fly others, which returned with some mud on their feet; the third time that he let them go out, they returned no more, by which he judged that the earth began to be sufficiently disengaged from the water. He then made an opening in the vessel, and seeing that it had stopped upon a mountain, he came out with his wife, his daughter, and the pilot; he knelt upon the earth, raised an altar, and sacrificed to the gods; after which, he and all those who were with him disappeared. Those who had remained in the vessel, not seeing them return, came out and sought them in vain. A voice was heard, which announced to them that the piety of Zizistrus had gained him a place in heaven, and that he and those who had accompanied him were raised to the rank of gods. The same voice exhorted them to be pious, and to go to Babylon, after having dug up the memoirs which had been buried at Sipara. When the voice ceased speaking, they went to build the city above mentioned, and some others."

Such is the celebrated tradition of the Chaldeans; and if we already see fables mixed with sacred history, we perceive also traces of those facts, the truth of which sceptics delight to dispute.

Sanchoniathon, a priest of Berytis, who lived before the Trojan war, wrote upon the religion of the Phœnicians: though the work of this ancient author is lost, it existed towards the reign of the Antonines, when it was translated into Greek. He states, that "the father of men was called Protogenes, and our first mother *Æona*; it was she who found that the fruits of the trees were good, and might serve for food for men. The children of these first parents of the human race, named *Genaia* and *Genos*, inhabited Phœnicia. A great drought coming on, they lifted their hands to the sun, which they regarded as the only God, and the Governor of the Heavens. The sons of *Genos* were named *Light*, *Fire*, and *Flame*; it was they who discovered the use of fire, by rubbing two pieces of wood together. Their children, who were immeasurably tall, gave their names to the mountains, whence the names of Mount Lebanon, Anti-Lebanon, &c."

It is easy to perceive, under this envelope, the disguised history of the creation of man, perhaps even that of the forbidden fruit; and we find the giants spoken of in sacred writ. We may also remark among this people the origin of idolatry, since it is said that they adored the sun; and we see them already mix with their religion the invention of the useful arts; it is also evident, that Sanchoniathon derived his authorities from traditions still more ancient than his own, and already corrupted.

In regard to the traditions of the Egyptians, they resemble very much the doctrine of Lucretius, as there is no mention of a Creator; but in their sacred language, of which the hieroglyphics were the emblems, it is evident that they believed generally that an *inanimate* and *confused nature* could not be the origin of all things. Some men among the Egyptians believed that there existed a *Supreme Intelligence*, which had created the world, and that in man there existed also an intelligence superior to the body, which was

the soul. But this grand and sublime idea was admitted and retained only by some who were more enlightened than the multitude, and the religion of the nation was a gross idolatry. According to Hermes, Trismegistus, or "the thrice great," God existed in his solar unity before all beings; he is the source of all that is intelligent, the first incomprehensible principle, sufficing to himself, the Father of every essence, or the essence of all things.

"All the oriental nations (says Origen), the Persians, the Indians, the Syrians, hide secret mysteries under their religious fables; the wise of all these religions easily penetrate their sense, but the vulgar see only the external part."

And here I cannot avoid remarking the difference between our religion and that of all the heathen nations: the priests made use of the forms of worship to dazzle the multitude, and while the latter were seduced by the pomp and show so brilliantly displayed in the temples and religious ceremonies, the priests, either from vanity or policy, or from both those motives, kept the people in ignorance of those sublimer and purer doctrines, which are, in fact, the essence of religion.

The definition of the Divinity given by the celebrated Zoroaster, is the finest that antiquity has produced:

"God is the first of incorruptible beings, and eternal, not made. He is not composed of parts—there is nothing like or equal to him. He is the author of all good, the most excellent of all excellent beings, the Father of justice and good laws; instructed by himself alone, all-sufficient, and the first cause of all things."

These sublime definitions of the Deity prove that there existed men superior to the age in which they lived, and who had collected the knowledge preserved by the ancient traditions; but these men were so rare, that they could not stop the progress of ignorance and idolatry.

We must not, then, confound the gods and the fables of the poets with the traditions preserved by some sages. The poets pass rapidly from the literal sense to allegory, and from allegory to what is literal, which is the cause of the medley of their images, and the absurdity of their fictions.

Among the Brahmins, also, the ideas of God are very sublime; as, God is immaterial, he is above all conception; as he is invisible, he can have no form; but, from what we behold of his works, we may conclude that he is eternal, omnipotent—omniscient, knowing all things—and omnipresent, present everywhere.

In the first Edda of the Scandinavians, there is a poem called "*Volupsa*," which contains an abridgment of all the mythology of the north; there is a description of chaos, an animating spirit, a deluge, from which one man escapes with his family by means of a bark; after the deluge, the world is formed anew, the first man and the first woman are created by the gods, and receive from them life and motion; all that can be but the vestige and the record of some belief more general and more ancient still. We recognise in these alterations the same allegories, the same fictions, the same desire to

explain the phenomena of nature, which have dictated the fables of every nation.

As every one is perfectly acquainted with the first chapter of Genesis, I shall only cite a few verses, in order to contrast its beautiful simplicity with the laboured fables of the heathen nations :

"In the beginning God created the heavens and the earth.

"And the earth was without form, and void ; and darkness was upon the face of the deep.

"And the Spirit of God moved upon the waters.

"And God said, Let there be light, and there was light.

"And God saw the light that it was good ; and God divided the light from the darkness.

"And God called the light Day, and the darkness he called Night, and the evening and the morning were the first day.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament ; and it was so.

"And God called the firmament Heaven ; and the evening and the morning were the second day.

"And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear ; and it was so.

"And God called the dry land Earth, and the gathering together of the waters called he Seas ; and God saw that it was good."

The very simplicity of this narration proves its truth ; for all the other traditions are so embroidered with fables, and disguised by absurdities, that it is impossible, even in the best among them, not to perceive the weakness of human invention.

The poetry of every nation is so indissolubly linked with the religion of that nation, that I resolved to make the charming and delightful art of poetry subservient to a still higher object. We have seen, by the quotations I have brought forward, that in all lands, east, west, north, or south, there is a vague tradition of the grand events which first occurred in the world. The want of written chronicles, the love of the marvellous, and the impossibility of preserving a correct verbal tradition, by degrees altered and obscured them ; but we still perceive, amidst all the confusion and improbability which prevail, the shadowy outlines of the first design, and that, too, among nations which were strangers to each other. The inhabitants of Phenicia had, at that time, nothing to do with the natives of India, and the Chinese and the Scandinavians knew still less of each other ; yet they all agree in the main points, though each nation has ornamented and disguised the original truth according to the dictates of their taste and genius.

In an age like the present, when scepticism is but too frequent, it must be serviceable to the cause of religion to bring forward evidences of the truth of sacred writ ; and what nations so distant agree in recording, must have its foundation in fact.

Willingly would we have marked the different effects of Paganism,

Deism, and Christianity; but setting aside the vastness and importance of the subject, time will not allow of our entering so fully upon it as we could wish to do; we must, therefore, confine ourselves to the most striking contrasts.

We may remark, in all the Pagan systems of worship, that they encourage sensuality, tend to excite the passions rather than to restrain them, and that the principle of revenge is particularly inculcated. "Wo to the aggressor!"—"Never to pardon an injury!"—such are the sentiments of the bravest and the best among the heathen race.

To the worshippers of the true God, to the Christian, such sentiments are forbidden: "Vengeance is mine; I will repay, saith the Lord;" thereby intimating that, sooner or later, he will requite our injuries and repair our misfortunes.

Mercy and forbearance are taught us from the earliest days of childhood, and I know not how it is that the phrase, "Revenge is sweet," should have passed into a proverb amongst us; but of this I am convinced, that for one who seeks to taste this cruel pleasure, there are thousands who, guided by milder and better principles, know how much sweeter is kindness, and that a generous pardon is the dearest and best revenge; remembering that "to err is human, to forgive divine!"*

For the rest, history and observation may enable us to take a clear view of the different effects produced by Deism and Christianity; and whosoever considers the subject with attention and impartiality, cannot fail to adjudge the palm to the religion taught by Jesus Christ.

Deism inspires all those qualities which attract and dazzle the multitude; it makes men heroes (in the common acceptance of the term), but it seldom, perhaps never, inspires those virtues which are deemed the brightest ornaments of the Christian. The Deist "sees God in clouds, and hears him in the wind;" that is, he acknowledges a forming hand, a master artificer of what are termed the works of nature. If the Deist enjoys prosperity, he surveys with pleasure this wonderful structure of Divine formation, his mind is filled with delight, his heart dilates with rapture, he admires, he is transported, and he worships.

Is his mind endowed with more than ordinary powers, he revels in the delight which they afford him, he triumphs in the ascendancy which they obtain over the minds of his fellow-men; his soul (he feels) is a spark of the Divinity; he is exalted with the idea, and, on the expanded wings of imagination, rises beyond the regions of mortality. But the Deist in prosperity is too apt to forget that the *ardent spirit* is clogged with *dull material*; too elated in the hour of happiness, he is too much depressed by the trials of adversity; too lofty to bend, too proud to confess himself wounded, too much elevated with the idea of his affinity to the Deity to bear even those evils which that very Deity inflicts, while his pride seems to sustain

* Most heartily do we wish that we could coincide with the amiable writer in this flattering picture of human nature.—[*Sec. Com.*]

him the iron of adversity enters his soul, grief corrodes his heart, and where are his hopes? He may desire, he may aspire to immortality, but where is his assurance that he shall enjoy it? He may feel this world insufficient to gratify his desires, but he has no deep and satisfactory assurance that this world is but the passage to another, where satiety and wo can never be known.

The Christian, on the contrary, is never so sensible of the beauty and force of our religion, as in the trying hour of adversity and affliction. Even while we weep for those we loved and who loved us, we feel a sweet consolation in the idea that they are removed from the trials and miseries of this world, to live for ever in a happier sphere. Our tears are the tribute of human weakness to human affection, but our consolations are derived from a certain and imperishable source.

Christianity has no dazzling attributes; mildness, firmness, gentleness, faith, hope, and charity—these are the distinguishing ornaments of Christianity, these are the stars whose gentle rays adorn *her* crown. Mildness that inspires religious toleration, firmness that bears without murmuring the assaults of adversity, gentleness that persuades to goodness where harsher methods would fail, faith that implicitly believes the promises of her God, hope that humbly trusts to make these promises her own, and already soars in visions to her eternal rest, with charity that *hopeth, believeth, and endureth* all things—these inspire and sustain the Christian soul, these are the supporters, the virtues, and the graces of the Christian religion.

“MY DAYS ARE AS THE SWIFT SHIPS.”—JOB.

BY THE REV. R. C. CHAPMAN.

(*Written at Sea*).

MANY a bark has gone this way,
 Whose track no more can be espied;
 Brethren, we plough the deep to-day,
 Yet leave no furrow on the tide.
 The fickle winds and dancing spray,
 To those behind us shall not say
 That we did o'er these billows ride—
 So glides the life of man away,
 Death and the grave his memory hide:
 We covet not on earth to stay,
 Nor build where nothing can abide—
 Our resting-place is Jesu's pierced side!*

NOTE.

- * “For in his side is dug a cave,
 Where all your guilt may find a grave!”

John Berridge.

Correspondence.

EXTRACT FROM THE ADDRESS OF THE COMMITTEE OF MANAGEMENT.

"For no opinion expressed in *this* part of the work will the Committee hold themselves responsible; for while they claim an uncontrolled right of rejection, they offer the pages of their Magazine as a medium of communication to all who call themselves *Churchmen*; the sole condition which they require is, a Christian, and therefore courteous, style. The non-responsibility of the Committee for the opinions of their correspondents, will be expressed in every number at the head of the article so denominated, and under these circumstances it is thrown open."

To the Secretary of the Committee of Management.

SIR,—I should feel very greatly obliged, and a very important service would be rendered to many friends of the Church, if some one would forward to you for publication a detailed account of the different periods of the history of this country, in which parishes were divided. This account might commence with the division of the great Saxon parishes. A reference to documents would be of great advantage and value. The subject is becoming one of immense importance and interest, and which will tend more to the effective working of the system of the Church than anything else. In the hope that some one will present your readers with such documentary information, I remain, your constant reader,

AN INCUMBENT IN THE DIOCESE OF RIPON.

January 14th, 1841.

PRAYERS FOR THE DEAD.

To the Secretary of the Committee of Management.

DEAR SIR,—Disclaiming any intention of advocating the practice of prayers for the dead, permit me to ask a few questions respecting certain statements in Mr. Faber's paper on that subject.

First—What proof is there that the early Liturgies were not reduced into writing until after the Council of Nice?

Secondly—Was not the first person who denied the necessity of the practice Aerius, and was not he an heretic?

Thirdly—Did not the legislature, by the 5th and 6th of Edward VI., cap. 1, sec. 1, recognise the first book of Edward VI. as "a very goodly order for common prayer and administration of the sacraments, agreeable to the word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of the realm?" And did it not assign as a reason for setting forth the second book, that "there had arisen, in the use and exercise of the aforesaid common service in the Church heretofore set forth, divers doubts for the manner and ministration, rather by the curiosity of the minister and mistakers, than of any other worthy cause?"—(5th and 6th Edward VI., cap. 1, sec. 5).

Fourthly—Do not Collier, Bingham, Short, Milner, and, indeed, every ecclesiastical historian, assert the interference of the

foreign reformers of the Genevan school, and their influence over Cranmer?

Lastly—Did not Archbishop Usher, in his "Controversy with a Jesuit," prove that the practice was approved by St. Basil, St. Ambrose, St. John Chrysostom, St. Gregory Nazianzen, and St. Cyril; and did not he give his verdict in its favour?

Believe me, yours sincerely,

Middle Temple Library, Jan. 19, 1841.

C. L. B.

PROVINCIAL LETTERS.

LETTER I.—INTRODUCTION.

To the Secretary of the Committee of Management.

SIR,—The sensation, which the writers of what is commonly called *The Oxford Tract School* have excited, may perhaps render a few *Provincial Letters* from the remote Palatinate of Durham, respecting the systematic tendency of the productions of that school and its associates, neither useless nor altogether unacceptable.

In following out my discussion of the Tractarians and their allies, I would carefully avoid the ascription of MOTIVES. These are known only to God and their own consciences. But FACTS, I suppose, form a perfectly legitimate subject for statement and examination. Now, if, with a fatal concurrence, these FACTS *uniformly* tend to the advancement of Popery and to the discouragement of Protestantism; or if, which is still more serious, they generally involve a plain logical necessity of abandoning the common doctrines of the Reformation and adopting the special doctrines of the Church of Rome: *then*, whatever may be the hidden MOTIVES from which they spring, we have, I think, a perfect right to point out their TENDENCY, even under the aspect of an unmistakeable PURPOSE and SYSTEM.

It is said, upon very good evidence, that, with the object of distracting and ruining the Reformed Church of England during the reigns of Elizabeth and James, the Jesuits, those stout rowers of the bark of St. Peter, in various simulated characters, advanced various plausible and captious arguments against both her doctrine and her discipline. Of course, no suspicion of secret Jesuitism ought, for a moment, to attach to persons so morally and socially estimable as the leaders of the Tractarians: but it is their INFELICITY to act the precise part, which I myself, were I a Jesuit in the secret employ of Rome, most assuredly *should* act. I would occasionally censure the Papal claims and doctrines and practices; particularly, when any case could be decorously made out which would not *very* materially interfere with my project: for, otherwise, my disguise could not be preserved. But then I would take due care, that, on the whole, my statements should be so constructed, and my insinuations so conveyed, and my arguments so managed, whatever might be the precise subject taken in hand, as to conduct, when the tacit conclusion was readily drawn by the ardent aspirant,

to a logically necessary *hatred of the Reformation*, and to a no less logically necessary *love and final adoption of Popery*.

I write this with sincere pain and with much reluctance. The very idea, that men, whose virtues and whose self-denying exemplariness may well make us exclaim, *Cum tales sitis, utinam nostri essetis*, should be secretly in the employ of Rome, I reject instinctively and indignantly, under a feeling of unutterable loathing and abhorrence. But still I should not be an honest man, did I not say, that, were I in such employ, such would be the line of action which I should adopt.

The *general PURPOSE and SYSTEM* of the gentlemen of the Tract School may very possibly, which in truth I believe to be the case, stop short of an actual submission to the Church of Rome: and, on the principle of a sort of *insular Papalising exclusiveness*, may rest satisfied with aiming at the establishment of an *Independent Ecclesiastical Sovereignty*. But, in point of *actuality*, the conclusion, which Bossuet would enforce and approve, *has been drawn*. An unhappy young gentleman, late, I believe, a student at Oxford, has recently been reconciled to the Church of Rome, on the openly avowed ground of his diligent study of the *Tracts for the Times* and of the *Productions of Allied or Associated Writers*. So far as I can see, the only fault in his logic was a too rapid admission of *asserted* premises. Let the premises be *well established*: and his conclusion from them, *the necessity of conforming to the Church of Rome*, was, I fear, logically unobjectionable.

To all benefit, then, of the difference between *Popery in subjection to Rome* and *Popery independent of Rome*, the Tractarians are fully welcome. What I undertake to shew, is: that the *SYSTEM of their school is, to write down the Reformation, and to write up something very like the theological scheme which in a single word we are wont to denominate Popery*.

Now, to do *this*, is, *effectively at least, to write up the Church of Rome, and to write down the Reformation*. For the distinction is so nice: that he, who, from a diligent perusal of Tractarian documents (I use the word *documents* in its largest sense, not confining it to the actual *Tracts for the Times* so called), is once convinced that *Popery is the truth*, will not be long in perceiving, under good Romish tutorisation, that *independence of Rome, the divinely-appointed centre of unity, is no better than absolute schism*.

The charge of *heresy*, by a dutiful adoption of the decisions of the Council of Trent on the Council's own testimony, *SEMPER hæc fides in Ecclesia Dei fuit*, may peradventure be avoided: but the charge of *schism*, however on just ecclesiastical principles unfounded, will still remain; and I doubt, whether any acute distinctions, made by the *leaders* of the party, will stay the progress of their warm-hearted and perhaps not always cool-headed *disciples* at the precise point where they are charged to stop. How Rome estimated the doctrinal Popery of our own contumacious Henry, we all well know: and how, had she the power, she would deal with less potent rebels, however orthodox, according to *her* notion

of orthodoxy, in point of doctrine, we may well divine from the meek impatience of opposition which has ever characterised the mother and mistress of all Churches. Let Popery be once *doctrinally* received: and the demand of the Roman Church will soon be heard in a voice of thunder. Will the pupil of Tractarianism resist that voice? A practical answer to the question is found in the recent conversion of young Mr. Biden.

Our plain-spoken Church of England pronounces all the middle ages to be ages of DAMNABLE IDOLATRY. The Tractarians and their associates hold the Church of Rome, or at least the entire Church thus characterised, to be the enduring pure Church of our Lord's promise: whence they uniformly contend, that to hold the stern language of our Reformed Church touching the tremendous mediæval prevalence of idolatry, is to invalidate the promise of Christ.

This argument is borrowed from the store-house of Bossuet: and, no doubt, such language *does* invalidate the Lord's promise, if, with the Tractarians and on *this* point their oracle Mr. Maitland, we *also* maintain, that the Albigenses were Manichæans and the Waldenses a sect of yesterday. Let the speculations of Mr. Maitland, which he professes to build upon certain alleged facts and documents, be adopted: and, as Bossuet clearly saw and rightly contended, our alternative *then* *MUST* be, either to acknowledge the Church of Rome as the pure and God-inhabited and Spirit-directed Church of Christ through all the middle ages, or else to pronounce Christ's promise of a never-failing pure Church with which he would be always present to be altogether falsified by the event.

The Tractarians prefer the former part of the alternative, where-with they have been kindly accommodated by Bossuet. Hence we hear of the genuine Church of Christ *never having sustained any persecution for these fifteen hundred years*: a circumstance, which *can* only be predicated with truth of the Church of Rome; and which thence brings out the inevitable conclusion, that those communions which *have* sustained persecution in the course of the last fifteen hundred years, the Church of England inclusive during the reign of Queen Mary, are *not* to be deemed branches of the promised pure Church of Christ. Hence also, in strict conformity with this conclusion, we hear of Rome being *Christ's Holy Home*: albeit we Anglicans, whatever may be the aspirations of some of us, are certainly no longer *at home* in that authentic quarter. Were the Eagle of Meaux now alive, he would, I suspect, smile complacently at the modern working of his argument among what he styles *the gentlemen of the Reformation*.

Doubtless, as we must all admit, if the force of evidence be such as to be *absolutely irresistible*, we have no help: for *facts*, after all, are stubborn things to deal with. But, still, the ready alacrity, with which the entire Tractarian School has received the decisions of Mr. Maitland touching the Albigenses and Waldenses; decisions, which are simply the re-echo of those of Bossuet: shews but too clearly, I fear, what is called the *animus* of the school.

With respect to the performance of Mr. Maitland himself, which bears the somewhat imposing title of *Facts and Documents*, its principal features are: *an unquestioning admission of hostile testimony, however inconsistent*; and *an extensive suppression of evidence, which, under any aspect, contravenes his own prepossessions*.

He admits, it is true, that *it were obviously unfair to receive entirely and without scruple all that is said against these sects by their opponents*. * But I have not observed, that *he himself* ever acts upon this reasonable principle. Of not *one* allegation which he adduces, does he ever, so far as I recollect, express his unbelief: and, through his whole volume, not a *single* instance, I believe, will be found, of what, in a court of law, is familiarly denominated *cross-questioning*. As for *suppression of evidence*, this point, of course, is purely a matter of fact.

The subject, as bearing directly upon the present question, is of considerable importance: and, since it were of small use to develop the system of Tractarianism, without, when necessary, exhibiting likewise the weakness of its foundations, I shall, with your permission, resume hereafter, in its proper place, the topic of Mr. Maitland's *Facts and Documents*.

If the views of this gentleman be correct, we are indeed brought to that precise fearful alternative, which Bossuet more than a century ago forced upon the Reformed Churches of *his* age, and which Mr. Maitland and the Tractarians would similarly force upon *ourselves*.

Christ has confessedly promised, not merely a few detached *individuals* here and there in this age and in that age, but a never-failing *pure Church* with which by his Spirit he would be alway present. This promised pure Church must inevitably be, either the Church of Rome, or some other Church. But no other Church or unbroken succession of Churches can be pointed out, as jointly forming a continuous or never-failing pure Church: for, as Mr. Maitland and Bossuet and the assenting Tractarians assure us, the Albigenes were Manichæans, and the Waldenses an upstart sect of yesterday. THEREFORE, either the Church of Rome is Christ's promised pure Church: or else Christ's promise itself has failed of accomplishment.

This is the argument of Bossuet: and, since we shall never allow the promise of Christ to have failed, the labours of himself and Mr. Maitland, in the fruitful field of the Waldenses and Albigenes, distinctly operate to bring out the desired conclusion; that *the Roman Church, which we presume to censure both doctrinally and practically, is, after all, the true promised pure Church of Christ*.

The readiness of the Tractarians, without a single attempt at opposition, to catch up the notions of Bossuet and Mr. Maitland, is but one proof among many of the sentiments which they entertain respecting the affectionately denominated *Christ's Holy Home*: a title perfectly accurate, if Rome be the promised pure Church where Christ dwells by his Spirit; but a title surely altogether

* "Facts and Documents," p. 136.

most incorrect, if Rome be an idolatrous persecutrix of the real people of God.

Yet what says our own uncompromising Church, through the organ of her accredited Homilist?

*At the second Council of Nicene, the bishops and clergy decreed, that IMAGES SHOULD BE WORSHIPPED: and so, by occasion of these stumbling-blocks, not only the unlearned and simple but the learned and wise, not the people only but the bishops, not the sheep but also the shepherds themselves (who should have been guides in the right way and lights to shine in darkness), being blinded by the bewitching of IMAGES, as blind guides of the blind, fell both into the pit of DAMNABLE IDOLATRY. In the which, all the world, as it were drowned, continued until our age, by the space of above eight hundred years, unspoken against IN A MANNER.**

In a manner, says our cautious Homilist; not *absolutely*: for then the promise of Christ would have failed. In the midst of general corruption, not to mention various individual protesters, the voices of the Churches of the Waldenses and Albigenses were still lifted up.

Would our Anglican Reformers have taught us to seek the promised pure Church in communities, which they charge with prolonged and universal idolatry; with falling, both clergy and people, *into the pit of DAMNABLE IDOLATRY*, as they themselves energetically express the matter?

It is passing hard to believe, that they would.

Where, then, would they direct us to seek it?

Among those communities, I suppose, where idolatry actually *was* spoken against; though, in the apostate Church at large, so far from being spoken against, it was cherished and defended. It was *unspoken against in a manner*, because feeble and oppressed were the Churches which spoke against it. But still the voice of protestation was not silent: the promise of Christ, that he would never cease to have a pure Church upon earth, was not forgotten.

Sherburn House, Jan. 6, 1841.

G. S. FABER.

Reviews.

Alda, the British Captive. By Miss Agnes Strickland. London: Rickerby. 1841.

OF all the tales which it has been of late our chance to read, this is the best. We are forcibly by it reminded of "Valerius," the masterpiece of Lockhart; and this is, we conceive, giving no light praise to Miss Strickland's little book.

The outline of the tale is briefly as follows:—Alda, the daughter of Aldogern, a British chief, is taken prisoner with her father by the Roman general, Paulinus, after that memorable battle which decided the fate of Boadicea. Carried to Rome, she becomes the

* Serm. against Peril of Idol, part iii.; Homil., p. 201. Oxon. 1802.

slave of Lælia, the daughter of Marcus Lælius. Aldogern dies the night after the triumph, and Alda experiences all the bitterness of slavery, under a harsh and capricious mistress. For a long time her haughty temper struggles with her lot, and the only person who takes pity upon her is a Christian slave, named Susanna, whose history forms an exquisitely beautiful episode in the tale.

At length, the gentleness of her new and only friend so far wins upon the untractable Briton, that she listens to the doctrines of Christianity, and becomes persuaded of their truth. But to profess Christianity in Rome while Nero was reigning, was no light or safe undertaking; and a scene, beheld by the two friends from the balcony on the house-top, was well sufficient to have acted even upon the strong mind of the experienced Christian.

"It was the evening of a day of peculiar beauty at the close of autumn—an evening of almost summer serenity, when nature appeared lulled in that deep repose in which she sometimes delights to rest, ere the rude storms of winter advance to despoil her of her lingering charms. Everything was profoundly tranquil; there was not a sound abroad, nor a breeze stirring to agitate the faded leaves, that fell unshaken in soft showers from the trees of the imperial gardens, which were contiguous to the house of Marcus Lælius.

"Twilight had flung her peaceful shroud over the proud city of the Seven Hills, which, with its polished colonnades, stately temples, and streets of palaces, appeared rising, like the fabled Phoenix, in fresh splendour and beauty from the ashes of its funereal flames.

"The slender crescent of the new moon was already on the verge of the horizon, and the stars were as yet but faintly indicated in the soft azure of the vault of night; so that all things would have remained in obscurity but for the ghastly irradiation of several luminous bodies that were scattered along the banks of the Tiber, in whose blushing waters their lurid fires were fearfully reflected.

"Alda perceived that her companion breathed deep and laboriously, as if oppressed with a heavy weight. She felt the arm on which she leaned become agitated with a convulsive tremor, and anxiously enquired of Susanna if she were ill.

"Not ill (replied Susanna), but somewhat overcome by the weakness of my mortal nature, which can scarcely endure the contemplation of a spectacle like this, without experiencing a certain shrinking and drawing back from the terrible trial that will most probably await me also in my turn. But it is past—I have wrestled with my own frailty, through the help of Him whose strength is all-sufficient for the support of the feeblest of his creatures who cast themselves upon him for aid; and I trust in humble confidence that his mighty arm will uphold me, so that I fail not when the moment cometh. Alda, do you behold those scattered fires?"

"I do (said Alda), and was even now about to ask you the meaning of the strange appearance of those luminous bodies, which bear a general resemblance to the outline of the human form, and which (but why I know not) I cannot look upon without a stifling and sickening sensation of horror. What, I pray you, are they?"

"They are Christians clothed in the fiery robes of martyrdom,

Alda (replied Susanna); and those blue flames which shed a fearful radiance on the night, are feeding on living, breathing forms of flesh like ours, my Alda, and no less keenly sensible to the throb of pain. Yet has this death of burning torture been their choice, in preference to the alternative of purchasing life at the price of a tacit denial of their Lord, by the performance of a simple act of adoration to the idol gods of Rome, by casting a handful of incense on their altars.'

" 'Their choice would, I trust, have been my choice, for they have chosen gloriously,' returned the young Briton, with glistening eyes and glowing cheeks. Susanna clasped her ardent proselyte to her bosom in a transport of holy rejoicing at her answer, for she read its sincerity in that silent language of the heart which emanated in her every look, and spoke even in the eloquent variation of her complexion."

Actuated by the genuine feelings of Christianity, Alda gave way to circumstances, performed the duties of her situation, and acquired some degree of Christian meekness. She soon loses her friend Susanna, who dies from consumption, but not till Alda had received the rite of baptism. The description of the place in which the Christian worship was performed at Rome, viz., the deserted palace of Mæcenas, is very beautiful; but we must forbear to quote. After the death of Susanna, the fierce temper of Alda again obtained the mastery, and she contrives to escape from the house of Lælius, and betakes herself to the open country. Here she is stopped by a gang of robbers, the captain of whom proves to be a Briton, the friend and follower of her father. Under his protection she lives in security, and inhabits a cottage in the mountains. Meantime, by one of those changes so common in despotisms, Lælius falls under the suspicion of Nero—his property is confiscated, and he himself and his daughter obliged to fly for their lives. In their flight they meet with Alda, who, after a struggle with the rebellious feelings of her heart, receives them into her cottage and gives them shelter from their pursuers. Lælius soon falls a victim to fear and fatigue, and his daughter, by the advice and instructions of Alda, joins the persecuted Christian church. At the ceremony of her baptism, Mainos, the British chief, who has forsaken his predatory habits, is also baptized, and while they are yet standing before the altar, the heathen rush in upon them. Mainos, like Peter, prompt to draw the sword, fights as long as he is able; he is, however, cut down, and the rest of the little band carried away prisoners to Rome. The tale ends with their martyrdom, and leaves the most vivid interest in the mind of the reader. Such is the plot, simple but sufficient, of this delightful volume, which we can cordially commend to the Christian public.

Anti-Popery; or, Popery Unreasonable, Unscriptural, and Novel.
By John Rogers. London: Simpkin and Marshall. 1841.

WHEN Dr. Johnson spoke to those who were about to purchase Thrale's brewery, he is reported to have said: "We are not here to sell certain casks and hoops, but the potentiality of becoming

opulent beyond the dreams of avarice;" and we were ourselves once reminded by a friend, that "the fuliginous particles held in suspension in the circumambient medium, tended greatly to obfuscate the architectural beauty of the metropolitan edifices." We do not imagine that Mr. Rogers would have defined net-work to be "a reticulated tissue of filaments, rectangularly or rhomboidally intersecting each other," though he seems to be a great master of his *own* language. We shall give a sentence in *Rogesian*, in order that the reader may, if he please, and *can*, translate the same into English:—"The *primaty* or *suprematy* of the Pope, though maintained strenuously by the *Papites*, is, *perhap*, the most arrogant instance of *politikirkality* ever beheld; neither now nor *nowafter* can it be rational. The *rememberability* of the Bible is useless to the *Romanite kirk*, which substitutes *priestal* authority for God's word. This is a dangerous emanation of *modernity*, neither is it *knowable* to what extent the *sororality* subsisting between priests, who are *celibatairs*, and their female converts, can be safe. A *countymen* of the author's, but no *skeptic*, considers that the *Constantinoplanite* is in almost the same position. These schemes are all *anti-divine*; for whether we look *hereaway*, or *hereoffway*, we find these *kurks* alike corrupt." The former title of this book was "Antipopopriestian," which we rather prefer to the present, as it vastly exceeds it in nonunderstandibility; and though of the argumentality of the writer we have occasional evidentness, and of his capableness to examine his subject, we must say we should have preferred a book in English.

Tracts of the Anglican Fathers. Vol. II., Part VI. Thorndike, on the Right of the Church in a Christian State, and the Authority of the Church in Controversies of Faith. London: Painter. 1841.

THE commencement of the second volume of this important undertaking is now before us, and we have two very interesting portions of Thorndike's works, with an elaborate preface and copious notes. These, indeed, were necessary, for it would not be easy to find a writer whose arguments are better, or his style worse. With the additions here given, we may read the learned prebendary at breakfast, and digest him with our muffins. And we rejoice that no *alterations* have been made, as advantage would have been taken of them. The volume, which this part commences, is to be devoted to doctrinal tracts; and it is therefore very judicious to show, *in limine*, what the *right* of the Church is, and that she hath authority in controversies of faith. We recommend the following passage in the preface, to the notice of all who love mystery for the sake of mystery:—

"This *via media*, however little understood by the mass, and even by many of the learned among our brethren of the Church, is, nevertheless, very perceptible in the spirit of her institutions. It is but an application of the soundest principle—a principle never objected to but by mystics, viz., that reason is but a means to an end. Christianity comes to us *upon evidence*, and we are to examine that evidence and sift it, and the more minutely we do so the better;

for we are reasoning beings before we are religious beings. We can believe only what we understand, and so far as we understand it, notwithstanding all that mystics may tell us to the contrary. We know well that there are, and are for the wisest of purposes, mysteries in religion; but a mystery is a revealed *fact*, the cause or manner of which is hidden. There is no mystery in the simple proposition, that the three persons in the ever-blessed Trinity are *one God*: this is a revealed fact, which we clearly understand, and, indeed, *cannot* misunderstand. The mystery is, *how* can this be, and as to the *manner* of the Divine existence; we *believe nothing*, because we *know* or *understand* nothing.

"The more closely we examine the evidences of Christianity, the more clearly will it be established in our minds; it is established in the minds of even young children, by an operation of what may be called 'the pure intelligence,' which intuitively perceives and appreciates truth, and which is the highest and noblest of the mental powers, if, indeed, it be not something still higher—the spark, viz., of the divine nature, which even the fall did not *wholly* extinguish."

Alison, in his admirable work on the principles of population, attributes to a blind *unreasoning* belief the errors and varieties of the religious world. How reasonably the Church speaks, let the preface to this same tract tell us:—

"Thus, then, by Reason, whether we know it or not, do we attain to a belief in the truth of Christianity—the *credence*, not the *faith*, in the divine mission of the Saviour; but when this step is attained, Reason has resigned her sovereignty, and now acts only as a handmaid: she may aid us in developing that which is intricate, and enlightening that which is obscure, but she has no longer the power to reject that which she finds the Scriptures to declare. Now this is exactly the principle which the Church adopts with respect to her own authority: she expressly *disclaims* the right of imposing anything which may not be proved by direct warrant of Holy Scripture, as necessary for belief, and *claims*, at the same time, authority in *controversies* of faith. 'Examine, then, scrupulously (does she say to her members) my claim to your allegiance; but when you have decided the validity of that claim, do not put your private interpretation in the place of my authority.' Just so far does she admit, and just so far does she deny, 'the right of private judgment.' She does not claim to be the only branch of Christ's Church Catholic, nor does she threaten her members with excommunication, if they, *being laics*, do not accord with *all* her propositions; but she does require from her clergy, and that by good right, a full and hearty consent to *all* that she has promulgated, and to both clergy and laity does she declare, 'If you teach or preach anything in contradiction to my doctrines, you are no longer members of my communion.' In this it would be difficult to detect any arrogant assumption of power, or tyrannous use of it."

Very important is the difference made here between *credence* and *faith*, and the modes by which they are attained. The next part will, we are told, contain tracts by Bishop Bilson, Foxe the martyrologist, Tindal the martyr, and others.

The Book of Anecdotes. London: Burns. 1841.

THIS book is not a mere random collection: every anecdote is carefully selected with a view to illustrate some religious truth. We extract one, because we well know the admirable man of whom it is told:—

“ACCOUNT OF A SUNDAY-SCHOOL.

“We had the happiness of inspecting Mr. Slade’s Sunday-schools at Bolton, a happiness which may be felt, but cannot be described. The sight of twelve hundred children joining at once in the songs of Sion, neat, orderly, attentive, animated apparently with one spirit, and taught by one hundred teachers, almost all of whom had been themselves scholars, and had worked their way up to the post of honour (for such they justly consider it) after fourteen or fifteen years of drilling (if one may so speak), is, indeed, truly delightful, and shews what may be done in attaching people to the Church system. At half-past ten the children (having assembled at nine) go to church, where they chant the *Venite exultemus* and the *Te Deum*, giving an astonishing impulse to the sympathies of the congregation, who appeared to be all taking their part..... They attend again at three. After church, the whole assemble again for a short time; and in the evening, all the female, and as many of the other teachers as can be present, assemble in the school-room, where an expository and catechetical lecture is delivered to them, with prayers from the Liturgy, and singing. On Tuesday, Mrs. Slade instructs the female teachers; and on Saturday, the other part are prepared by Mr. Slade.

“The secret of the success of my school (says Mr. Slade) is this: First, that I have been labouring for twenty-two years on the same plan, being never absent from the school during the whole period of instruction;—secondly, that I have been able to train up a succession of teachers *who have the spiritual good of the children at heart, without which you may teach for ever and do nothing.* I have one hundred and seventy communicants in my school. All the teachers are communicants except four or five. For many years no teacher has been admitted who is not a communicant. I have persons of all ages in my school, from six to forty. Some of those who were teachers have married, had families, and have returned again to it. I find no occasion to enforce attendance. The children are beloved by their teachers, and that brings them to school. Rewards I have none. I think the system of rewards a bad one in every respect: it is sure to give dissatisfaction, and engenders envy and every bad passion. I tried it for two or three years, but found it fail. I wish the children to come not for lucre, but for duty’s sake; and you see the result. If a boy or girl is reported as behaving extraordinarily well, I send for them, and give them a little book; but that is made a great favour. I seldom resort to corporal punishment, but use admonition, and degradation to a lower class; and, in obstinate cases, expulsion. I do not allow taking places; I think it produces bad habits. My great object is to produce a moral and spiritual effect in the hearts of the children. For this purpose, I

teach them to sit still without doing anything, because it is *an act of submission*, and one which they dislike very much. I leave a great deal to the teachers, and do not interfere much with their instruction, leaving them to communicate as they best can what they have learnt from me. I think I have nearly one hundred teachers, all communicants, who may be truly said to be of one heart and of one mind."

Hints, Moral and Medical, on Teetotalism, Temperance Societies, Gin-drinking, and Opium-eating. By J. White, M.R.C.S. London: Southgate. 1841.

WE take the opportunity afforded us by this excellent little work, to make a few remarks on the teetotal agitation, and we shall gladly do this in the words of Mr. White:—

"Now, when we say which is most proper for man, total abstinence from spirituous drinks, or temperance in the use of them, we put the question on too broad a basis. We must confine our views, or analyze and define them, before we determine. If we say which is the more efficient means to reclaim the habitual drunkard from the path of his misery and sin, abstinence or temperance, all would agree that abstinence is the more efficient means: and it is for this purpose—reclaiming of drunkards—that abstinence should be encouraged and practised. And who will deny the virtue of elevated, true, Christian charity to the temperate man, who abstains wholly from the use of spirituous drinks, that he may, by the influence of example, reclaim the suffering sinner—the outcast of society—the confirmed drunkard?"

"Yet, when these friends of mankind, these total abstinence men, not only assert that total abstinence is the reclamer from, and the preventive to, the immoderate use of strong drink, but that it is also a virtue in itself; and that the temperate use of stimulating drinks is hurtful, not only because the use leads to the abuse, but that the temperate use only is essentially injurious to body and mind; they set themselves in array against the opinions, tastes, appetites, and desires, of the immense majority of mankind from the earliest ages; they set themselves in array against the present practice of mankind; against the practice of the healthy, the moral, the intelligent; they set themselves in array against the written word of divine and human authority; and they set themselves in array against a host of medical men, who have declared, that the temperate use of spirituous drinks is not injurious to health. And in doing this, they raise up enemies to their cause, and, what is worse, they blind themselves to truth—to the true nature of their objects, and the true means by which they might be effected."

We must, however, remind Mr. White that "*novitiate*" is a word which denotes not a person, but a state; he will do well, therefore, in the next edition (this is the second), to amend the error in p. 13. The tincture of hop (not ale or porter), but the genuine tincture of hop, made with gin, to the extent of not more than four tea-spoonsful in one day, is strongly recommended by our author, as a medicine

for the drunkard : from p. 25 to p. 29, is occupied by this topic, and it certainly appears deserving of attentive consideration. His remarks, too, on opium, and its effects, are most important. He quotes from Dr. Billing the following important passage on the *uses of alcohol* :—

“ The stimulant (brandy, for instance), as soon as absorbed and carried into the blood, comes into contact with the internal surface of the heart, upon which organ it acts as an excitant locally, or by ‘ reflection ;’ besides, probably, its influence on the heart by sympathy, through the branches of the solar plexus, passing between the stomach and heart, and thus excites the heart to increased activity ; from thence the spirit, mixed with the arterial blood, is propelled to the brain, which it excites to a more rapid elimination and distribution of the nervous influence. Respiration, or the decarbonization of the blood in the lungs, is more perfect ; the functions of the heart, like that of every other organ, are carried on more energetically, as regards frequency and force ; the nervous centres receive, therefore, a more copious supply of arterial blood ; the sensorium, if the brain be affected by no latent diseases, is excited to hilarity ; all impressions upon the nerves are perceived by it more acutely ; the generation and flow of ideas are accelerated ; volition more rapid ; all the glandular organs, as well as the skin and mucous membrane, secrete more actively ; through which, and perhaps by arousing even the comparative torpor of the involuntary muscles, as of the alimentary canal, digestion, absorption, and defecation are accelerated. These are the effects of *moderate* quantities of stimuli.”

And, in order to show that, while he allows the *use*, he condemns the *abuse* of stimuli, he concludes thus :—

“ On reviewing what is here written, I think it advisable to state my opinion : that TOTAL ABSTINENCE FROM BEER, WINE, AND OTHER FERMENTED LIQUORS, AND FROM SPIRITUOUS DRINKS, SHOULD BE PRACTISED BY ALL YOUNG PERSONS, and may be *practised by almost all persons of all ages, with advantage to mind and body* ; but that a moderate use of wine, beer, and other fermented liquors, is an innocent enjoyment by the middle-aged and old, and helps men to perform the immoderate mental and corporeal toil which the present state of society imposes upon them.”

A Picture of the Four Religions Professed in our Days. Translated into English by Mrs. E. Smith. London : Southgate. 1841.

IN this very pretty little book, published at the low price of one shilling, and neatly got up in “ purple and gold,” we find accuracy and elegance. It is a translation from the French of M. Emilier Frossard, pastor of the Eglise Reformé at Nismes. We owe this English version to the pen of a lady, more accomplished than fortunate ; our readers will know somewhat of her from some very elegant poems, and other pieces, with which from time to time she has favoured us, and we shall deem ourselves happy if we can help her to the reputation she merits. We are naturally fond of statistics,

and shall, therefore, copy those of Mrs. Smith, for the edification of our readers. After speaking of the progress of our most holy religion, she says:—

“Such is the reign of Christianity as to its subdivisions, and the countries wherein it has been received. The number of those who professed it was, at the end of the first century, 500,000; seventh century, 25,000,000; thirteenth century, 75,000,000; eighteenth century, 200,000,000; nineteenth century, 235,000,000. We see by this statement, that it has increased by 35,000,000 of souls in this last century. To describe its real state as to its vivifying influence, the means of extending it beyond ourselves, and of fortifying it within our minds, to show its real progress, in the benevolent projects which it inspires, and which embrace the whole universe; to compare it in this respect with the inactivity of other religions; those are subjects which deserve the attention of the philanthropic Christian, but which would be misplaced in this work. * * *

“The Jews, now amounting to about 2,500,000, neither augment nor diminish very sensibly, notwithstanding the vigorous efforts which the Christians of England and Germany have made in their behalf. They are divided into two principal sects, the *Korates*, who acknowledge only the Old Testament as a divine book, the sole rule of their faith, of their ceremonies, and their hopes; and the *Rabbinists*, who explain the Old Testament by a traditional book, called the *Talmud*, to which they attribute a divine origin. * * *

“A hundred and forty millions of men groan under the iron yoke of Mahometanism; a hundred and forty millions of immortal souls are in their turn either despots or slaves. All advance in life and towards eternity under the influence of a sensual and terrestrial doctrine; they have no other motive for action than the hope of the carnal rewards which await them in a heaven, which, according to the descriptions of it in the Koran, would be a disgrace to the earth.
* * * * *

“The population of the Hindoos has been much exaggerated. Calcutta, the capital of the English possessions, reckons 197,000 individuals, instead of 600,000; that of Hindostan will doubtless be considerably reduced from the 100,000,000 of inhabitants which it has long been supposed to contain, when the country shall be better known. * * * * *

“The philanthropist shudders when he learns that idolatry still retains in her chains 550,000,000 of his fellow-creatures.”

Mrs. Smith concludes her little book with the following truly Christian aspiration:—

“When we see millions of Mahometans and Polytheists—when we consider the numerous countries in Africa which still remain to be civilized and christianized, and the tracts of ground in America, where, as yet, missionary hath never trod—we may feel astonished, but not discouraged: astonished, that in the nineteenth century of the Christian era, so large a portion of the world should still remain in the darkness of idolatry; but not discouraged, because, seeing that there is such an abundant harvest to be reaped, we feel assured that labourers will not be wanting; but that, on the contrary,

emulous of doing good, hundreds will be found impatient to carry the 'glad tidings of salvation,' fearless of danger and disdainful of fatigue, for they will be protected by 'the shield of faith,' and their feet will be 'shod with the preparation of the gospel of peace.'"

This would make an excellent reward-book for Sunday-schools.

Washington: an Essay. By M. Guizot. Translated from the French by Paul Parnell, Esq. London: Painter. 1841.

THAT the life of Washington has been written over and over again, everybody knows well; but if there be one person more qualified to decide upon the merits of his character and conduct than another, that one person is M. Guizot. The present work is but small; it extends only to one hundred and seventeen pages; yet we have a most luminous account of the great public events which distinguished the life of Washington. An Englishman has his national feelings too strongly excited for him to be able to do justice to the successful opponent of this country. The American is inclined for the very same cause to extol him; and the testimony of the American is therefore of less value. But belonging to an independent nation, himself friendly to England, and gifted with more than ordinary powers, both as a statesman and an historian, we turn at once with pleasure and confidence to the eloquent page of M. Guizot. The following account of the treaty of 1795 will be read with interest, and will also show the ability with which Mr. Parnell has performed his task:—

"The treaty left much to be desired. It did not solve all questions; it did not guarantee all the interests of the United States; but it put an end to the principal differences of the two nations; it ensured what had hitherto been delayed by Great Britain—the complete execution of the conventions concluded with her at the time when she recognized their independence; and it paved the way for other and more favourable negotiations. In one word, it was peace—a peace established on a firm foundation, and which served to weaken even those evils whose existence it did not altogether destroy.

"Washington had no hesitation. He had the rare courage to attach himself firmly to one principal view, and to receive without a murmur the imperfections and trivial disadvantages attendant upon success. He at once communicated the treaty to the senate, by whom it was conditionally ratified.* The question still remained in suspense. The opposition attempted a last effort. Addresses were presented from Boston, New York, Baltimore, George Town, and other places, expressing their disapprobation of the treaty, and demanding that the president should refuse to ratify it. The popu-

* "There existed considerable objections to an article regulating the intercourse with the British West Indies. The intention of Mr. Jay and the English Government was to permit any direct intercourse between those islands and the United States, but not to allow the productions of the latter to be carried to Europe in any but British vessels. The senate, however, were willing to consent to the treaty, on the condition that an article be added to it, suspending so much of it as related to this subject.—*Note by the Translator.*"

lace in Philadelphia riotously assembled, paraded the town, carrying the articles of the treaty at the end of a pole, and burnt a copy of them before the doors of the British minister and British consul. Washington, who had gone to pass a few days at Mount Vernon, returned in haste to Philadelphia, and consulted his cabinet upon the question, 'whether the treaty ought not to be immediately ratified, without awaiting the arrival of that correction from London which the senate had declared necessary.' This was a bold measure. One member of the cabinet, viz., Randolph, raised an objection to it. Washington carried out his own opinion, and ratified the treaty. Randolph retired. The British Government conceded the required alteration, and ratified the treaty in their turn. The execution of it still remained, and this required legislative measures and the intervention of Congress. The contest again began in the House of Representatives. Several times the opposition conquered the majority. Washington persisted, in the name of that constitution which his adversaries invoked against him. At last, at the end of six weeks, in order that the peace might not be broken, in the full conviction that the president would be immovable, the opposition being more tired out than vanquished, the house passed the necessary measures for the execution of the treaty by a majority of three.

"Out of the house, in the public meetings, and in the newspapers, the fury of the party surpassed all bounds. On all sides, every morning, addresses full of censure, anonymous letters, invectives, calumnies, and threats, poured in upon Washington. Even his integrity was infamously attacked. He remained immovable."

In all probability, Guizot, when he wrote this essay, could have no anticipation of the parallel which was so soon to be formed between himself and the statesman whose character he was delineating. For the *United States*, read *France*; and the conduct of Guizot in 1840 is precisely similar to that of Washington in 1795. Both have had to resist a violent popular feeling in favour of a war with this country; and we can imagine the most enlightened philosopher and the wisest statesman of France recalling to his mind the steadfast integrity of the great American, and, like him, determining to serve his country even in spite of itself. May he meet with the same reward!

Narrative of the Persecution of the Christians in Madagascar. By J. J. Freeman and D. Johns. London: Snow. 1840.

THIS is a very interesting account of a series of sufferings endured by the Madagascar Christians. The book is written in a pleasing style, and the missionary zeal and ardour of the individuals who have edited the work before us is highly to be commended.

Works of Josephus. Part IX.

THIS work continues to please us. The present part is graced by a very excellent engraving of the death-bed of Elisha; and all the interesting and solemn circumstances which attended the dying scene of the prophet, are well designed and vividly represented in the frontispiece of this part.

Canadian Scenery. Part X.

THE present part of this delightful series is decidedly the best that we have seen. The illustrations are of a peculiarly beautiful character. The view of "the *Chaudiere Bridge*, near Quebec," is exquisitely soft and lovely, while the scene on the *Lac-des-Allumettes*, with its remarkable combination of sunset and moonrise, is one of the finest specimens of this class of engravings we have ever met with.

Help to the Reading of the Bible. By B. E. Nichols, M.A., of Queen's College, Cambridge, Curate of Walthamstow. London.

THIS is one of the recent publications of the "Society for the Diffusion of Christian Knowledge," and we most heartily recommend it to the attention of those who habitually "search the Scriptures," confident that its contents will bear out the title it assumes, and that it will, indeed, be proved a valuable assistant.

Ecclesiastical Report.

ONCE more do we present our readers with our monthly Report; and with the deepest feelings of gratitude to Almighty God is it, that we are enabled to speak of the increasing usefulness, and the increasing popularity, of our Apostolic Church. In detailing the principal church intelligence of the past month, we shall speak first of the metropolis; secondly, of the provinces; thirdly, of the colonies. First, then, of London:

The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, is active as usual. At their last meeting, held on Monday, 21st Dec., at their chambers, St. Martin's-place, Trafalgar-square, the Bishop of London was in the chair, and after transacting a variety of general business, the committee proceeded to vote grants for the following purposes, viz., towards building a chapel at Trawden, in the parish of Whalley, Lancashire; building a chapel at Windy Nook, in the parish of Heyworth, Durham; rebuilding the church at Uphill, Somerset; rebuilding the church at Brigg, in the parish of Wrawby, Lincolnshire; re-pewing the church at Bradninch, Devonshire; enlarging the church at Beaminster, Dorsetshire; enlarging and re-pewing the church at Shirley, Derbyshire; enlarging and re-pewing the church at Llandalas, Denbighshire; enlarging the church at Holmwood, in the parish of Dorking, Surrey; enlarging the chapel at Heywood, in the parish of Bury, Lancashire; increasing the accommodation in the church at Leighton Buzzard, Bedfordshire; building a chapel at Ayres Quay, in the parish of Bishop Wearmouth, Durham; re-pewing the church at Stotford, Bedfordshire; re-pewing the church at Norbury, Derbyshire: being fourteen grants of money. Four of these are for building new chapels or rebuilding churches, and in all these rebuilding of old churches a great number of additional sittings are obtained, from the ground plans and galleries being managed with more attention to that very important object than used to be the case in former times.

Ten new churches are now building in the metropolis, and when completed will afford sittings for 15,000 persons, of which one half will be free. St. Saviour's new church, Southwark, which is now completed, and will be opened for divine service in about six weeks, will accommodate 2,000

persons; and the new church in Watney-street, Commercial-road East, will be opened about the same time, and afford seats for 1,600 individuals, of which one half will be free.

The Thursday morning lecture of St. Peter's, upon Cornhill, has been benevolently endowed by an individual member of that congregation with the sum of 500*l.* Three-and-a-half per Cent. Consols.

Nor is education forgotten. The half-yearly examination of the Central School of the Church of England Metropolitan Commercial School Institution was held in the school-house, Rose-street, Soho-square. The examination was conducted by the president, the Lord Bishop of London, the Rev. Dr. Russell, the Rev. Dr. Short, the Rev. R. Burgess, and the Rev. Professor Browne, King's College, and passed off to the entire satisfaction of his lordship and the other members of the committee.

While such men give their attention to the subject, education, sound, rational, Christian education must prevail; and here we take an opportunity of extracting a few important passages from a letter, less valuable, indeed, in itself, than from the official character of its writer: it contains, with much that is true and striking, some weakness, and a few obvious fallacies. What we extract, however, we extract because we approve.

Extracts from a Letter from the Rev. John Sinclair, M.A., Secretary to the National Society, to A. B., Esq., one of the Managers of the National School in the town of C—.

“London, 16th November, 1840.

“Sir,—When you called upon me, a few days ago, to apply for a master to take charge of your school, you appeared to be at a loss to understand why I attached so much importance to the knowledge of English, as an indispensable qualification for that important office. You seemed to undervalue grammar and etymology, and to think that they might very well be dispensed with, provided other branches of knowledge were sufficiently attended to. I had no opportunity at the time to enter fully into the subject; but I now propose to answer, if possible, to your satisfaction, all the various objections which you seemed disposed to urge against the method of instruction which I have long been anxious to recommend.

“Your first objection seemed to be, that the children of the poor understand sufficiently the meaning of what they read without the aid of grammar or etymology. It is enough for them, you alleged, to see the general bearing of any passage, without attending minutely and laboriously to the meaning of every word. But, I would ask, what interest can the child take in reading passages which he only partially comprehends? Men are not fond of reading under such circumstances. A scholar ill-grounded in the classics, and to whom a word or two in every sentence of a Greek or Latin author is unintelligible, although he may occasionally be fortunate enough to catch what you term the *general drift* of the author, is not in general addicted to classical study for his amusement; and I fear it is for the same reason that some *élèves* of our National Schools are alleged to have no pleasure in reading English, and to give up the practise until they lose at last the capacity. English must be to them what Latin is to the imperfect scholar I have been describing. You are well aware that English is not an original and homogeneous, but a composite language. A portion only is of Saxon origin, and it is that portion only which the uneducated peasant understands. To him all else is in a foreign tongue.

Not only is the knowledge attained by persons ignorant of their own language acquired with difficulty and discomfort to themselves, but it is liable to be confused and incorrect. They are continually subject to gross

mistakes, and see everything as through a mist or haze, which obscures the meaning of those very passages which, to a grammatical and etymological reader, are as clear as the noon-day sun. In geography, for example, what must be a child's ideas, who, reading or hearing of latitude and longitude, of tropics and meridians, has no idea of what is meant by these terms, however fully he may understand the other words of Saxon origin which compose the rest of the sentence?"

After this, the Rev. author proceeds to advocate a species of education, which, however desirable, has one slight drawback, viz., that it is utterly impossible: he wishes children in National Schools to be *analytically* skilled in the structure of a most intricate and compound language, so that they may need no dictionary for hard words. Much more to the purpose is what follows:—

"You now perceive why I may have appeared to listen with some impatience to the remarks which you so earnestly pressed upon me respecting other matters connected with education, such as galleries and classrooms, drawing and chalk-writing, geology, botany, and mental arithmetic. I lamented to perceive that, in your eagerness about the superstructure, you were forgetting the foundation. I am far from undervaluing either these helps to knowledge, or the knowledge itself which they might be the means of communicating, and would go perhaps beyond yourself in my zeal to introduce them. But the first object to an Englishman is, as I have shown, to understand English. The first object of a master should be to establish a medium for the interchange of ideas between himself and his scholars. Without such a medium he can effect nothing. Unless both parties understand the words mutually employed, they are as foreigners to each other; the master speaks in an unknown tongue, and the scholar is in the situation alluded to by an Apostle—of a barbarian listening to a Greek.

"The point, therefore, for immediate consideration is, by what means our schools and training institutions may be provided, speedily and cheaply, with elementary works constructed upon the principle I have mentioned. I wish to see as soon as possible a good 'first, second, and third' book, a good volume of entertaining and instructive 'extracts,' a good grammar, a good glossary, a good introduction to Scripture history, and, above all, a good series of questions illustrating the Liturgy and Catechism of the Church. Such works may be in existence, but they must be brought into notice by authority, and published at the lowest possible rate. If works of this kind were once generally introduced, so that the master should first learn them in the training institution, and afterwards teach them in his parish school, a vast impulse would be given to the progress of education, and especially to religious education, in conformity with the principles of the Church. Such a master would himself know why he was a Churchman, and he would be prepared to show his pupils why they should be the same. He would show them the meaning of the words employed, both in the Bible and in the formularies of the Church. Not only would he do this, but he would make them understand the phraseology of their minister, whose exhortations, whether in private or from the pulpit, being no longer above their comprehension, would be listened to with pleasure as well as profit. The well-educated spiritual pastor, using his ordinary language, would be as intelligible as his unlettered, but at present formidable rival in the meeting-house; and, consequently, the learning which is now lost upon the people would become available for their edification. I have the honour to be, Sir, your faithful and obedient servant,

"JOHN SINCLAIR.

"N.B. The objections above stated are not imaginary, but have all been seriously alluded to by respectable authorities."

We now turn to the provinces; and here, too, the spirit of active religion and religious beneficence is strong:—

Leominster.—The parish of Leominster contains between 5,000 and 6,000 people; and its circumference is about twenty-five or thirty miles. Some of the parishioners live in two or three hamlets adjacent to the town. Ivington, one of these, has a population of 800 persons, some of whom are four miles distant from the parish church, and few are nearer to it than one or two miles. The sum of about 200*l.* has been already raised towards the building of a chapel in the township. 480*l.* is the sum required. Divine service is at present performed in a room in a farm-house.

Cambridgeshire.—The very beautiful church of Bottisham, in this county, has been completely restored. The windows have been restored in such a manner as perfectly to retain the original character of the building, viz., decorated Gothic. The new pewing has also preserved the character of the church. The monuments have all been restored with great good taste, and even the heraldic blazonry on them has not been disfigured. The front has been restored, and also the roof. The whole of the restorations, to the amount of 800*l.*, have been made under the superintendence of Mr. Papworth, of Cambridge.

Holywell, Flintshire.—David Pennant, Esq., has contributed the liberal sum of 1,000*l.* for the completion of Bagillt chapel (towards the erection of which the Downing family had already subscribed 600*l.*), and for the purpose of forming a permanent addition to the inadequate income of the vicars of Holywell. He has given an acre of valuable land for the site of the chapel.

Consecration of Trinity Church, Claygate, Thames Ditton.—The parish of Thames Ditton contains a population of 2,000, of whom upwards of 300 are resident in the hamlet of Claygate, upwards of two miles from the parish church, and within a mile of the site upon which a new church has been erected. This church was consecrated on Tuesday, 22nd Dec., by the Lord Bishop of Winchester. It contains accommodation for at least 284 persons; more than half the sittings are free and unappropriated. The Rev. Frederick Stephen Bevan, Rector of Carleton Rode, Norfolk, has paid into the hands of the governors of Queen Anne's Bounty the munificent sum of 2,000*l.* towards the endowment.

Chichester.—The parish church of St. Andrew's, in the East-street, which has recently undergone a thorough repair, and been much beautified, has been re-opened. The Very Rev. the Dean of Chichester preached on the occasion, and the choir of the cathedral assisted in the vocal parts of the service.

Norfolk.—The parish church of Honing has been re-opened for divine service, after having been re-pewed, whereby much additional accommodation has been afforded, both by free and appropriated seats.

Nor are church building and church repairing the only signs of a growing affection towards the Church: we find schools endowed, scholarships founded, and Church societies patronized.

At Fillingley, near Coventry, a very substantial and ornamental Sunday-school-room, capable of containing 100 children, has just been erected, on an eligible spot of ground, most readily presented by Lord Leigh, of Stoneleigh Abbey. The whole expense, both of the erection and the fitting up of the school, was defrayed by Mr. Joseph Johnson, of Oxford, a native of the village.

At Kingston-upon-Hull, several members of the congregation of St. John's Church, together with some other friends of the Rev. Thomas Dikes, in order to perpetuate a remembrance of his eminent services, and of the sentiments with which his congregation and friends are impressed towards him, have resolved to found a scholarship for the educa-

tion of young men at the University of Oxford or Cambridge, to be called the "Dikes' Scholarship."

At Darlington, under the direction of the local clergy, and through the agency of two individuals in connection with the district committee of the Society for Promoting Christian Knowledge, without incurring the slightest expense, the whole of the parish has been canvassed from house to house during the past six months, and upwards of 500 Bibles, Testaments, and Prayer-books have been put into circulation among the parishioners.

Testimonials of respect have been received by the following clergymen :—Rev. R. L. Adams, late of Laura Chapel, Bath; Rev. C. H. Borrer, late curate of St. John's, Lewes; Rev. W. Brooks, Great Hampden and Great Kimble, Bucks; Rev. H. A. Browne, late curate of Mayland, Essex; Rev. R. Cobbold, rector of Wortham; Rev. M. Cooper, late of Westbury; Rev. R. Davies, incumbent of St. David's Church, Liverpool; Rev. H. Dawson, late curate of East Kirkby, Lincolnshire; Rev. B. Donne, vicar of Weston, Hants; Rev. W. Ellis, late curate of Marr; Rev. W. Farley, late curate of Motham in Longdendale, Cheshire; Rev. H. Gamble, of Newport, near Barnstaple; Rev. J. Gattey, late curate of Exmouth; Rev. C. Grant, of Bishop-Wearmouth; Rev. J. R. Henderson, late curate of Writtle, Essex; Rev. Philip Holdick; Rev. F. Iliff, D.D., head master of the Royal Institution Schools, Liverpool; Rev. J. Jackson, of St. Mary's, Wisbeach; Rev. W. Mark, late curate of Christ Church, Tynemouth; Rev. Thos. Marsden, late curate of Brymho; Rev. H. Middleton, late curate of Wansborough, Wilts; Rev. J. T. Round, of St Botolph, Colchester; Rev. G. Sproston, incumbent of Oldbury, near Birmingham; Rev. E. Stevens, late of Wilmington, near Dartford; Rev. J. C. F. Tufnell, late curate of Hurstpierpoint, Sussex; Rev. A. Watson, late curate of St. Andrew's, Ancoats, Manchester; Rev. E. Wilson, of Weston-super-Mare.

We conclude our report as to the provinces, by giving the notices of ordinations by the Bishops. There will, it appears, be four in the month of March: by the Lords Bishop of Bath and Wells, Peterborough, and Salisbury, on Sunday, the 7th; and by the Lord Bishop of Lincoln, on Sunday, the 14th.

We will first observe, before turning to the Church in the colonies, that in Ireland no less than twenty diocesan boards of education have been founded; a most encouraging symptom of an improved state of public feeling, and the ready way to make that improvement permanent. We now proceed to notice the history of the Colonial Church; and first we present our readers with part of a letter from the Bishop of Newfoundland, touching the erection of a cathedral in that see. The letter was presented by the Bishop's chaplain (Mr. Bridge) to the Society for Propagating the Gospel in Foreign Parts. It will be needless to say that the Society promptly responded to the call.

"The parish church in the large and populous town of St. John's has been built about forty years, and having been constructed of very frail materials, is now in so dilapidated a condition, that to repair it properly would eventually occasion a greater expense to the parishioners than the erection of a new church.

"Surrounded by a Roman Catholic population, numerically superior, and of a most proselyting spirit, the members of the Church of England in this town are considerably increased, and annually increasing in number; whilst the recent erection of a Bishop's see in Newfoundland renders it expedient that any new church to be erected in the capital should, at least in some degree, partake of a cathedral character, and be projected on a scale of sufficient magnitude and respectability to be so regarded by the public.

"To a work of this nature, the resources of the Protestant community,

was deemed impure during forty days for a male, and eighty days for a female child; at the expiration of which periods she was expected to present herself and child in the temple, with an offering, which was usually a lamb for those in opulent circumstances, and a pair of doves or pigeons for those who were in indigence. There is a ceremony somewhat similar to this still observed in the Christian Church, viz., that of churching after child-birth, a form for which solemnity is provided in the book of Common Prayer; and it is worthy of observation that the month, during which it is usual for females in this country to confine themselves, answers to the forty days enjoined by the Jewish law. This festival is also known by the appellation of Candlemas-day, because it was originally celebrated, in all Christian Churches, by the exhibition of a profusion of lighted candles; a practice which did not cease in this country until the second year of Edward the Sixth, A.D. 1548, and which is still retained by the Romanists, who celebrate mass on the occasion, during which a benediction is actually bestowed upon the candles used at the ceremony, as well as upon those appropriated for the service of the ensuing year, which are afterwards carried in solemn procession through the streets.

St. Blase, Blasius, or Blasius, is supposed to have been Bishop of Sebastia, in Armenia, of which country he was esteemed the tutelary saint, and where a military order formerly existed, of which he was the patron. He is generally reputed to have been a learned and pious man. His zealous defence of the oppressed Christians, in the reign of Dioclesian, drew upon him the vengeance of that emperor, by whose orders he was decapitated in the year 289, after being cruelly whipped with scourges, and his flesh lacerated with combs of iron.* St. Blase is supposed by some to have been the inventor of the useful art of wool-combing; but there does not appear to be the slightest authority for the supposition, except the fact of his having been tortured with combs of iron, as above stated. The art of combing long wool was practised by the inhabitants of this island, when invaded by the Romans; it being quite incontestable that cloths and stuffs were made at that early period from the fleece of our sheep. Be this as it may, however, St. Blase is still considered the patron of the class of artisans called wool-combers; and in the north of England, which is now the exclusive seat of manufactures for cloths or stuffs fabricated from long wool, there is held a septennial jubilee, in which a representative of St. Blase, as the assumed inventor of the wool-comb, forms the principal character.

St. Agatha was born in Sicily, where she is still held in great veneration. Here Quintianus, prætor of Catania, smitten with her beauty, attempted to seduce her; but, failing in his design, and his love being in consequence converted into hatred, he caused Agatha to be publicly scourged, and afterwards thrown into a loathsome dungeon. Unmoved by such cruelties, this virtuous woman persevered in repulsing the addresses of the prætor; and, on being questioned as to her religious faith, she boldly avowed herself a Christian, and refused to sacrifice according to the heathen rites. She was then racked, burned with hot irons, deprived of her breasts, and, in that situation, remanded to prison for future tortures. When summoned to sustain a repetition of the rack, she addressed a fervent prayer to Heaven for release from her tortures, and suddenly expired without a pang. This event is stated to have happened on the fifth of February, 252 or 253, during the third consulate of the Emperor Decius.

The first Sunday in Lent is called Quadragesima, because our Saviour was under the dominion of death about forty hours; to which may be added, that it is about the fortieth day before Easter, and that it indicates

* Brady's "Clavis Calendaria."

the number of fasting days of which Lent consists. Hence the three antecedent Sundays, reckoning by decades, or tens (for which mode of computation no satisfactory reason can be assigned), received the titles of Quinquagesima, Sexagesima, and Septuagesima, which can only be taken as denoting them to be about the fiftieth, sixtieth, and seventieth day before Easter respectively. The object of their observance is, to withdraw the minds of Christians from the festivities of Christmas, and thus gradually to qualify them for the fasting and humiliation enjoined during Lent. They are among the movable feasts, and are dependent upon Lent, as that season is upon Easter.

Of St. Valentine very little appears to be known. Most authors assert that he was a presbyter of the Church of Rome; and all agree that he was beheaded by order of Claudius Gothicus, at Rome, A.D. 271. The custom of "choosing a Valentine," or lover, is undoubtedly a practice of great antiquity, although its origin appears to be unknown. Nothing authentic concerning its origin is, however, to be found in any acknowledged authority: some assigning it to the practice formerly exercised in the Papal dominions, of choosing patron saints on this day; others arguing that it is a continuation, with some alterations, of the Lupercalia* of the Romans, which took place at the same period of the year; and a third class contending for a more simple and natural origin, by referring to the season of the year, which prompts the feathered tribe (especially in warm climates, where the choosing of Valentines originated), to choose their mates, and gives fresh impulses to the whole of the animal creation.

The word *shrove* is the preterite of the Saxon verb to *shrive*, or confess. Hence this season obtained the appellation of Shrove-tide, or Confession-time, from the custom of shriving or confessing at this period, which, though long discontinued by the Reformed Church, is practised by that of Rome, as a preparation for the observance of Lent. *Tide* or *tid*, is the Saxon word for *time* or *season*, and is still used in that sense, as in Whitsuntide, &c. The origin of the practice of eating pancakes and fritters on this day is supposed to be as follows:—Before the Reformation, confession was enjoined to every communicant at Shrove-tide; at which season a great bell was anciently tolled, to summon the people to that duty. After confession, all persons were allowed to indulge in festive amusements, but were strictly enjoined to refrain from all food, except the usual substitutes for flesh. Hence arose the custom of eating pancakes and fritters on this day, which is still universally prevalent in England, though without the mortification formerly enjoined of refraining from more substantial diet.

The fast of forty days, called Lent, begins on Ash-Wednesday, because, by the ancient canons of the Church, all the Sundays throughout the year are exempted from fasting. Hence it is necessary to deduct from the period of Lent the six Sundays which occur during that season, which reduce the number of fasting days to thirty-six. The four days which intervene between Ash-Wednesday and the first Sunday in Lent are therefore required to make the forty days complete; and Lent, for that reason, commences on Ash-Wednesday. It is so called from the custom that prevailed in the ancient Church, for penitents to present themselves on this day before their bishops, with naked feet, and covered with the coarsest sackcloth, on which occasion those who were deemed deserving of an exemplary punishment were sprinkled with ashes of the palm-tree, and driven out of the Church, the clergy all repeating loudly, "In the sweat of thy brow shalt thou eat thy bread;" while sinners of a less degree were admonished in the following words:—"Remember, man, that dust thou art, and to dust thou shalt return." The sackcloth was worn

* See Dr. Adams', or Kennett's "Roman Antiquities."

in token of the humiliation of the penitent to the discipline of the Church; and the ashes (or sometimes dust) which were used, were deemed an appropriate emblem of man's mortality. In the ancient Church, this day was called the head of the fast, on account of its being the first day in Lent, and *Dies Cinerum*, or the Day of Ashes, from the ceremony of sprinkling ashes, of which we have before spoken—whence our Ash-Wednesday. This practice was first introduced by Pope Gregory the Great. In the year 1091, the Council of Beneventum strictly enjoined this ceremony, which was practised by the whole Christian Church until the Reformation, when what is styled the Commination was substituted in its place.

St. Matthias was one of the seventy disciples of our Saviour, and was elected Apostle after the death of Judas Iscariot. There were two candidates for this high honour, viz., Joseph, surnamed Barsabas and Justus, and Matthias. The election proceeded by lots, agreeably to the practice of both Jews and Gentiles at that period, in all elections for judges, magistrates, &c.; and when the lots were given forth, it was determined in favour of Matthias, who thenceforth was one of the Twelve Apostles, and was appointed to the ministry of Cappadocia and Colchis. According to St. Jerome, St. Matthias dwelt some time in the East, and exerted himself with indefatigable zeal in converting the barbarous people of the region situate near the irruption of the River Apsarus. About the year 62, travelling towards Jerusalem, he was seized in Galilee, and carried before Ananias, the high priest, by whose orders he was first stoned, and then beheaded with a battle-axe, as a blasphemer.

The term Lent is derived from the old Saxon word, *lentz*, signifying *length*, and is supposed to have been applied as a title to the fast which is so named, from the circumstance of its usually happening about the commencement of the spring, when the days are fast increasing in length. It was originally established in commemoration of our Saviour's miraculous fasting, and seems to have prevailed universally in all countries where Christianity was planted. The design of the fast of Lent was, that it should be a season set apart for humiliation and self-denial; for private meditation and public prayer; as a commemoration of the trial and temptation which Christ endured for our sakes; and particularly to perpetuate our memory of our Saviour's suffering, and to make public confession of our belief that he died for our salvation. From the moderation with which the observance of Lent is enjoined, and the diversity of practice as to the manner of fasting, and the solemnization of this season in the ancient Church, no *asceticism* in regard to food appears to be required. The grand object of the institution is to promote piety and devotion; in order to qualify themselves for which, few sincere Christians will object to such an abstinence as is consistent with their health and outward condition in the world. "The grand fast (says St. Jerome) is an abstinence from sin."

NOTICES TO CORRESPONDENTS.

It is our intention to commence every number of our Magazine with a Sermon by one of the most distinguished living divines of our Church; they will be communicated by the authors, and receive their own revision. It is needless to say that they will be such as have never been printed before.

"C.G.R." *The suggestion shall be attended to.*

"Rev. W. Roper." *We are much obliged by our correspondent's letter, but were previously aware of the circumstance to which he alludes.*

The Rev. Charles Daskell shall have a private answer, if he will forward his address to our publisher.

THE CHURCHMAN,

A MAGAZINE IN SUPPORT OF THE CHURCH OF ENGLAND.

[NEW AND ENLARGED SERIES].

MARCH, 1841.

NO MAN TEMPTED OF GOD.

BY THE REV. A. W. H. ROSE, M.A., ST. JOHN'S COLLEGE, CAMBRIDGE.

James i. 13.

“Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man.”

THERE must be few persons in the habit of daily repeating the Lord's prayer, who have not, at some time or other, paused to consider the meaning of that remarkable petition contained in it—“Lead us not into temptation.” Were we to take the words simply as they stand, without reference had to the character of God, as a righteous Governor, and a no less righteous Judge, we might be apt to infer from them, that there were occasions when God, by a direct act, interposed to place men in circumstances which should ensure their falling into sin. But since we, as Christians enlightened by the truth of the Gospel, are bound both to feel and to confess, that it cannot be in the nature of a perfectly holy Sovereign ever to incline his creatures to rebellion, we feel it necessary, of course, to read the passage as merely containing a prayer for preservation from, or deliverance under, temptation, and not as by any means involving a petition so inconsistent with the character of the Being to whom it is addressed, and therefore so unnecessary and impertinent as one which should intreat the Divine Majesty not to interpose to cast stumbling-blocks before us, and inveigle us into temptation. I say we, as enlightened Christians, must certainly entertain the feeling, that God can on no account be charged with leading men into temptation, and of thus becoming the author of sin. Objections to God's goodness, and the equity of his government, founded upon apparent exceptions to this rule, have, indeed, been frequently brought forward by professed infidels in times past. But we are not to expect that on ordinary occasions we shall find many of these against whom to do battle, in an assembly such as ordinarily meet together throughout the churches of this Christian land on the Sunday. But whilst the open and declared infidelity, in the profession of which some bold bad men have at times openly gloried, has been driven, by successive champions of Christian truth, to hide itself in holes and corners, and to take refuge amongst the baser and less educated of mankind, there is too much reason to fear that

there may be still as much *practical* infidelity in course of operation as ever ; that deep-rooted infidelity of the human heart, for which it is characterized with such appalling vividness of delineation, as "deceitful above all things and desperately wicked."

And this practical infidelity of the deceitful heart of man does too often lead him virtually to charge his sins upon God, whilst he will utterly deny, and even perhaps shrink back with horror from the stigma of ever giving actual utterance to such an accusation.

The indictment against the Most High is, therefore, commonly put in a much more subtle form. There is a dark deceitfulness about the heart of man, which causes it to shun the bringing forth its iniquity into the clear light of consciousness, as the subject of the righteous judgment of God, and which causes it to cheat itself too frequently into the harbouring of notions, by way of masking the doctrine of future retribution; which, if they do not amount to a direct accusation of the Most High, do, nevertheless, in reality, amount to nothing short of an impeachment of the divine principles of his government, and which do, therefore, exist in the mind of the creature as a virtual standing rebuke against the Creator.

Now these opinions and notions of theirs, though variously modified, of course, in various individuals, may ordinarily be found to take one or other of the two following forms, whereof both have a tendency to accuse the Most High of directly or indirectly leading us into temptation. The one is, that the course of God's providence being ordered from everlasting, according to his predetermined will, certain events, evil in themselves or in their immediate consequences, must have been foreordained by him so as necessarily to occur in the cycle of human affairs, and that the individual transgressor is no more, as it were, than the mere automaton performer of certain acts preordained from all eternity, which, be they good or be they bad, would have been performed all the same if the person of the individual transgressor had never existed. The other charge against God, likewise drawn from the great scheme of Providence, and immediately connected with the former, is this—that men are placed in this world under circumstances of such manifold and varied temptation, and with constitutions so adapted to the action of temptation, that the inducement to compliance goes far to extenuate the guilt of transgression. Now both these excuses which men make to themselves, whether openly declared or lurking in the hidden recesses of their hearts, amount to nothing short of an accusation brought by man against God, as his tempter, and may be clearly shown to do so if made to assume a logical form. The argument, then, would stand briefly thus: God has ordained the occurrence of a certain course of events in a particular order; we are placed by him in such intimate connection with the progress of those events, that we must follow the course of them, whether good or evil; therefore, if that course should happen to be evil, it is God, and not we, against whom is to be finally charged the iniquity of the wrong. This is the one argument, and the other is like unto it, and may be thus similarly expressed. We are placed in a world which

abounds with temptation and sin. God has made this world and placed us in it, as beings liable to temptation and sin; therefore it is God who tempts us to sin. We have omitted, for the sake of brevity, a minute statement of the syllogisms which these arguments involve; but such is something of the general form which they assume, and, you cannot fail of perceiving, go directly to charge God with being the author of evil and the tempter to sin—the sinner, in extenuation of his transgression, bringing against his Maker the charge of the temptation. And this, brethren, is a very old form of practical infidelity, which manifested itself as far back as the days of our first father Adam. He was placed in an abode bewitching for its loveliness, and gushing with innumerable fountains of holy joy; an abode where security prevailed and sin came not, and where man, and beast, and bird, and insect, and herb, and creeping thing, basked in an unbroken sunshine of Sabbatic repose; and to crown the happiness of the terrestrial lord of the creation, God gave him a help meet for him, to be the gentle reflection of the softer graces which adorned his manhood—the friend, the counsellor, the cherished companion of his then happy abode—the last richest blessing showered down upon Adam by the God who had given him all things richly to enjoy.

But when he sinned, and ate the woe-producing fruit, and brought down the mighty ruin of the curse upon creation, and the darkness of the gloom was pierced by those thrilling tones of the offended Creator, “Adam, where art thou? hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?” what was the answer? Did it burst forth amidst the weepings of penitence, and the gushings of contrition? Was there the sad confession of sin, and the imploring look for mercy? No, none of all these; but an impious attempt at extenuating the guilt of the fall, by charging the origin of it upon the Creator: “The woman which thou gavest me to be with me, she gave me of the tree, and I did eat.”

And like unto this has been the conduct of the whole race of Adam's posterity downward. The mercies of God, and the rich blessings of his providence, are first made occasions of departing from him, and afterwards turned into excuses for so doing. And it is just this practical infidelity of the corrupt nature of man which is rebuked in the text, when the apostle utters the cautionary exhortation, “Let no man say when he is tempted, I am tempted of God; for the Most High cannot be tempted of evil, neither tempteth he any man.” The apostle, in rebuking the impiety of those who would lay the guilt of transgression at the door of a God of unclouded holiness and stainless purity, has given us two important pieces of information—first, that God cannot be tempted of evil; second, that neither tempteth he any man. The first, as more obvious and more likely to be admitted generally, we may dismiss in few words. The proof of the second will occupy the remaining part of our discourse. To comment, then, in few words, upon the former statement of the two, viz., that the Most High cannot be tempted of evil. The apostle would have us to understand, making this declaration, that

such is the infinite purity of the Creator, and such his independence of all creature influence, that as there is nothing in his own nature to incline him to aught save the perfection of justice, goodness, and truth, so there is no outward object of whatsoever kind, whether of things on earth or things in heaven, which can prevail for a moment to cause him to depart from those eternal laws of righteousness and justice, in conformity with which he has always governed the world. And this truth is so obvious, that men in all ages have, more or less, admitted it. They seem to have shrunk back with a species of inherent revulsion from the idea of charging the Supreme Good with the authorship of evil; and where puzzled with the fact of the existence of evil, and unenlightened by the revealed word of God, they have been driven to take refuge in the admitting of two supreme principles, the one of evil and the other of good.

In this point of view, therefore, there is not so much danger of men's running into the imagination that God can be tempted of evil. But the expression "to tempt God" is sometimes capable of another signification, when it implies, not the inviting the Most High to the commission of evil in his own person, but the provoking him to punish the evil actions of others. And this opinion requires more especially to be noticed, inasmuch as it appears to receive some colour from certain expressions of Scripture, where a partakership of human passions and feeling is attributed to the Omnipotent—as when he is declared to be "angry with the wicked every day," or when the Israelites are said to have tempted him in the wilderness. But this is merely one of those cases amongst many, wherein, by the use of certain forms of expression, things otherwise too high are reduced to the level of our human comprehensions: so that men are figuratively said to tempt and provoke the Creator, when they exercise the same conduct towards him as that which has a tendency to tempt and to provoke the creature; *i. e.*, when they behave as though they thought they could tempt him to violate that perfect order and harmony of government which he himself has established, whether in the works of nature or of grace. But since all their hard speeches and evil deeds can never prevail with God for a moment, to make him do aught which is not in full accordance with the mighty course of his providence, as a righteous Governor, who rewards and punishes in the use of means according to his holy will, and at the time when the dispensation of such rewards or punishments takes always its exact position in the everlasting course of things; so that though men, by their evil, may seem to tempt and provoke God, still that which he is described as being provoked to do, is in full and entire accordance with the everlasting course of his providence, and therefore, in itself, holy, and just, and good. Hence the apostle asserts, that the Most High cannot be tempted of evil.

But it is with his second declaration, as we before observed, that we shall chiefly occupy the remainder of our discourse; since this it is which, either directly or indirectly, is most liable to be called in question, because it most stirs that hideous practical infidelity which lies coiled up, loathsome and treacherous, in the blindest recesses of the human soul.

We have, then, this apostle's assurance, that as God cannot be tempted of evil, so neither tempteth he any man. Now in entering upon the proof of this, in order that our understanding may be clear as to that whereof we affirm, it is meet that we should define what is meant by tempting, or, in other words, how a man may be said to be tempted. And we say that a man may be tempted, either by deceiving his judgment, by perverting his will, or by corrupting his affections; in a word, by applying to him any influence soever which may have the effect of leading him into sin. This is the true and original signification of the expression; but it is frequently employed in another sense in Scripture, where it implies, not the seducing men to the commission of evil, but merely the trying men's spirits for the discovery of what is in them, whether good or bad. Thus, though it is distinctly stated in Scripture that God did tempt Abraham, the temptation, in this instance, was so far from being an allurement to sin, that it was actually a trial of grace. It is true that God needeth not thus, for his own divine enlightenment, to search what is in man; but he nevertheless condescends to employ such means, both for discovering men to themselves and to others, for ends in conformity with infinite wisdom, and in a manner agreeable to infinite holiness. And therefore it is immediately evident, that his being said to tempt men thus, affords not the smallest impugnement of the truth of the apostle's declaration, when he asserts that God tempteth no man; and it is with the proof of this assertion that we are now to be engaged. We shall attempt no further arrangement of this part of our subject than such as shall set before you certain arguments, all affording successive corroboration of the great truth laid down by the apostle.

The objection to this truth, as we have already observed, takes its existence chiefly from the course and order of God's providence, which appears to have placed men in this world under circumstances of temptation from which there is no escape; and the inference therefore is, He is at least indirectly chargeable with guilt of the resulting transgression: but since, as we observed before, to tempt a man to sin signifies to compel him or allure him to it, to entice him to it by rewards and promises, not to restrain him from it by punishments or threatenings, then can we show that God is infinitely free from the guilt of this charge; because, that so far from proposing any inducement to sin, he offers the strongest possible motives against it. This will appear, in the first place, by enquiring for a moment into some of his various dispensations in the world, from which we shall immediately find that, under whatsoever aspect we take them, they are all calculated for the restraining of vice and the curbing of transgression. But be it observed that we are far from undertaking to prove that the divine government, to which we are subjected in the present state, is by any means, *taken alone*, the perfection of moral government; or otherwise virtue would be immediately rewarded and vice as immediately punished, which we know they are not in this present state; but this will by no means prevent us from noting the traces of a government righteous in its tendencies and its beginnings, and

sketched with sufficient distinctness of outline to warrant our indulging the most illustrious anticipations that hereafter it shall be exhibited in the fulness of perfection. It is, then, upon the *tendencies* of God's government that we have to argue at present; and if we can show, from those tendencies, that the general end of God's dealings with our race is to prevent and keep us from sin, then the inference at least is clear, that if God had not decreed to tempt men by his providence in time, he never could have decreed to do it from all eternity; and the argument, furthermore, will hold good, that if we have various means afforded us by God for opposing sin and overcoming temptation, it is alike impious and absurd to suggest that, because God has made his creatures excellent and inviting, and they, in consequence, tempt us to sin, it is therefore God at whose door is to be laid the charge of our guilt when we fall into temptation. The case in argument might hold good—i. e., God would be chargeable with our guilt, if sin consisted in a *right* use of the creatures which his bounty has provided for our enjoyment; because then we might reasonably urge, that God, by giving us objects of desire and by forbidding us to use them, and affording us no means of overcoming our inclination towards them, had virtually given us unavoidable occasion of falling into sin. But we must bear it in mind, that if we loved the creature only in a due proportion to its real worth and value, then would there be no irregularity, no disorder, and, consequently, no sin. Sin is the violation of that proportion between the value of an object and the desire towards that object, and consists, therefore, not in a right use and enjoyment of the creatures, but in the abuse of them; so that as well might we argue, on any occasion, from the abuse of a thing against its use, as charge God with tempting us by them, whereas it is nothing but our own evil nature which thus entices us. And now to make good our point, by proceeding with the examination of the tendencies of God's works and ways in carrying out the scheme of his government as exhibited to us below. If we look into the matter, we shall find that God has, even in this world, attached innumerable pleasures to the practice of holiness, and innumerable miseries to be at once the concomitants and avengers of iniquity. It is not that the word of God represents a life passed in the exercise of faith and holiness as a cheerless, joyless state of being, even here below. We do not deny that such *might* have been the arrangement; the life of the believer here below might have been appointed as a state of unmingled anguish and unmitigated trial, to be recompensed hereafter by a more exceeding and eternal wreath of glory; but far, very far from that is actually the case. While the glory is still held out to us in prospect, the prelibations of its rapture are granted even here below. It is with reference to earth, and not to heaven, that we are told of wisdom's ways, that they are "ways of pleasantness, and that all her paths are peace"—that the fruits of the Spirit are manifested in love and joy—that it *is* the privilege, and ought to be the practice, of believers to rejoice evermore, and that with a joy unspeakable and full of glory—and that the peace of God which dwells and rules in their bosoms is pre-eminently a peace

which passeth all understanding. It is with reference to earthly scenes, and the enjoyment of holiness even here below, that prophets and apostles have ransacked nature and exhausted imagery to paint, and all to show that there is joy in holiness even on earthly ground—that the season spent in probation is not of necessity a time of hopeless sorrow; but that the firstfruits may even now be reaped of the future glorious harvest of immortality, and that the light which is sown for the righteous, and the gladness treasured for the upright beneath the clod—though it wave not yet so brightly and so gloriously as it one day shall around the glad homes of the beatified just—may even now be seen at times peering above the soil with something of the true verdure, which gives promise of the harvest yet to come, and foretaste of the triumphs of an angelic resurrection from the grave, the extent of the felicity—as when they speak of the oil of joy for mourning, the being clothed upon with the garments of praise, the pouring forth upon the head of an unction of everlasting gladness; or when they summon the inanimate part of the creation to participate in the triumphs of the people of God, and tell that the deserts shall rejoice, and summon the mountains and the hills to break forth into singing, and all the trees of the field to clap their hands. And though it may, perhaps, be remonstrated, that all the children of God do by no means arrive at the attainment of the lofty degrees of happiness thus typified and shadowed, yet be it remembered that it is only to the weakness of their faith that they must impute the imperfection of their joys. It is sufficient to our purpose that the joy *may* be possessed, and that God has thereby set the seal, as it were, to his approval of a life of holiness—that is, a life spent in resisting of temptation and overcoming sin; and hence, as one reason amongst many, we are bound to conclude, that as the Most High cannot himself be tempted by evil, so neither tempteth he any man; but if this great truth be made apparent from the joys annexed to holiness here below, it receives no less a confirmation from the shame, and punishment, and sorrow, which often, even in this world, closely dogs the footsteps of the transgressor. For, not to speak of the immediate sorrow, we all know that there are particular sorrows immediately annexed to the commission of particular sins; that debauchery and drunkenness are almost invariably followed by feverish depressions and a miserable tale of shattered constitutions; that dishonesty must eventually lead to shame, and offences against the laws to punishment; and that the terrors of these things do close around the offender, and dog him as the avenging ministers of heaven; or when deeds of oppression and savage wrong are made to pass before us, which make the blood to boil and the teeth to be set with all the fierce energy of an indignation and demand for vengeance which scarcely seems unholy.

It is true that we sometimes see instances where huge iniquity appears to escape for the time, and that when we look for the burst of the thunderbolt, or the roar and shock of the earthquake, which is to hurl the transgressor to his doom, and long, with the disciples, to command the fire from heaven to scorch up alive the offender,

we gaze, and yet behold no sign in the firmament—no movement of retribution in earth or air ; and the gigantic offender stalks off beneath the load of mountainous transgressions, in scatheless defiance of retribution, knowing not that his day is coming. But there are other times when the case is different—when so manifest, so immediate is the retribution, that the wrath descends in an almost visible form, and licks up the criminal from off the face of the earth which he has polluted, and sweeps him away whole and alive to the pit ; so that men are taught to say—"Doubtless there is a reward for the transgressor—verily, there is a God that judgeth the earth ;" and even the most evil and the most profane are overawed for a moment, and constrained to ponder it in their spirits, that God sits as the avenger and the punisher of sin.

Who is there, then, who, seeing these things, shall presume to refuse unqualified assent to the declaration of the apostle, that the righteous Punisher of sin cannot, without blasphemy, be ever supposed one with the tempter ?

But if we draw a proof of the apostle's assertion from motives which may be called temporal, such as the encouragement given to holiness and the frequent punishments and miseries which befall vice even in this world, we obtain no less powerful attestations to it from the exhibition of motives which spread themselves over eternity. And these eternal motives would make a strong argument for the apostle's doctrines, though God had opposed no other barrier against sin save them alone. It cannot be that God should entice men to iniquity, when he has provided such a heaven for the everlasting reward of righteousness, and such a hell as the never-ending penalty of transgression and sin. We are assured that so great are the joys of the abode of the righteous, that the language of humanity entirely fails for its description ; and it is all in vain that, in attempting to picture forth the felicity of those who have fought the good fight, we gather up all that is most radiant and gorgeous in imagery, and all that is most bright and illustrious in conception—that we crowd the canvass with the gate of pearl and the street of gold, and exhibit the battlements and turrets of the city of our God bathed in the uncreated effulgence which flashes from the face of Jehovah, and speak of crowns, and white raiment, and thrones, and the majestic bursts of an ever-pealing anthem. Still, amidst the string of images of glory, to prevent us from supposing we had grasped them even in part, there stand those golden characters of heaven, those teeming, pregnant words, so charged with the magnificence of a coming immortality—"Eye hath not seen, nor ear hath heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love him !" That is, in other words, as an inducement to the breaking off from sin, and following after holiness. And as were God's promises, so were his threatenings. Let us sum the countless agonies which have tortured the whole human race from the creation until now ; let us gather together all the ghastly array of things which make the nerves to shrink and the flesh to quiver—the slow consuming fire, the torturing rack, or the revolting and

lingering punishments of eastern despots—things too horrible to name, or even to think upon ; let us ransack the deep for sights and shapes of horror, and dive into the abyss for images of gloom ; let us bring together everything that can rack and consume both soul and body, and every image of fear that can scare mankind to madness, and every instrument of agony that can wrench the spirit from its clay ; and let us crowd them all into that one soul-grinding word, damnation ! and we are still infinitely short of the appalling, aye, and what is more, the *eternal* reality.

Yet this terrible thing it is which God holds out to us to deter us from sin, no less than he holds forth to us the felicity of the perfected just : and as we meditate upon the glories of the heaven above, and shuddering gaze down into the hell beneath, these seem to glow alike in living character of the sky and burning letters of the pit ; to be sounded amidst the shouts of the redeemed and the groanings of the lost—another attestation to the truth of that word, the Most High “ cannot be tempted of evil, neither tempteth he any man.”

And now the time would fail us to tell you, in further proof of this, how conscience is God’s witness that he tempteth not man to sin—how, from the very nature of the case, sin being a departure from God, he cannot incline men to depart from himself—how the influence of every motive, and hope, and principle, implanted in the human soul, all conspire to this—to accumulate the mighty attestation, or to show, from the fact of the case, how every aspect under which we can view the course of God’s moral government below, all conspire to impress the same. We pass, in conclusion, to a more signal proof of the fact than any which we have yet given—the most signal, in fact, that could ever be shown, though we ransacked for ever the archives of eternity. I allude to the death of the only-begotten and well-beloved Son. I refer to the fact, that it pleased the Lord to bruise him. I behold the mighty victim extended on his cross between earth and heaven, a spectacle unto the world, and to angels, and to men. I hear his groans as he “ bears our sins in his own body on the tree.” I see the blood which trickles down his sacred form, and the livid and swollen marks of the rending nails and of the thorny crown. I hear him pronounce the cry, “ It is finished,” and, lo ! he bows to the shades of death his awful head. And I ask, what brought him there ? What placed this strange, sad, bleeding spectacle as an object of amazement and lost wonder to creation ? I am answered, nothing less than God’s hatred against sin, and his resolve to expunge it finally from the universe. Do I want corroboration of the solemnity of the sacrifice ? I have it in the crash of the rending rocks and the dull hoarse growl of the earthquake. I see it in the startled forms of the sheeted inhabitants of the sepulchre. I behold it in the rent vail of the temple. I snatch it from the thick darkness that rolls its winding-sheet around creation. I see God the Father gathering the terrors of the earthquake, and the grim grandeurs of darkness, and the sepulchre, and all things in earth and heaven, around the bleeding body of his Son, to witness that he is infinitely and eternally free from the blame of men’s sins and misery

—in a word, that the Most High “cannot be tempted of evil, neither tempteth he any man.” And though man may wilfully shut his eyes to the force of the conviction, and may still carry on his accusations against his Maker, and shroud himself in a fancied repose amidst the dark night of an un sanctified state, by virtually charging his temptations upon his God; yet be it remembered, that a time is coming when out of his own mouth shall he be judged. It is remarkable, that the day when men shall be called to account for these evil thoughts amongst all other conceived or acted deeds of evil, is termed “the day of the revelation of the righteous judgment of God;” a day which shall challenge the universe to the undeniable assent, that “the Judge of the whole earth hath done right.” Then will the sinfulness of sin stand forth in its true colours, and pretended excuses turn out to be real aggravations. It will be a new and strange scene, brethren, when those awful books are opened, and the fire shall be prepared to try every man’s work. And there will be witnesses present at the great assize then met for the first time, and such as no circumstances shall ever again gather. Time will be there with his records of the past, and heaven and hell with their array of glorious or fearful images—all will be gathered together to confront the transgressors; and above all, upon the throne of judgment, the figure of the Man who died for them. Time shall declare his opportunities and means of grace, heaven his allurements, and hell his frowns. Conscience shall rise amidst the throng, and bear witness that he acted as God’s vicegerent against sin. But, more terrible than all, the Judge shall point to his wounds and demand why the transgressor continued in sin, when he might have fled thither for refuge from its power? But the sad companies of the lost shall be all dumb. God shall stand acquitted, and the sinner condemned; the witnesses shall retire, and the lost be sent to their doom.

Brethren, the way of escape is still open through a Mediator; one touch of his outpoured blood can cleanse the black spot of deception from the soul. Haste, then, arise and flee to the appointed refuge, lest saying, “Peace, peace,” to yourselves, when God says there is no peace, you are rocked to sleep amidst the slumbers of a false security, till God arouse you from your dream by the startling summons to judgment.

THE HEROIC OR ROMANTIC AGES.—No III.

BY THE REV. HENRY CHRISTMAS, M.A., F.S.A.

(Continued from page 86).

WHEN a hero becomes the popular theme of poetical composition, he will soon be adorned with the aggregate merits of many collective warriors; and it is probable that Arthur inherited every unclaimed panegyric that was to be found in the fragments of Welch poetry. His genealogy was carried up to an imaginary Brutus, and to the period of the Trojan war,

and a sort of chronicle was composed in the Welch or Armorican language, which, under the pompous title of the "History of the Kings of Britain," was brought over from Brittany about the year 1100, by Walter Mapes, archdeacon of Oxford, and communicated by him to Geoffrey of Monmouth, by whom, with many alterations, it was translated into Latin. The same afterwards appeared in French, and was continued under the title, "*Roman de Rou,*" and in English, by Robert of Gloucester, about the beginning of the fourteenth century, who afterwards writes as good history as one could desire to see in rather rough rhymes. This, then, is the book on which we must bestow a little attention; not that it is the earliest account, but that it is the most noticed and the most connected. Ellis brings what seems to be proof sufficient of the identity of Gildas and Aneurin; and as our business now is not with poetry, but romance, we may be excused if we totally omit any notice of his writings. It is, indeed, only that species of romance which has been credited as true history, that falls within the pale of our argument; and such is the history of Geoffrey. There is much diversity in MSS., and, indeed, in printed copies: I therefore may as well remark, that for these papers I have consulted the Paris edition of 1508, from the press of Stephens. We are there told of the oracles concerning Brutus, of the taking of Troy, of the escape of *Æneas*, of the settlement of the Trojans in Italy, of the birth of Brutus the son of Silvius—we find him, having lost his mother at his birth, and afterwards accidentally slain his father, and thus fulfilled the predictions of the oracles concerning him, taking refuge in Greece, rescuing the posterity of Helenus from a state of slavery, and repeatedly defeating Pandrasus, the king of Greece, in battle. Pandrasus marries his daughter Ignogeto Brutus; and, giving him a navy as a bridal present, Brutus sets out in the style of a true knight-errant in quest of adventures. He sails to an island named Legervia, where he finds a country laid waste by pirates, and totally uninhabited: he and his companions amuse themselves by hunting, and in the eagerness of the chase they penetrate into the interior of the country, and find a temple of Diana, with an image that answered any questions respectfully put to it. We are then told the ceremonies with which he performed sacrifices, by the aid of Gerlones, his augur, and in the presence of his companions; and that pouring out to the goddess a vessel of wine mixed with the blood of a white stag, he, lifting up his head, broke silence in these words:—

"*Diva potens, memorum terror sylvestribus apris,
Cui licet anfractus ire per ætherios,
Infernasq; domos, terrestria jura resolve,
Et dic quas terras nos habitare velis?
Dic certam sedem quâ te venerabor in ævum
Qua libet virgineis templa dicabo choris?"*

Huntress divine, of sylvan boars the dread,
Who passest through the blue unbroken sky,

Summon thy powers, our anxious doubts resolve,
 And say what realms shall we, thy suppliants, gain?
 Where shall we fix thy seat, adore thy name,
 And thy pure shrine with virgin choirs surround?

My translation is not equal to the Latin of Geoffrey, which Milton says is too good to have been written in his time: if so, it must have been written at a period considerably later, for had it been much earlier, we should have found it in other tomes as well as in that of Geoffrey of Monmouth, and it is extant in the earliest MSS.; so that it is perhaps the safest plan to attribute it to Geoffrey himself. Be this, however, as it may, we are told that Brutus recited these verses nine times, performed divers other ceremonies, and then lay down and went to sleep. In the night the goddess appeared to him, and answered him in as good Latin as his own, of which I again offer a translation:—

“Brute sub-occasum solis trans Gallica regna,
 Insula in oceano est undique clausa mari,
 Insula in oceano est habitata gigantibus olim,
 Nunc deserta quidem gentibus apta tuis
 Hanc peto namque tibi sides erit illa perennis
 Hæc fiet natis altera Troja tuis
 Hic de prole tuâ reges nascentur et ipsi
 Totius terræ subditus orbis erit.”

Far in the West, beyond the Gallic realms,
 Circled about by ocean, stands an isle,
 Once, 'mid the desert waves, by giants ruled,
 But lonely now, and suiting well thy hosts—
 This shall be thine, and here thy race shall rest:
 Here, at thy nod, another Troy shall spring;
 Here, from thy seed, shall kings arise, and reign
 Over the round globe of the subject world.

Brutus, on awaking, called forthwith a council of his officers, and they made their way to Aquitaine: here they find France governed by an oligarchy of twelve peers, and rejoicing in a code of game laws; here Brutus meets with another Trojan, named Corinæus, whose forte is in giant killing, and after a few battles in France, the conquest of a king, named Groffrareus, and building towns, as Homer testifies (it seems, in some books which modern scholars know not of), Brutus and Corinæus sail for England. Either Diana or Geoffrey made a sad blunder in saying, that Albion was uninhabited; for no sooner do they land, than they have enough on their hands.

The British giants do great mischief, and Corinæus is obliged to exert himself to extirpate that vile and sinful race, which office seems to jump so well with his humour, that we find him taking up his abode in Cornwall, on account of the sport. One combat is related at full length, how he threw over a cliff a huge giant named Goemagot, and how the place is to this day called Goemagot's Leap. We are now told how he built the city of Caer Lud, and gravely assured

that all this took place while Eli, the priest, possessed the chief authority in Judea, the sons of Hector at Troy since the sons of Antenor had been expelled, and Silvius Ænæas, the uncle of Brutus, in Italy. All this time so many things have to be thought of, that the historian had altogether forgotten Ignoge. He now suddenly returns to that lady, and tells us that she made Brutus the father of three sons, the elder of whom, somewhat against his will, had married the daughter of Corinæus; her name was Guendolen: and, from the occurrence of this very name, the whole book takes an air of British romance. Brutus now, being done with, dies, and is buried in his new city; his sons divide the empire between them, and Locrinus, the husband of Guendolen, defeats Humber, king of the Picts or Hunns, who is drowned in the river that takes its name from him; and among the spoils which fall into the hands of Locrinus on this occasion, was a young lady named Estrilda, the daughter of a German prince, whose country had been ravaged by Humber. Struck with the charms of this lady, Locrinus wished to make her his wife; but Corinæus soon rectified his majesty's notions on that score, and, taking up an axe, made a speech very eloquent and very apposite. It would seem that Locrinus and Guendolen were not married, but merely betrothed, at the time this event took place; and the former, awed by the axe of Corinæus, espoused Guendolen forthwith. His love for Estrilda was, however, only concealed, and he kept her secretly for seven years, allowing the place of her retreat to be known only to a chosen few. During this time, he had by her a daughter named Habren, or Sabrina, as it is Latinized. When he went to visit this prototype of the Fair Rosamond, he did so under a pretext of offering sacrifices at a distance, and thus all continued undivulged during the life of Corinæus; but on the death of that hero, Locrinus, no longer influenced by the fear of the axe, took Estrilda from her concealment and made her the partner of his throne, by the divorce of the queen. Guendolen, whose character was not a little tinged with what Geoffrey calls the mad fury of her father, instantly threw herself into the arms of her Cornish subjects, and, assembling a considerable army, made a bold and successful attack upon Locrinus. The king lost his life in the engagement, and Estrilda with her daughter fell into the hands of her incensed rival. Their doom was soon decided, and as quickly executed: they were thrown into the river Severn, which from that derived its Latin name, Sabrina, and its British name, Habren. It is to this fact that the noted line refers—

“ Or Severn swift, guilty of maiden's death.”

And Sabrina herself is introduced in “Comus” as a river divinity, with exquisite effect. “So Locrinus died, and Guendolen reigned.”

After this we have a long history of her descendants, among whom we must not omit that one so immortalized by the genius of Shakespeare—King Lear. We are expressly told that Lear was restored to his kingdom, and died quietly in the enjoyment of it; and that afterwards the warlike Britons, disliking the mild government of Cordelia, threw her into prison, where she destroyed herself. In all

other respects, Geoffrey and Shakspeare agree, except in the introduction of the subsidiary characters of the drama.

We find the invasion of Cæsar given us in a new and entertaining version, and we have the history of three other persons so familiar with our minds through the splendid fiction of the same mighty poet—it will scarcely be necessary to name Cymbeline, Guiderius, and Arviragus, all in turn kings of Britain. Shakspeare and the chronicles have here little in common, save the names. Pursuing the tale, we find England converted to Christianity in the reign of Lucius, son of Collus, and a regular hierarchy of archbishops and bishops. Then the daughter of a subsequent prince married to Maximian; and a little before this, a strange tissue of history and romance, in which Severus Bassianus and Carausius, Constantine and Helen, are mingled with heroes never heard of save in these wonderful chronicles. After a few uninteresting reigns, we come to that of the far renowned Uther Pendragon. We must not, however, pass over the able prince according to romance, or the feeble prince according to history, who, in the minority of Uther, seized upon the throne—to wit, Vortigern. As far as Vortigern and Vortimer are concerned, Geoffrey almost forgets his romances; or, perhaps, finding history romantic enough, leaves it, with one exception, to itself.

The era of Vortigern produced, perhaps, the most remarkable character enshrined in the pages of romance—the wizard prophet, the Christian enchanter, Merlin. Hengist and Horsa, Cerdic and Henric, Rowena, her charms and their effect, are not matters of fable. Vortigern, besieged by the Saxons, perishes in the flames of his castle; Vortimer is poisoned by Rowena, and Aurelius succeeds, who, after a brief but brilliant reign, is poisoned by a Saxon in the disguise of a monk, some centuries before monarchism was introduced into England, and to the vacant throne Uther Pendragon succeeded. It is a matter upon which the learned seem pretty well agreed, that the legends of saints were frequently compounded in cloisters from the classic stories of gods, demi-gods, and heroes; and that in this improving pursuit, the contents of many valuable MSS. have been destroyed, to make way for these new readings of old authors. It appears to me that kings and queens have been as kindly accommodated with adventures as saints and bishops. If we turn back to the history of Loerinus and Estrilda, we shall find a not distant resemblance to the tale of Hercules, Iole, and Deianira. In the reign of Uther Pendragon, we have the British Amphitryo; the king, named Pendragon, or Dragon's Head (because he had, in obedience to a vision, made a golden dragon the standard of England), after his conquest of Scotland, called to his court all his nobles. Fascinated with the charms of Igera, wife of Gorlois, duke of Cornwall, and finding her proof against all his entreaties, the monarch picks a quarrel with Gorlois, and besieges him in the fortress of Divulloc and Igera, in the far-famed Tintagel. Force proved as vain as prayers, till, wearied out with the length of the siege, Uther consulted Merlin, who transformed the king into the shape of Gorlois, and himself into a Cornish knight. An interview with the vir-

tuous Igera was now a matter of no difficulty; she fell, of course unsuspectingly into the snare, and became the mother of Arthur. The death of Gorlois soon after followed, and Uther, returning to Tintagel, carried away Igera and made her queen of England. Uther at length, like many of his predecessors, fell a victim to poison, and, like many of them, was buried at Stonehenge.

Mr. Christmas has been favoured with the following very valuable elucidations of his last paper, by the Rev. G. S. Faber:—

Dear Sir,—In your very interesting papers on the Heroic Ages, when treating of the Egyptian version and appropriation of the scriptural history of Sennacherib, as given by Herodotus, you remark: *The introduction of mice is not very easily accounted for, however.*

I am happy to be able to point out to you the true interpretation of these same mice: and I have the greater pleasure in doing it, because it brings out one of the most remarkable Gentile attestations to scriptural verity with which I am acquainted.

Herodotus has faithfully given the history in *hieroglyphics*: and the whole stands correct, save the matter of national appropriation by transmuting Hezekiah into Sethos.

With the Egyptians, a *mouse* was the hieroglyphic of *utter destruction*.

Hence, when they would describe the *destruction* of Sennacherib's host, they depicted it by an army invaded by *mice*. The *gnawing of the bow-strings and shield-straps* constituted the very *rational* or *principle*, on which the *mouse* was made the hieroglyphic of *utter destruction*. Thus, in truth, the account of Herodotus is purely a description of an *hieroglyphical painting*: explained to him by the priests, so far as the *personality of Sennacherib* was concerned; but involved in mystifying fable, so far as respected their *mode* of exhibiting a true literal history.

With the most perfect freedom from all intention of explaining a scriptural narration, or, indeed, of even elucidating Herodotus, you have the solution simply given by Horapollon, in regular course, and in a perfectly business-like manner.

I subjoin his own precise words: which you may fully rely upon; as I copy them from his work, which is one of the sundry out-of-the-way books that decorate my somewhat miscellaneous library.

Πῶς ἀφανισμὸν εἰ;

Ἀφανισμὸν δὲ δηλοῦντες, μὲν ζωγραφῶσιν ἐπειδὴ, πάντα ἐσθίων, μαίνει καὶ ἀχρηστοί.—Horapoll. Hierog., lib. i., c. 50, p. 64. Traject. ad Rhen. A.D. 1727.

It is somewhat singular, that not one of Horapollon's commentators, neither Mercer, nor Hoeschel, nor Caussin, nor De Pauw, take the least notice of this curious hieroglyphic, save that one of them remarks that the mouse has a very fine taste.

To the best of my recollection, Mr. Milman, in his "History of the Jews," has hit upon the same application of the hieroglyphical mouse: but I have not got his book, and I speak from memory.

However, at all events, I have given you the *ipsissima verba* of Horus Apollo.

I was formerly very fond of your subject: and I have entered somewhat into it in a large book of mine, entitled "*The Origin of Pagan Idolatry*." Both romance, and ultimately nursery tales, have largely, in the way of adaptation, borrowed from old Mythology. The same remark applies to the saintly legends of Popery. Hence the whole fabulous part of the history of our Durham Saint Cuthbert is a mixture of the various myths of Osiris and Bacchus and Cadmus and Ilus. In like manner, St. George and the dragon and the fair Egyptian Sabra, are a mere plagiarism from Perseus, and the monster and the Æthiopian Andromeda. The queerest thing is, how the heretic George, in real life, ever came to be erected into a saint: and still more unaccountable is it, how he came to be adopted as the patron-saint of merry England. Believe me yours truly,

G. S. FABER.

THE DEPARTED.

BY THE REV. R. C. CHAPMAN.

"Them which sleep in Jesus, will God bring with him."

"Let those that weep, be as though they wept not."

BELOVED, why garnish the tombs of your dead—

Why grave ye the name on the stone?

Behold how the traveller rests in his bed,

His pilgrimage finished, right well has he sped—

To Jesus the spirit is gone.

The finger of mercy has written each name

In durable letters of blood;

Go read it by faith in the Book of the Lamb—

The record for ever and ever the same

Laid up in the bosom of God.

Companions depart in the watches of night

To meet us at dawning of day,

The Bridegroom is coming with power and might,

Their ashes are ransomed and dear in his sight:

Then why at the tomb will ye stay?

Once Jesus could weep: he forbids not the tear,

At winding the clay in the shroud;

Yet speaks from his throne to the circumcised ear,

Reminds us how quickly the Lord shall appear,

And points to the bow in the cloud!

A CHAPTER ON CONVERSION.

BY MRS. E. SMITH.

(From a MS. Work entitled "The Resident in France.")

WHEN I was at Paris I became acquainted with a young Englishman, who inhabited a small apartment in the same house with myself and my friend Madame D——. A conformity of circumstances, of age, and taste, rendered us intimate, and Sophia and I became inseparable.

Having said that we were fond of sacred music, my young acquaintance, Mademoiselle Adele, told me that if we liked to accompany her when she went to mass at Notre Dame, we should hear some very fine music, as there always is on the first Sunday of every month. I communicated this proposal to Sophia, and we did ourselves the pleasure of accompanying Mademoiselle Adele; but the music we went to hear lasted only about ten minutes, and I confess, that had I known how very short a time it would continue, I should not have had the courage to go and sit for two hours in a cold church to hear a flourish, which, however fine, did not answer my idea of *sacred* music; nor was Sophia better pleased than myself.

Our disappointment being mentioned to Monsieur de Hauteville, he advised us to go to the missionary church of St. Genevieve, in a fortnight from that time, when the Archbishop was to preach, and he was sure we could not fail to be gratified by the music we should hear on that occasion. We went, and were extremely delighted with the music, and the sacred harmony, which resounded from a thousand voices at once, and produced an effect both sweet and impressive. Sophia was exceedingly touched, and my own emotion was profound, for there was something deeply affecting in this grand and universal accord. When St. James says, "If any be merry let him sing psalms," he recommends not only the most worthy, but the most enchanting employment of the human voice.

We returned home evidently much moved with what we had seen and heard; but my friend little expected what would be the result of the emotion which she displayed in recounting all this to Madame D——. I dined at home with Sophia that day, but Madame D—— dined at the *Pension Bourgeoise*, as usual; and the next morning as we were all sitting together, after some hesitation, she thus addressed Sophia:—"Madame, I have something very particular to impart, but as I do not wish to influence you, I shall simply lay before you a proposal I am charged with, and if you do not approve of it you have only to reject it. I mentioned your emotion, when you witnessed the ceremony and heard the music at St. Genevieve, to Monsieur de Hauteville, yesterday at dinner, and he begged me to say to you, from him, that if you feel any inclination to become a convert, and will become one, he will introduce you to the Archbishop of Paris, and he is certain that you may be placed immediately at the head of an establishment, where your fortune would be made for life; for Monsieur de Hauteville says, that such a convert as yourself

would be a host; with your warmth and fervour you would be sincere in your own profession, and you could not fail to persuade others. M. de Hauteville says, that one such convert as yourself would make a thousand more."

Sophia suffered Madame D—— to conclude her message without interruption; but an impressive shake of the head, and an energetic "No, never!" conveyed a negative to the proposal thus laid before her.

"Do not be too prompt (said Madame D——); such another opportunity of making your fortune may never occur again. I know that M. de Hauteville has much in his power. All the goods of this world would be yours; and as I am aware that your present circumstances are far from happy, it appears to me that you cannot do better than accede to this proposition."

"Madame (said Sophia), I thank you sincerely for your intended kindness, but I entreat you to inform M. de Hauteville that I decline his offer. I will never embrace, from interested motives, a religion which I could not adopt from conviction. It is true that I am in unfortunate circumstances; but poverty, in its worst shape, would be preferable to the reproaches which I should endure from my conscience could I sacrifice my integrity; neither wealth nor honours could compensate for the loss of my peace of mind."

Madame D—— now looked as if relieved from an oppressive weight; her countenance during this colloquy had presented a mixture of doubt and uneasiness, until at last Sophia's firm refusal dispersed the uncomfortableness which clouded it, and restored its usual animation. "I am delighted at your refusal (cried Madame); I undertook the commission with reluctance, for I never like to interfere in matters of religion; but M. de Hauteville seemed so anxious about it, and said it would be but fair to give you a choice, as all the goods of this world would be at your disposal, that I consented to give you his message, though with repugnance."

Sophia remained silent, and there the matter ended. M. de Hauteville told Madame D—— that she had not been sufficiently pressing, that the "unction" was wanting; but he never renewed the subject, convinced, perhaps, that it would be useless to argue with any one who could, like Sophia, so promptly forego such offers, and cling in preference to the hard lot of adversity. Hard indeed has been the lot of Sophia: the buffetings of misfortune have at intervals pursued her since her rejection of de Hauteville's proposition. Once, indeed, Madame D—— said to her: "Ah! Madame Sophia, had you accepted the offer that was made you by M. de Hauteville, what sufferings you might have avoided!" "I do not repent—I prefer these sufferings to a reproving conscience," was her firm reply.

I may now, without its being deemed irrelevant to my subject, notice one circumstance which has often struck me with astonishment: I mean the careless manner in which our young people are sent over to France for education. Very often the parents know nothing of the establishment to which the morals, and, consequently, the future happiness of their children are confided; and while there

are several Protestant schools, numbers of girls are sent to Roman Catholic institutions, where, even supposing they incurred no danger of being converted, they cannot help learning to become indifferent to the religious observance of the Sabbath as we keep it in England. The latitude allowed in Roman Catholic countries is shocking to reflecting minds, but too often very agreeable to the young and thoughtless, who fall very easily into the gayer habits of a foreign Sabbath. And, since my return to England, I have found that the carelessness of the parents has met its reward. Many English girls who were sent over, members of the Protestant Church, have returned Roman Catholics in profession and practice; and as hundreds of them are employed in the important task of tuition, they help to smooth the way for heresy and Papal power.

I am acquainted with some of the institutions in Paris;* the mistress of one of them, being a Roman Catholic, was visited by the curé of the parish, who told her that if she did not endeavour to make converts of the Protestant children confided to her, he would cause her institution to be shut up. She replied, that the Protestant children committed to her care were placed with her by their parents in the full conviction that they would be freely allowed to exercise the duties of the religion they professed; and even at the risk of having her institution closed, she would always continue to send those children to their own Church, nor would she ever endeavour to convert them from their original faith. The curé withdrew, and however dissatisfied he might be, he left the affair where it was, thinking probably that as he had neither a bigot nor a fool to deal with, he should gain nothing by contesting the point. But where we find one equally firm and spirited as this lady, we meet with a hundred who are completely led by their spiritual directors; and, consequently, either from motives of conscience or interest (for these institutions are protected by the Government), pains might be taken to make converts of Protestant pupils; and we know that such instances have occurred. I have a particular dislike to such proselytism, because I think that "converts," as they are termed, have seldom any real religion. There are no ideas so difficult to efface, no sentiments so difficult to alter, as those religious principles which are first implanted in our minds; consequently, we recoil with a sensation of awe from aught that is adverse to them, and few are converts except in mere external forms.

The preceding circumstances took place several years ago, at Paris; but last spring, passing through Aix, in Provence, I was accidentally in company with a young Roman Catholic lady, the wife of an Englishman. Her mania was conversion. Her husband, in order to persuade her to marry him, had promised to become a convert; and whensoever a *heretic* fell in her way, she was immediately desirous of becoming the instrument of their salvation. There was something so heartfelt and simple in her manner, that while I refused to accede to her wish that I should become a convert to her religion, I respected her sincerity and zeal in what she considered a

* This occurred before 1830.

good cause. "All England is being converted!" she repeated often and exultingly. God forbid that it should be true; but the friends of our pure and venerable Church must be vigilant and active, for the wolf has entered the fold. At Aix, I was proudly incredulous: I said, *impossible!* when they talked to me of the CONVERSION OF ENGLAND; but now I am here, and can see the supineness, the indifference, and the infidelity, which abound, I can only pray that power may be given us from above to resist the insidious enemy who is mining our pure and noble Church.

But some few years ago I met with an abbé who would fain have made a convert of me; and he was an antagonist far more difficult to repel than the female zealot I have mentioned. Sophia had been assailed by offers of worldly advantages, and by her prompt refusal she avoided all controversy; but my reason was besieged by casuistry the most varied and plausible, and I held several conversations with this distinguished priest. I was no match for him in the language of casuistry, or in scholastic lore; but my convictions were firmly rooted, and I could measure the height and depth of his arguments even while I wanted words to reply learnedly. He was a most amiable man, profoundly learned, and well acquainted with elegant literature; his voice and manner were persuasive; and I have been told that he made more converts than the greater part of his brethren. Nor was it surprising that this should be the case with the wavering or the weak, for there was an energy, a conviction in his tone and manner which proved that he was sincere as well as earnest; but at the same moment that I admired his talents, I wondered how so many could suffer their reason to be seduced by false arguments and an eloquent flow of words. However, his eloquence made no impression on me, or, at least, not in the sense he desired; for the only result of our argument was, my being impressed with the conviction that intolerance and proselytism are still two of the main principles of the Romish Church. At last he was reduced to the one sentence with which he had invariably ended the conversation—"Become a Catholic;" but, as he complained to a friend, he could do nothing with me—"I was all sensibility." Had that really been the case I should have been a fitter subject for his purpose; but happily my reason sided with my feelings, and I felt that no *English* Catholic who clearly understands their religion can become a *Roman* Catholic. A Romanist who reasons may easily become a Protestant, because he has only to lay aside those dogmas and superstitions which have been incrustated on his religion by the invention and cupidity of men; whereas a member of the Reformed or Protestant Church cannot become a Roman Catholic without adopting forms of worship, against which reason revolts, and which the Bible forbids. The Protestant who becomes a Roman Catholic must be equally deficient in sense, and in the knowledge of the fundamental points of our pure religion.

THE RELIGIOUS OPINIONS AND PRACTICES OF THE HINDUS.

BY G. L. BROWNE, S.C.L.

CHAP. II.—THE SAKTI WORSHIP—RIGHT HAND AND LEFT HAND SECT—
THE TANTRAS.

THE worship of the Sakti, under which title the divine energy of nature in action is personified, has very numerous and influential followers among all classes of Hindus, whether believers in Vishnu or Siva. For this worship, though by very many it is considered as an all-powerful faith, sufficient of itself to save the true believer in its mysteries, is more often regarded as a powerful and useful adjunct to the worship of the olden and more moral deities, and a convenient way whereby the outward professor of the religion of Vishnu or Siva, may, with perfect safety, neglect the more stringent rules of the former deities, if he but duly observe the more agreeable ceremonies of the Sakti faith.

The origin of this worship of the female principle, as distinct from that of the deity, would seem to have been the literal interpretation of the very mystical and metaphorical language in which the Vedas spoke of the creation of the universe by the Supreme Being, as co-existent with him as his bride, and very part of him. I allude to such passages as these :—"The Divine Spirit breathed without afflation single, with her who is sustained within him; other than him nothing existed. First, was desire formed in his mind, which became the original seed of productiveness." And again : "He wished another, and instantly became such. He caused his own self to fall asunder, and thereupon became husband and wife. He came near unto her, and thus were human creatures produced." Here we see that *will* or *wish*, put into operation, or rather by energising, became a separate existence, by the re-union of which with its parent the race of mankind was originated. Professor Wilson, in the "Asiatic Researches," vol. 17, seems to consider, we think with hardly sufficient reason, that the belief in nature, as of eternal existence and independent origin, which sprung from the Sankhya philosophy, may have contributed to form the character of the Sakti faith: if so, then the Puranas are to be looked to as the source of this mystical form of Hinduism. Regarding nature, or the Divine will in action, or under whatever other name this deity is found as the bride of the Supreme God, the believers in this faith very naturally came to honour all women as representatives of the all-powerful bride, and to introduce into their ceremonies the actual worship of a young female. As a proof of the preferential worship which is now paid to the Sakti, the following sentence from the "Kâsi Khanda," as translated by Professor Wilson, will suffice :—"Thou art predicated in every prayer: Brahma and the rest are all born from thee. Thou art one with the four objects of life, and from thee they come to fruit. From thee this whole universe proceeds, and in the asylum of the world, all is, whether visible or invisible, gross or subtle in its nature. What is, thou art in the Sakti form; and except thee, nothing ever has been."

Although this faith may undoubtedly be traced through many of the older writings of the Hindu Scriptures, yet it is to the Tantras, that vast mass of works which pass under this title, that we must go for the principal rites and formulæ of the Sakti worship of the present day.

The date of these writings is a question of the greatest obscurity, and tradition even is silent as to the authors. They are mythologically ascribed to Siva, and assume the form of a conversation between him and his wife, Paryati: from the mention of them in some of the Puranas, they must be admitted to be anterior to them, as no proof of the passages being interpolated can be offered. Few, however, of them can claim to be as old as the eighth century of our era; and very many, especially those by which the original worship of the female principle has been carried to very exceptionable extremes, are of comparatively modern date and recent composition.

This faith is now divided into the followers of the right hand, or public, and those of the left hand, or secret ceremonial.

Although any one of the thousand goddesses, with whom the Hindu mythology is crowded, may be the object of the Sakti faith; yet that worship is seldom paid to any, save the wife of Siva, under her various forms of Devi, Doorga, Kali, and Syáma. If the right hand worshipper is about to pay his homage to the goddess under the mild form of Devi, his offering is merely pulse and rice-milk, with three sweet articles, ghee, honey, and sugar; this is called the "satwika bali," the pure offering: if, however, the man be a Sudra, he makes use of the "ragusa bali," which includes flesh and wine, but from which the shedding of blood is excluded, the animal being either strangled, drowned, or even beaten to death. This ritual is considered by many as too near an approach to the left hand ceremonial, to be strictly orthodox. When the worship is to be paid to Doorga, or Kali, animal blood is required, even in the right hand ceremonial; and the rites which annually take place at the great festival of the Doorga Pooga seem to place this class of the right hand ritualists among the odious followers of the secret ceremonies.

The Vamis, or Vamacharis, as the left hand ritualists are called, have adopted, from the later Tantras, that secret and debasing ceremonial, which few, if any, of the natives will admit they practise; though their belief in its all-sufficient power, and their known dependence on the performance of its rites, strengthens our belief in the constant, though secret performance of the ritual. "Inwardly Saktas (says the Syáma Rahasya), outwardly Saivas, or, in society, nominally Vaishnávas: they assume various forms, and traverse the earth."

The object of the worship of the Sakti, under whatever form or title, is to obtain supernatural powers on earth, and ensure re-union with the great God hereafter. According to the object, the form of the ceremony is varied; though one of the five Makarás, to which is attached the power of taking away sin, must always form part of the ritual. "Wine, flesh, fish, women, and mystical gesticulations (says the Tantras), are the five Makarás that take away sin." The

services, or rather incantations, called *mantras*, also vary according to the Makarâ, though they generally consist of the inspiration and expiration of certain monosyllabic expressions, or combinations of letters, to be inspired and expired according to approved rules, and with certain fit and very mystical gesticulations. When the object of the ceremony is to obtain power over, or converse with, an impure spirit, the offering must be a corpse, the place a cemetery, and the time midnight.

It has been generally believed, that the worshippers of the secret ritual are divided into sects, not only differing in ceremonies, but also in fundamental belief. Of the latter assertion, proof is wanting; but there can be no doubt but that ceremonial differences exist to a great extent, and that one sect in particular, the most powerful and popular, by name Kaulâs, are considered as the most exalted and orthodox of all the secret ritualists. Their pre-eminence is thus stated in one of their Tantras: "The Vedas are above all works; the sect of the Vaishnâvas excels the Vedas; the Saivas excel the followers of Vishnu; the right hand Sakti faith is preferable to the Saivas; the left hand is better than the right hand division; the Sedhanta is better still; and the Kaula is better than the Sedhanta; and there is none better than it."

In all the principal ceremonies, as the worship of the great goddess is included, the presence and actual worship of a female is required. Standing unveiled and naked amid the society, who are met for the performance of these ceremonies, meat and wine are offered to her as the type of the goddess, and then distributed among the assistants; the texts are recited, the motions of the hands and fingers are gone through; and then the wine cup heralds in the most debasing and scandalous orgies, subversive, in some ceremonies, not only of all moral ties, but even of relationship: incest is no crime, when performed as a part of the ceremonies of the left hand worship.

One of the Tantras gives this account of the ceremonies, of which the object, the type of the goddess, is to be either a dancing girl, female devotee, harlot, barber's wife, female of the tribe of the Brahmins or Sudras, a flower-girl, or a milk-maid. The hour is to be midnight; the assistants eight, nine, or eleven couple of men and women. After the mautra suited to the object of worship has been recited, she is to be placed, disrobed but highly ornamented, on the left of the circle, and then worshipped with various mautras and forms. The woman is then to be purified by recitations of mautras and sprinkling of wine, and then the ceremony being completed, the revelry is to begin, and the worshipper is to pledge the wine cup again and again, until with his body he measures the ground, whence he is to rise and renew the revelry, and drain the cup once more, that he may obtain freedom for ever, from pain, sickness, and calamities of every kind. When the worshipper is under the influence of such services as these, the conclusion of the scene may easily be imagined. The occurrence of these impurities is undoubtedly countenanced by the holy Tantras; and the oral testimony bears out the truth of our previous statement. That the wor-

ship of the Sakti is sometimes performed with these impieties and indecencies, we are afraid cannot be denied; yet it is to be hoped, and perhaps it may be believed, that it is seldom, and then only in solitude and secrecy. In many cases it is merely a convivial feast, where the daughter of a Brahmin receives the homage of the guests, and the excuse is obtained for eating flesh, and drinking wine and spirits. There is a passage in the Kularnava Tantra, quoted by Professor Wilson, which would go far to prove that the object of the ceremonies, and not the ceremonies themselves, are the efficacious portion of the ritual. "Many false pretenders (says that Tantra) to knowledge, and who have not been duly initiated, pretend to practise the Kaula rites; but if perfection be obtained by drinking wine, independently of my commands, then every drunkard is a saint; if virtue consist in eating flesh, then every carnivorous animal in the world is virtuous; if eternal happiness be derived from sexual intercourse, then all beings will be entitled to it. A follower of the Kaula doctrine is blameless in my sight, if he reproves those of other creeds who quit their established observances." In justice to the doctrines of this sect, it must be admitted, that though these practices are part and parcel of the ritual of their worship, they are held by them to be illicit and reprehensible if practised for the sake of corporal gratification, and not as means to obtain the favour of the goddess.

There are still two sects to be noticed, followers of the left hand ritual, though unacknowledged by the Kaulas: the Kancheliyas, a sect, the existence of which, at the present day, is happily doubted. The peculiarity of their worship was the confounding of all ties of relationship. The vests of all the females present were cast into a chest, and at the conclusion of the ceremony, each male, in order, drew one from the chest, and the female to whom the garment belonged, be she ever so nearly allied to him, was the doomed partner for that night of his licentious pleasures. The other sect is that of the Kerari, who undoubtedly, in former times, sacrificed human beings to Doorga and Kali. In these days they have degenerated into those furious madmen, whose bodily tortures are the theme of every writer on India—the chief actors in the Churuk Poorga, or swinging festival at Calcutta. Such were the creatures whom the authoress of "The Three Months' March in India" saw at Benares. "One infatuated wretch (she says) we saw lying before a hot charcoal fire, totally devoid of clothing; his limbs seemed half wasted, and shrivelled to the bone; his face bore the most ghastly expression—the upper part of it was rubbed over with ashes, and his eyes were inflamed and sunken; his limbs, over which he seemed to have no power, were rubbed with cow dung and river shine. * * Another poor creature, who had renounced for his life the use of his tongue, perched himself, like a monkey, in our path, and made signs for food"—(p. 203-4). Of some of the festivals the future chapters will treat.

PARAPHRASE OF THE ONE HUNDRED AND THIRTY-
SEVENTH PSALM.

BY MRS. E. SMITH.

"By the waters of Babylon."

WHEN we by Babel's waves of pride
To rest our aching limbs reclin'd,
Our tears increas'd the swelling tide,
And clouds of grief obscur'd our mind;
Our harps, which erst were wont to sound
In notes re-echoed high and wide,
Were mutely hung on trees around,
Which drooped where Babel's waters glide.

Yet they who triumphed in our woe
The song melodious still required,
But vainly then th' insulting foe
The tuneful harmony desired;
For, Zion! could we string the lyre,
Or wake the measure wont to flow,
When misery must the theme inspire,
When whelmed with all a captive's woe?

Oh! Salem! if my heart, my soul,
My mind, of thee forgetful prove,
If thou dost not each thought control,
Fair city, which thy children love—
Oh, never may this hand again
Have power to strike the sounding string,
And never with my echoing strain
May palace, hall, or temple ring!

Forget not, Lord! the vengeful cry
Of Edom, when their power prevailed,
What cruel sounds were heard on high,
What vengeance dire our homes assailed;—
"Down with these towers of stately pride,
Down with the temple of their God!
Low be they laid on every side,
Beneath our feet their pomp be trod!"

The hand which shall repay on thee,
Oh! daughter of our cruel foe!
The pain, the grief, the agony,
That we to Babel's children owe—
That hand by heaven shall be most blest
By which our wrongs avenged shall be,
Which deepest strikes thy suffering breast,
And smites thy infant progeny!

ARCHITECTURE

CONSIDERED, MORE PARTICULARLY WITH REFERENCE TO BUILDINGS OF A SACRED CHARACTER.

BY J. S. ANCONA, ESQ., ARCHITECT.

NO. I.

"Our fathers next in architecture skill'd,
Cities for use, and forts for safety build;
Then palaces and lofty domes arose—
These for devotion, and for pleasure those."—*Blackmore.*

MANKIND ever labouring under that curse which original transgression brought into the world—still having to toil for that "daily bread," which at first was granted without limit and free of labour, has, for the most part, much to perform before he obtains what nature once spontaneously yielded. She, although fully co-operating with him, yet leaves him the task of adapting her productions to those wants, which either originally existed, or which society and custom have since imposed; and thus, where nature stopped, *his* inventive operations have commenced.

Now in no respect is this more fully exemplified, than in that branch of his labours which provided for his dwelling. Some arts have for their object mere usefulness; others the gratification of taste; while others, and foremost among them architecture, so combine use with ornament—necessity with the indulgence of taste—that the simplest offices of life derive importance from the mode of their arrangement.

Architecture, too, may be reckoned both as the most ancient of arts as well as one of the greatest importance amongst those cultivated at the present day. Furniture, dress, equipage, all are secondary to it; whether viewed in the palace, the monument, or the temple, it contributes very considerably in giving glory to the prince, honour to the departed, and a due solemnity for the worship of a Supreme Being. It may likewise be considered as one of the earliest proofs of a nation's civilization, as without it man has neither the power of enjoying those sweets of society which a fixed residence only could procure, nor the opportunity of improving those talents which have been committed to his charge, for the benefit of his fellow creatures and his own soul. To it we are indebted for the prosperous condition of commerce, and the facilities it affords for intercourse with nations; to it we owe the continual employment of innumerable workmen and artificers, followed by the endless train of manufactures and minor arts, either for itself requisite, or else called into existence by those other wants it has engendered; to it we owe the means of defending our country from the ambition or insolence of others; and, above all, to it we owe the means of enjoying those social comforts which render home and family peculiarly dear to every man: it affords the opportunity of cultivating and applying those new theories which may yet further add to our comfort, and increase our glory and wealth, as men and as a nation.

Before, however, proceeding further, I will make my readers acquainted with the plan I purpose adopting in carrying out my subject,

that they may the more readily follow and understand my views. And here, too, let me observe that I shall be guided principally by the desire of pointing out to those whose decisions may be important, how not only to please their taste but also how correctly to judge of the true merits of any composition and design that may be submitted to them; feeling confident that to the want of this knowledge may be ascribed the chief reasons for all the faults in our present architectural style. But to resume: I shall first investigate the true definition of the term *architecture*, its meaning and intent in past ages and the present; also the qualifications and duties of its professors. Secondly, I shall treat of the origin of *building*, its rise and progress, and the consequent birth of architecture as an art—trace it in the forms it partook of in the various countries into which it travelled till it arrived at perfection; and this part of my subject shall I more particularly illustrate, by reference to the sacred buildings of the ancients, as being the most complete examples of their several styles. I shall next, thirdly, follow the art as it gradually gave rise to the distinct styles of what is usually termed Gothic; comparing those of England with those of its continental neighbours. And fourthly and lastly, shall take a concise view of the present condition of the art, as exemplified in the late ecclesiastical buildings of this country.

First, then, as to *the meaning of the term architecture, and the duties of its professors*. The word architecture is derived from the two Greek words, *αρχος* and *τεκτων*, from *τεχνω*; and in its most liberal sense would signify buildings of all kinds. Marcus Vitruvius Pollio, however, divides it into three branches, viz., building, dialling, and mechanics. According to the present division of trade and professions, however, we now have classed it under the following heads: military architecture, or fortification, &c.; naval architecture, or the building of ships, docks, harbours, ports, &c.; and civil architecture (called, for eminence, simply architecture), or the erection of all buildings, whether sacred or profane, which have for their objects the wants and pleasures of life, the means of exercising our duties one to another, suitable residences for all, a ready communication for individuals and commerce, offices and other places for the transaction of private or public business, warehouses for merchandize, and, above all, suitable accommodation for the worship of a Supreme Being. Some of the above, however, under the present existing division of professional jurisdiction, fall to the province of a new body of professors called civil engineers, but who are, in reality, only partial students of architecture. This innovation no doubt arose from the want of a better mathematical knowledge in the architectural student, which is much to be deplored; although the duties of an architect, from being so exceedingly diversified, are amply sufficient to afford matter for study to both bodies; and the separation of the whole, by confining the study of each to a given number of subjects, may be of considerable benefit, by diverting into two strong streams the many channels of their past labours.*

* I would remind these gentlemen that this only can be achieved by confining themselves to that sphere of action which the professions have accorded

Architecture may be considered as divided into three distinct parts—first, *construction*; secondly, *design*; thirdly, *decoration*. In the *first*, the principal requisites are size and strength—matters which at once address the eye. In the *second*, order and harmony are principally necessary—as at once affecting the understanding. And in the *third*, richness or simplicity must be considered according to fancy, and dependant for the most part upon taste. In all of these, excesses are equally bad. Magnitude may exceed all proportion and fitness; harmony may sink into monotony; simplicity and want of variety may engender satiety; and decoration, guided solely by taste, may, from its excess and costliness, produce disgust. Vitruvius very admirably defines the different laws that regulate architectural design, which I here subjoin. He says—“Architecture depends on *fitness* (*ordinatio*) and *arrangement* (*dispositio*), the former called *ταξίς* in Greek, and the latter *διάθεσις*; it also depends on *proportion*, *conformity*, *consistency*, and *economy*, which the Greeks call *οικονομία*. *Fitness* is the adjustment of size of the several parts to their several uses, and requires due regard to the general proportions of the fabric; it arises out of *dimension* (*quantitas*), which the Greeks call *ποσότης*. *Dimension* regulates the general scale of the work, so that the parts may all tell and be effective. *Arrangement* is the disposition, in their just and proper places, of all the parts of the building, and the pleasing effect of the same, keeping in view its appropriate character. It is divisible into three heads, which, considered together, constitute design; these by the Greeks are named *idéai*—they are called *ichnography*, *orthography*, and *scenography*. The *first* is the representation on a plane of the ground plan of the work, drawn by rule and compasses. The *second* is the elevation of the front, slightly shadowed, and shewing the forms of the intended building. The *last* exhibits the front and a receding side, properly shadowed, the lines being drawn to their proper vanishing points. These three are the result of *thought* and *invention*. *Thought* is an effort of the mind, ever incited by the pleasure attendant on success in compassing an object. *Invention* is the effect of this effort, which throws a new light on things the most recondite, and produces them to answer the intended purposes. These are the ends of arrangement. *Proportion* is that agreeable harmony between the several parts of a building, which is the result of a just and regular agreement of them with each other—the height to the width, this to the length, and each of these to the whole. *Uniformity* is the parity of the parts to one another, each corresponding with its opposite, as in the human figure. The arms, feet, hands, fingers, are similar to and symmetrical with one another; so should the respective parts of a

them; and in the language of J. Gwilt, Esq., one of the most talented men of the day, tell them, that “as art is open to all, we would not quarrel with them; some possessing talents of the very highest nature, if they would be content in practising strictly in their own vocation. In their designs, even the best they have produced, though cried up by the partisans they have in the high places, there are many violations of architectural propriety; so that it would surely not be asking too much of them to submit to the advice and correction of those who have made the art of design the principal study of their lives.”—(See Gwilt’s edition of the works of Sir William Chambers, vol. i., p. 93).

building correspond."* (Marcus Vit. Pollio, lib. i.) Now were these laws first generally understood by the architect, and next were he, like any other professional man, allowed to act more by himself, how different would be the result to that which we too often see at present.

The quantity of knowledge considered necessary for the education of an architect would startle and surprise many, till, indeed, they came to reflect upon the variety of subjects on which his opinions are required. Vitruvius requires—"He should be a writer and draughtsman; understand geometry, optics, and arithmetics; be a good historian and philosopher, well skilled in music, and not ignorant of either physic, law, or astrology."† (Vit., lib. i., c. i.)

Pyrhhus, another ancient writer, and architect of the temple of Minerva, at Priene, mentioned by Vitruvius, required an architect to be more expert in each art and science necessary for the practice of his profession, than the most distinguished professors themselves respectively. For my own part, I agree with Mr. Gwilt, in considering, that as an architect is rather a judge over his workman than an artificer—a perfect capability of directing, judging, and valuing, is all that can be required—or, indeed, as much as any man of more than ordinary talent would be likely, even in the course of a whole life, to acquire; unless endued with supernatural aid, as was the case with Bezaleel:‡ but *exceptio probat regulum*: and we may infer, that it is only by a miracle that such a versatility of knowledge could be acquired. Still, however, the requisite degree of qualification, absolutely necessary for practice, is much neglected: one student endeavours to acquire it by striking out into those parts which allow him to give most scope for his fancy, turning his attention solely to the different branches of composition and design, and making himself master of that sublimer part of his profession, which, although no doubt the more agreeable, is yet, by itself, of little or no use, from its very exclusiveness; and neglecting that branch of study which would have taught him how to have carried into execution those works his fancy delighted to create: he is, therefore, unable to suit his design to particular necessities, or, indeed, frequently to know whether it be even practicable or not. On the other hand, there are others, who, lacking the energy necessary to greatness, confine their attention to the mere mechanical and economical parts of the profession—content that they commit no extreme blunder, yet never aiming at applause. Both these are equally dangerous to the profession, and of little or

* In this, and in each extract I shall make from the works of Vitruvius, I have used the translation of J. Gwilt, Esq., considering it to be decidedly the best.

† In the same chapter will be found his reasons for requiring this diversity of talent, which would be read with much pleasure by the curious, but would be much too long for insertion here.

‡ "See, the Lord hath called by name Bezaleel, the son of Uri, the son of Har, of the tribe of Judah, and he hath filled him with the Spirit of God, in wisdom, in understanding, and in all manner of workmanship, and to devise," &c. &c.

no use to their employers: *the one*, while he would produce a design which would charm all for the beauty and correctness of example, would be unable to give any just estimate as to the cost, and in all probability be obliged to leave the entire mode of construction to his builder; *the other*, while he would calculate, to a farthing, the exact expense, would produce a building without either character, style, or effect, and very frequently at utter variance with all architectural principles of correctness. Thus it will be seen, at a glance, that neither possess, of themselves, those requisite qualifications for an architect which would raise them to the confidence of enlightened judges, or allow them to benefit themselves; but that the complete knowledge of both should be combined: so that, while able to lay down designs of faultless beauty and spirit, he should yet be able to adapt his compositions to whatever exigencies or peculiarities the case may require—that while his mind and pencil dwelt on the beauties of a parthenon, or pantheon, it could yet stoop to the minor considerations of material and construction. These, however, it is much to be lamented, are not the men generally appreciated by the public; mere outward show is, in most cases, more likely to carry weight with the employer, than any more substantial knowledge of construction or expense. So that a building be richly ornamented, and the drawings look neat and effective, little else is thought of; and hence the reason why so many of those heterogeneous masses of brick and plaster, which at present disfigure the whole of our metropolis, are constantly being erected. With such, nothing can be good without decoration; and to them the compliment of Apelles may be most correctly applied, who, seeing a picture of Venus, habited in robes of great magnificence, said to the artist—"Friend, though thou hast not been able to make her fair, thou hast certainly made her fine."

Having thus, I think, sufficiently defined what I conceive to be the correct definition of the term, and what the obligations of its professors, we will now pass on to the second division of our subject, and consider—*the origin of building; its rise and progress; the consequent birth of architecture; and follow it in the forms it took in the various countries into which it travelled.*

The origin of building may be very easily conceived. Man, at first living in a warm climate, hardly can be supposed to have required a habitation: the groves and woods which then, as now, abounded in the region of his habitation, afforded him sufficient protection from the scorching rays of the sun by day; and during the night, any closer confinement than that afforded by nature would have been both unnecessary and undesirable—for in those climes, even in after years, when each man had his own dwelling, we find he frequently slept on the roof of his house, as a matter of preference. The earth, too, yielding spontaneously of the abundance of its productions, and alike the property of all, suggested no immediate necessity for garners and barns, to receive those provisions for the future, which a later policy demanded. But when the number of inhabitants increased, and the produce of the earth,

however luxuriant, proved insufficient for the wants of all, in the confined space of territory at first held by them, requisite places of deposit for grain, and folds for the reception of flocks, became each year more necessary. And again, when disappointments produced discord and violence, and dissatisfaction ended in division—the spirit of possession influencing all—then the first community of the world separated, each journeying in different directions, till they succeeded in pitching upon spots agreeable to their inclinations or necessities. And thus, in still later years, when succeeding and increasing generations were each obliged to journey beyond the landmark of his neighbour—on one side reaching the parched regions of the Equinox, and on the other the sterile regions of the north—the necessity for a more decided and perfect shelter from the heat, or cold, became apparent. The instinct of the animal creation no doubt gave them their first ideas as to the mode of construction, which the inventive powers of man soon improved and outdid. Vitruvius gives a curious account of the origin of building, which probably will not be uninteresting to the reader:—“Mankind (he says) at first brought forth, like the beasts of the field, in woods, dens, and groves; passed their lives in a savage manner, eating the simple food which nature afforded. A tempest, on a certain occasion, having exceedingly agitated the trees in a particular spot, the friction between the branches caused them to take fire. This so alarmed those in the neighbourhood of the accident, that they betook themselves to flight. Returning to the spot after the tempest had subsided, and finding the warmth which it had thus created extremely comfortable, they added fuel to the fire excited, in order to preserve heat, and then went forth to ask others, by signs and gestures, to come and witness the discovery. In the concourse that thus took place, they testified their different opinions and expressions, by different inflections of voice. From daily association, words succeeded to those indefinite modes of speech, and these becoming, by degrees, the signs of certain objects, they began to join them together, and conversation soon became general. Thus the discovery of fire gave rise to the first assembly of mankind, to their first deliberations, and to their union in a state of society. For association with each other they were more fitted by nature than other animals; from their erect posture, which also gave them the advantage of continually viewing the stars and firmament, no less than from their being able to grasp and lift an object, and turn it about with their hands and fingers. In the assembly, therefore, which thus brought them first together, they were led to the consideration of sheltering themselves from the seasons—some by making arbours with the boughs of trees, some by excavating caves in the mountains, and others by imitation of the nests and habitations of swallows, by making dwellings of twigs interwoven and covered with mud or clay.” Uncouth, no doubt, were their first attempts; indeed, Vitruvius goes on to tell us that their first efforts produced a hut of conic shape, made by placing trees upright in a circle, meeting at the top, where they were con-

fined, and having the intermediate spaces filled up with boughs, twigs, leaves, &c., plastered over with mud. But I will again quote his own words as he proceeds:—"From observations of, and improvement on, each others' expedients for sheltering themselves, they soon began to provide a better species of huts. It was thus that men—who are by nature of an imitative and docile turn of mind, and proud of their own inventions, gaining daily experience also by what had been previously executed—vied with each other in their progress towards perfection in building. The first attempt was the mere erection of a few spars, united together with twigs, and covered with mud. Others built their walls of dried lumps of turf; connected these walls together by means of timber laid across horizontally; and covered the erections with reeds and boughs, for the purpose of sheltering themselves from the inclemency of the seasons. Finding, however, that flat coverings of this sort would not effectually shelter them in the winter season, they made their roofs of two inclined planes, meeting each other in a ridge at the summit; the whole of which they covered with clay, and thus carried off the rain. We are certain that buildings were thus originally constructed, from the present practice of civilized nations, whose buildings are of spars and thatch, as may be seen in Gaul, Spain, Portugal, and in Aquitaine. The woods of the Colchi, in Pontus, furnish such abundance of timber, that they build in the following manner:—Two trees are laid level on the earth, right and left, at such distance from each other as will suit the length of the trees which are to cross and connect them: on the extreme ends of these are laid two other trees transversely. The space which the house will enclose is thus marked out. The four sides being thus set out, towers are raised, whose walls consist of trees laid horizontally, but kept perpendicularly over each other, the alternate layers yoking the angles. The level interstices which the thickness of the trees alternately leave are filled in with chips and mud. On a similar principle they form their roofs, except that, gradually reducing the length of the trees which traverse from angle to angle, they assume a pyramidal form. They are covered with boughs and smeared over with clay; and thus, after a rude fashion of vaulting, their quadrilateral roofs are formed. The Phrygians, who inhabit a champaign country, destitute of timber, choose natural hillocks, which they pierce and hollow out for their accommodation, as well as the nature of the soil will permit. These dwellings they cover with roofs constructed of logs bound together, covered with reeds and straw, and coated with a large quantity of earth. This species of covering protects the hut from the extreme heat of the summer, as well as from the piercing cold of the winter. The weeds which grow in the vicinity of pools are used in other parts for the covering of huts. Subsequently, however, these, from the inconveniency of their shapes, were superseded by another species of hut, formed by driving upright stakes into the ground, to form the sides; upon which were longitudinally placed other timbers, well fastened together at the angles: the sides were then filled in with smaller trees,

and the roof covered with the same, upon which were laid reeds and leaves, mixed with mud, earth, or clay."

Among the savage tribes of the present day, who are less enlightened than many others of the most primitive tribes, we find buildings which exactly answer to this description—the Siberian and North American having their filthy habitations under ground, and the more southerly tribes of America having their wigwams formed in the shape of a soldier's tent, with stakes, leaves, and turf. The African kraals, also, are the same, with the sole exception of a hole at the top to let out the smoke, and an entrance at the bottom, through which the inhabitants crawl in and out. On the coast, in the border countries, and in Scotland, this primitive style is still adopted by many of the poor, from its exceeding cheapness.

"Daily practice (says Vitruvius) made the original builders more skilful, and experience increased their confidence—those who took more delight in the science, making it their exclusive profession. Thus, among our ancestors, the mud with which these huts were covered gradually gave way to other more durable cements. For the walls, they used a species of smeared wax; and for the roof (which, for the purpose of throwing off the rain, was changed from the flat to the gable form), a similar covering, in several layers, each of which had a different projection from the eaves. The upright columns, too, about the same time assumed a base and cap, of superior breadth and width, the better to equalize the weight thrown upon them by the horizontal beams; which, in turn, were destined to support, not trees, as heretofore, but regular timbers, now answering to what we call joists, and were made to project beyond the line of exterior surface, and which, with the different projections of roof-covering before mentioned, gave it somewhat a pleasing and ornamental appearance: indeed, to this is attributed the earliest of the orders.* Again, when stone became introduced as a material for building, the architect, having no other precedent than the primitive hut, and studying only to improve upon the then existing style, adapted as it was to all the necessities of the time, produced buildings composed of as nearly as possible the same parts, only diversifying the material. Thus the upright timbers, for support with the top and bottom projections, suggested to his mind the more ornamental column, with its base and capital; and the horizontal timbers and various projections of roof, to the parts now designed architrave, frieze, and cornice. Even the form of roof gave rise to the pediment, now considered a great beauty in building. We can thus trace how, what originally nature deemed requisite gradually became laws, and finally were established as beauties indispensable to good taste and correctness of judgment."†

* Herodotus, lib. i., and Iliad i. 381.

† Bundles of small trees tied together were the origin of columns, no doubt. Herodotus describes some columns in the temple of Minerva, at Sais, made to imitate palm-trees;—indeed, many Indian and Egyptian examples may, even at this late date, be found to prove the fact.

“PRAYER.”

BY THOMAS POWELL, ESQ.

My heart was dark and desolate,
And sorrow dwelt its lonesome mate,
When o'er the eastern hills afar
My soul discern'd a beauteous star:
It seem'd a symbol of the night—
I found it heralded the light:
Faint ruddy gleams first lit the sky,
At length arose Day's glorious eye;
I saw that bright star fade away
And mingle in the light of day.
Then everything was bright and fair,
And music seemed the soul of Air:
The glorious landscape smil'd around;
The rocks, which erst drear horror frown'd,
Now added beauty to the scene,
And flung a shade on meadows green,
'Neath which the weary limbs might lay
Secure against the blaze of day.

Prayer is the spirit's morning star,
That speaks salvation from afar—
Sure herald of the coming ray,
“Which shineth to the perfect day.”
Then darts away Sin's gloomy night,
As tho' God spake, “Let there be light!”
All then is beautiful and clear:
The rocks of life—our trials here—
Are virtues in the fleeting span
Which constitutes the life of man,
And keep us from the blazing eye
Of the false world's idolatry.
Then Prayer, that star of brightest ray
Which heralds in the “undying day,”
Fades 'mid salvation's deathless rays,
And mingles with the light of praise.

THE RUBRICS.

THE following remarks will be interesting to the reader, not only from their intrinsic value, but from the fact that they emanate from a body of Canadian clergymen who assemble monthly to discuss subjects of importance connected with the Church. As reports of these discussions reach us, we shall lay before our readers those which we have reason to think will be most acceptable to them.

The design of a *Common Prayer* is, that all may unite in the devotions which it supplies; that the confusion and irregularity may be avoided which is thus rebuked by the Apostle St. Paul, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." This purpose of united prayer it would not be easy to fulfil unless certain directions were made to accompany it, by which all worshippers might be instructed as to the exact part they were to undertake in the service of the sanctuary. There are directions which the venerable compilers of our Liturgy were careful to furnish; and accordingly we find them placed at the head of the several prayers and other departments of the service. They are called *Rubrics* from having been originally printed in *red*, in order the more readily to attract the eye and prevent any possibility of confusing them with the body of the text.

It will be observed that it is required by the Rubric, that both morning and evening prayer should be commenced with the reading by the minister of one or more of those sentences of Scripture which are placed at the beginning of the service. This, we repeat, is explicitly enjoined; and we notice it the more particularly, because in so many cases it has become usual to commence the service with the Morning Hymn, and sometimes with an anthem. In finding fault, however, with this irregularity, we are free to say that we shall be pronouncing judgment upon ourselves; because, irregular though the custom must decidedly be, we have been loth to dispense with it, from the convenience of affording this additional time for the scattered members of a congregation, in a country place especially, to assemble. If a voluntary, usually played upon the organ when first the clergyman enters and while he is preparing himself for the performance of divine service, is not usually considered liable to objection, it may be thought that the extension of this to a few verses of a psalm or hymn ought not to be a subject of reprehension. One objection, however, it is difficult in this case to overcome; and that is, that by commencing the service with a psalm or a hymn, the obvious regularity and systematic plan of the service itself is infringed upon. It is expected and required that the assembled worshippers should humble themselves in the sight of God by acts of penitence and confession before they proceed to any office of *praise*: this the plan of the service manifestly presupposes; and that it was a very ancient custom the words of St. Basil teach us, who says, "The people, after confession, rose from prayer and *went on to psalmody*." There is a manifest propriety, too, in the feeling that we should not presume to

vent our joy or express our thankfulness on account of our Christian privileges, until we have invoked permission, as it were, by an act of humiliation—by a confession of our sinfulness in the sight of God, and an invocation of his pardon through the merits and mediation of Him by whom alone we have access to the throne of grace. On this account, it would appear irregular, and not in correspondence either with ancient usage or the spirit of the Liturgy itself, that the solemn services of the sanctuary should be commenced with an act of praise.

It may possibly be thought that the adaptation of some one of the sentences to music, and its being therefore sung, would obviate the objection we have advanced, because the appointed words of Scripture are still retained. To this we answer, in the first place, that the alternative of "saying or singing" these Scriptural passages is not, as on many other occasions in the service, permitted; but it is distinctly enjoined that the minister shall *read* them with a loud voice. Again, by throwing one of these sentences into an anthem—and many of our readers are, no doubt, acquainted with the beautiful anthem on the words "I will arise and go to my Father," &c.—the congregation, as it were, take out of the hands of the minister an office which he is specifically required to perform himself and alone. Nothing can be more beautiful in conception or appropriate in practice than that, at the commencement of divine service, the attention of the assembled people should be called to the solemn business before them by the recitation of a portion of the word of God—by a short address of encouragement or of warning drawn from its sacred pages. And the *minister* is particularly required to make these striking appeals, in order that they may be accompanied with something of an authoritative tone—as God's message, in short, delivered by his accredited and acknowledged ambassador.

It is almost unnecessary, perhaps, to say—as custom has so completely established the practice—that, at the recitation of these sentences, the congregation should *stand*. The message of God, by the mouth of his ministers, should be reverentially received; and the posture of standing would best betoken the readiness of the soul to accept it.

For a similar reason, the exhortation should be heard by the congregation in a standing posture, in respectful silence; as an address of the minister of God founded strictly upon his holy word, and not to be repeated after him, as is sometimes, perhaps thoughtlessly, done.

Upon the summons to unite with him in the general confession, the congregation are directed by the Rubric devoutly to *kneel*, and to repeat each petition after him. This is not the proper occasion on which to bring forward arguments in support of the custom of kneeling in prayer: we shall imagine its propriety to be fully conceded, at least by Church of England worshippers; so that we may confine ourselves to an earnest exhortation to all not to omit to participate in this humble and appropriate posture. For oftentimes, unhappily, a Christian congregation presents the strange anomaly of

a diversity of postures at this solemn moment; some *kneeling*, as the very nature of the words they are using would require—some *standing*, a posture which may be thought to consist with reverence, though certainly less suited than kneeling to an humble confession of sin—and some, with an apparent disregard of the whole duty before them, *sitting*! We grant that there may be cases of bodily infirmity which may render all but necessary this posture of ease, and in such a case we are assured that God will “have mercy and not sacrifice;” but nothing else than constitutional incapacity can excuse the indolent and most irreverent custom of sitting during the solemn utterance of the words of prayer.

And here, too, let it be remarked that the *whole* congregation are called upon to accompany the minister in this penitential address—an injunction, however, we regret to observe, which is not always obeyed with that alacrity which the reasonable requirements of the Church demand. It is to be feared that, in many cases, a very inconsiderable proportion of the congregation unite with the minister in these beautiful and touching confessions; a neglect which we can only account for from the belief that such persons are not duly impressed with a sense of their native depravity and actual guilt in the sight of a pure and holy God. A conviction of sin will necessarily beget a readiness to acknowledge it; and none will be more anxious and earnest to tell out his feelings of contrition, in the sight of all God’s people, than he who is conscious of the weight of his offences and is sincerely desirous of their pardon. But if persons who are gathered together in the house of God, ostensibly to worship and serve Him, neglect this reasonable command, we cannot but infer that they have not yet arrived at a conviction of sin, and do not heartily desire the forgiveness of Him to whom sin is hateful, and by whom it will be punished. And while nothing can be conceived more impressive and more delightful than the sound of many voices engaged in the pious and humble confession of their sins against Almighty God; nothing, on the other hand, can be conceived more cold and dull, and unworthy of a Christian audience, than a few faint and feeble ejaculations of these penitential words. We should be rejoiced, indeed, to observe an universal correction of this fault, marring so seriously the beauty and consistency of our service; for the earnest response to this language of contrition is surely becoming in the sinner, and its very repetition may be blessed as a means of awakening more powerful emotions of that godly sorrow which all should feel and acknowledge.

There seems to be no positive agreement as to the construction to be placed upon the words “after the minister,” in the Rubric prefixed to the general confession—whether the petitions are to be successively taken up after the minister has *completed* them, or proceeded with after he has pronounced a few words only, as is usually done in the repetition of the Lord’s prayer and creed. We do not see why an uniformity of usage should not be maintained in all these cases; and it is our impression that the mode adopted in the latter instances should be employed also in the former. It strikes us, too,

that the adoption of the custom employed in the repetition of the Lord's prayer and creed, has less in it of stiffness and formality, and that more of natural warmth and fervour are implied in a repetition as immediate as possible of the words of contrition which the minister pronounces.

We must not render these remarks tedious by an unreasonable length; and we shall conclude, for the present, by urging the importance, on the part of the members of every congregation, of an early attendance at the house of God. It may not always be easy wholly to avoid this irregularity; but no serious or considerate Christian can help admitting the extreme inconsistency and impropriety of a late attendance. To be precluded, for example, by this cause, from a participation in the general confession, is to lose a very important portion of the service, and one which it is supposed that the devout worshipper has engaged in before he enters upon the offices of praise and thanksgiving which succeed. Much exertion—more, perhaps, than is usually thought necessary—should be used to ensure an early, or at least a seasonable attendance in the house of God; for although it is true that the Sabbath is designed as a day of rest, there is nothing to encourage us in the opinion that it is to be a day of indolence and inactivity. If, as is admitted, it is mercifully appropriated for the refreshment of the weary body, it is no less certain that it is designed in equal mercy as a gracious opportunity for furthering the interests of the immortal soul.

Correspondence.

EXTRACT FROM THE ADDRESS OF THE COMMITTEE OF MANAGEMENT.

"For no opinion expressed in this part of the work will the Committee hold themselves responsible; for while they claim an uncontrolled right of rejection, they offer the pages of their Magazine as a medium of communication to all who call themselves *Churchmen*; the sole condition which they require is, a Christian, and therefore courteous, style. The non-responsibility of the Committee for the opinions of their Correspondents, will be expressed in every number at the head of the article so denominated, and under these circumstances it is thrown open."

PRAYERS FOR THE DEAD.

To the Secretary of the Committee of Management.

SIR—Referring to my paper touching *Prayers for the Dead*, which appeared in the "Churchman" for January last, your Correspondent C. L. B. asks: *What proof there is, that the early Liturgies were not reduced into writing until after the Council of Nice?*

For the remark, my authorities are Bingham and (through Bingham) Renandol: for the fact, the evidence is inductive, rather than direct, but not on that account the less decisive.

During the last great persecution of the Church, which extended from A. D. 303 to A. D. 313, one of the modes, in which Christians were assailed, was a demand, upon pain of torture and death, that

they should deliver up, for the purpose of destruction, all the sacred documents in their possession. Too frequently, the constancy of those, who were thus tempted, gave way: and, from the circumstance of their delivering up the Scriptures and other matters to the pagan persecutors, they were styled *Traditores*.

Now, though a strict enquiry was made after the Books of Scripture and other things belonging to the Church: yet, as Bingham remarks, we never read of any Ritual Books, or Books of Divine Service, being delivered up among them. Therefore, as the non-existence of images in the churches of the early Christians is well demonstrated by the fact, that no such thing was ever found or betrayed to the heathen in the times of their most furious inquisition after anything that related to the Christian Church or religion: so the argument, says he, will hold as well against their having Liturgies compiled into books and volumes; since it is scarce possible, that such things, in difficult times, should have wholly escaped the notice and fury of their enemies.

Hence, the obvious conclusion is: that the ancient Liturgies were, for some ages, only certain forms of worship, committed to memory, and known by practice rather than committed to writing; which, as he justly remarks, is the only certain way of preserving such sort of monuments to late posterity.

On this ground, the same excellent ecclesiastical antiquary would account for the interpolations and additions made to the ancient Liturgies in future ages.*

One of these interpolations and additions was clearly those *Prayers for the Dead*, which, by imitative transcription, now appear in all of them. For, as I intimated in my paper, Justin Martyr, about the middle of the second century, though professing to give a most exact and minute account of the mode and form in which the eucharist was then liturgically celebrated, is totally silent respecting any offering up of *Prayers for the Dead*.

To all this, must be added the negative evidence: that no testimony, I believe, has been hitherto produced for the purpose of demonstrating the actual committal of Liturgies to writing in the course of the three first centuries.

Mr. Palmer remarks: that the period, when Liturgies were first committed to writing, is uncertain. Le Brun contends: that no Liturgy was written until the fifth century. But Mr. Palmer, and most probably he is right, thinks his arguments insufficient to establish this position. He himself deems it certain, that the Liturgy of the Apostolical Constitutions was written at the end of the third or the beginning of the fourth century; and he thinks there is no reason to deny, that others may have been written about the same time or not long after. Accordingly, he strongly inclines to believe: that the Liturgy of St. James was already committed to writing in the time of Cyril or before the middle of the fourth century.†

After all, the *onus probandi* rests with those who would actively employ the old Liturgies for the purpose of establishing the abo-

* Bingham's "Ant. of the Christian Church," book xiii., chap. 5., § iii.

† Palmer's "Original Liturgy," Introduction, vol. i., p. 2.

original antiquity of *Prayers for the Dead*. By every rule of just reasoning, before they can *thus* employ them, they must evidentially demonstrate: that they were committed to writing, just as they stand at present, without (as Bingham speaks) *either interpolation or addition*, at least as early as the time of Justin Martyr. *Devoid* of this necessary antecedent process, their adduction of them as TESTIMONY is a mere gratuitous *begging of the question*.

With respect to myself, for the reasons given by Mr. Bingham, and from the total want of evidence to the contrary, I adhere to the opinion; that *none* of the Liturgies could have been committed to writing, until *after* the close of the great decennial persecution in the year 313: and, since a work of this kind, at least to any great or general extent, would not be carried into effect, until the Church had had time to recover herself from her recent troubles; I thence conclude, that it could scarcely *commence* until *after* the Council of Nice in the year 325, and that it would be *in progress* through the whole remainder of the fourth and through some considerable part also of the fifth century.

I am unable to answer your Correspondent's question: *Whether Aerius was not the first person, who denied the necessity of the practice of praying for the dead?*

According to Augustine, Aerius lapsed into Arianism: and one of his dogmas was, that *we ought not to pray for the dead*.* Whether he were absolutely the *first* who opposed the encroaching novelty, is, I should think, a matter of no consequence: for the circumstance of his *being* an Arian does not involve any worthlessness in an opposition which has no sort of connection *with* Arianism. The *fact* of there being a very wide opposition to the nascent practice, about and before the middle of the fourth century, is fully established by Cyril of Jerusalem: for, even while advocating it, he admits that MANY (πολλοὺς) objected. Nor is this all. The very mode, in which he attempts to meet these acknowledged MANY, clearly implies a complete *consciousness of novelty*. In support of the practice, he neither adduces *Scripture*; which, of course, was impossible: nor does he allege *the known universal practice of the Church from the beginning*; which, we may be sure, he *would* have done, if he *could*. On the contrary, instead of resting the practice either upon *Scripture* or upon *ecclesiastical antiquity*, he merely labours to vindicate it by *gratuitous illustration*: a process, which, obviously, *proves* just nothing at all. Hence I scruple not to say: that, even if we had no *other* evidence than that afforded by Cyril, his language *alone* would *itself* be decisive touching the point of *novelty*. Though *Scripture* was silent, yet, had familiar *Catholic antiquity* been on *his* side, he *could* not have written as he *has* written.

The purport of your Correspondent's question, respecting *the approbation of King Edward's first book by the Legislature*, I do not understand. I myself stated the very circumstance of *Prayers for the Dead* being in King Edward's first Liturgy: but the *subsequent*

* August. de Hæres. ad Quodvultdeum, § 53. Oper. vol. iv., p. 11. See also Epiphanius, cont. Hæres., lib. iii., tom. 1, hæc. lxxv.

erasure of them, as I thought myself reasonably warranted in arguing, spoke far more strongly in condemnation of the practice than if they had never been *retained*.

The intercourse of Cranmer with the foreign Reformers, or, if your Correspondent prefer the term, their *influence* over him, I have not denied. Very possibly, the *hint* might be given, that the *imposition of Liturgical Prayers for the Dead was irreconcilable with the sixth Article*: and, if ever given by the foreign divines, it could not but be *followed*; because plain common sense would show, that consistency *required* it. I cannot comprehend, however, why we should plead for the occurrence of such a hint. Even if the hint had *never* been given from a foreign quarter, *any* intelligent and reasoning person, among our English Reformers *themselves*, could not have failed of soon perceiving the hopeless incongruity, and thence the moral impossibility, of retaining the Article and the practice *conjointly*.

Your Correspondent finally asks: *Whether the practice was not approved by Basil and Ambrose and Chrysostom and Gregory Nazianzen and Cyril of Jerusalem.*

Certainly it was: and, I fear, these *eminent* divines in *other* respects, or at least *some* of them, prayed, not only *for* the dead, but likewise *to* the dead. This is no place to enter upon the corruptions of the fourth century, which so completely unfit it, *independently* of earlier and better ages, to be a standard age of theology: but I certainly may say, that the practice of its leading individuals can have no bearing upon a pure question of *FACT*; the question, to wit, *whether Prayers for the Dead are sanctioned by Scripture and aboriginal antiquity.*

In the naked practice of *Prayer for the Dead*, there may per-adventure, *abstractedly*, be no great *harm*: but, since we have no revelation on the subject, we cannot possibly know that it does any *good*. The grand evil of adopting and advocating the practice is the breaking down of a fixed and intelligible *PRINCIPLE*. So long as we steadily make the Bible our *SOLE RULE OF FAITH*, we know where we are. We work upon *PRINCIPLE*: and we *know*, that our *PRINCIPLE* is *safe*. But the first step off Scripture is *into* Popery. When once we have taken that step, we have *really* adopted a *new PRINCIPLE*: and, on this *new PRINCIPLE*, in its fair evolution, I do not see how we can stop short of the Council of Trent.

To conclude. The practice of *Prayer for the Dead* has no warrant, either from *Scripture* or from *real antiquity*. The first is self-evident: the second is indisputable. In Justin's time, the Church knew nothing of it: and the earliest writer, that even *mentions* it, is Tertullian, about the year 200. Well, then, may we marvel at the boldness of Tractarianism in gravely talking of the *PRIMITIVE practice of Praying for the Dead*. The vain notion of its *PRIMITIVENESS* is destroyed by the ominous taciturnity of Justin: and, from *SCRIPTURE*, *no* help can be procured.

Sherburn House, Feb. 6, 1841.

G. S. FABER.

THE AMERICAN CLERGY IN ENGLAND.

Extract of a Letter from an American Clergyman to a Prebendary of Durham.

The following extract has been sent to the Committee, with the names of the writer and of the reverend prebendary to whom it was addressed; they think, however, that, for various sufficient reasons assigned, the names had better be kept back at present.—*Sec. Com.*

“MY DEAR SIR,—Much indeed do I wish that you could find leisure to visit this country. Connected in spirit, feeling, and usefulness, as are the Churches of England and America, nothing would be more pleasant than frequent and unreserved communication between us. You have deep learning, stability, standing, and wealth, on your side of the water, all uniting their influence for the support of religion; and we have energy, youthfulness, zeal, independence, and perhaps I may say, more fervent love for the Church as an idealization of unity, pervading both lay and clerical members, than is to be found with you. Several of our most conspicuous clergy have visited England, and perhaps never returned without improvement, and without a deeper love for episcopacy; but very few of your eminent and popular characters have paid us a visit: so that the English know little of the American Church, and the Americans, in general, form a poor idea of English clergy, from the very inferior specimens that they see among us here. Had you had freer communication with us, the late act, permitting us to preach in England, could scarcely have been passed as it stands. We look upon it here, very generally, as a narrow-minded measure, intended to throw greater restrictions in the way, while an appearance of candour is set forth. Indeed, after the kind and open manner in which the American Church has ever received English clergymen, and when we consider the absolute equality which exists in faith, doctrine, government, and apostolic succession, between the two Churches, it is rather an insult than a favour to pass an act throwing so many obstructions in the way of our preaching in England. We never wished to hold livings; but we did wish to be recognized as equally capable of officiating in English pulpits, when asked, as Englishmen are in America pulpits. One of our most eminent prelates remarked to me, that on no account would he preach under such restrictions, should he visit England; and such, I believe, is a general feeling among the clergy.

“Since I saw you last my own course has been one of constant labour. Within three months of my return I was called upon to pass my examination, and immediately ordained deacon. I then came out to this diocese as a missionary. Thirty years ago nothing further than the shores of Michigan were known. The largest place, Detroit, contained four or five hundred inhabitants. Eleven years ago the most westerly settlement was only forty miles in the interior. In that year the first tree was cut down in my parish. At this moment we have a well-settled country, fine farms, handsome villages, a population intelligent and well educated (but very irreligious), and every luxury which can be had in England. Detroit is a city

of 10,000 inhabitants, and a very beautiful city. My parish, Jackson, has 2,000 inhabitants, is a handsome village, with fine stone buildings, a state prison, and a most aristocratic population, living almost in as luxurious a manner as do the inhabitants of —. Five years ago we had only two episcopal churches in the diocese; we have now twenty, and as many more parishes without churches. We have three or four railroads, and as good common roads as can be desired. I found my parish in a miserable state when I took charge of it. I was the first clergyman. Religion was unknown, and the Sabbath unkept; in fact, the people were no better than heathen. We have now a handsome church, a fine congregation, schools, public libraries, and all in about eighteen months. In this period the population has increased upwards of one thousand, and is still flowing in quickly. You may imagine the constant state of excitement in which a clergyman is kept under such circumstances, and the labour he has to undergo. But it is most delightful to see improvement advancing so rapidly, and society forming into good from evil. What I have most suffered from has been the ague, which is the constant disease of a new country. If I do not recover by the spring, I shall be obliged to return to the East. On account of my health I have been spending three weeks with my bishop (Bishop McCooksy), and, loving him as a friend as much as I respect him as a bishop, I have, of course, a very pleasant period of relaxation. It will always give me much pleasure to hear from you, or to be of any use to you. With my best respects to your family, I am, with much respect, yours very faithfully and sincerely."

PROVINCIAL LETTERS.

LETTER II.—THE "BRITISH CRITIC" AND THE AUTHOR OF THE EIGHTY-THIRD "TRACT FOR THE TIMES."

To the Secretary of the Committee of Management.

SIR,—Were I desired to characterise the review of Mr. Todd's "Donnellan Lectures" in the fifty-sixth number of the "British Critic," I fear I should be obliged to say: that it is a scarcely concealed attempt to write up the Church of Rome and to write down the Reformation.

Now the "British Critic," I believe, is well known to be a principal organ of the Tract School. I cannot, therefore, more fitly commence my probate of the SYSTEM of that school, than with the article I have specified: and, conjunctively, the eighty-third "Tract for the Times," which is constructed upon exactly the same basis, may usefully be made to contribute its share of evidence also.

The reviewer, very frankly, *himself* gives us the key to his entire performance.

*We, says he, are the Church: and Rome, the Church: and BOTH, the SAME Church.**

And again: *members of the English Church are not quite persons*

* "British Critic," num. lvi., p. 418.

to speak of that woman Jezebel : meaning, thereby, THE HOLY CATHOLIC CHURCH sojourning in Rome.*

This is sufficiently clear : yet, lest there should be any mistake, the reviewer settles the matter by a somewhat startling argument.

The Roman Church being THE HOLY CATHOLIC CHURCH sojourning in Rome, and as such enjoying the constant presence of Christ through his Spirit : it clearly follows, that those, who *speak against the Gracious Presence which inhabits THE CHURCH* thus defined, and who thence ascribe the work of the Spirit to Beelzebub, are, to say the least, kicking against the pricks ; though, from our Lord's strong language, it may well be feared, that they are even guilty of the unpardonable sin against the Holy Ghost.†

Having thus prepared the way, not merely by admitting the Roman Church to be a branch, though a *withered* and *unholy* branch, of the *fruitful* and *holy* Catholic Church, but by actually making her the *Holy Catholic Church sojourning in Rome*, he next indulges us with a panegyric upon this same Holy Catholic Church thus sojourning : which, had we not but too mournful certainty that he is really speaking in good earnest, we should be apt to deem a piece of grave irony and mock-heroic banter.

It is impossible, surely, to read the history of THE CHURCH, up to the last four hundred or five hundred years, with an unprejudiced mind, without perceiving : that, whatever were the faults of her servants and the corruptions of her children, she has, on the whole, been the one element of civilization, light, moral improvement, peace, and purity, in the world. In the darkest times, she has been, with exceptions too brief or local to bear insisting on, far superior, in these respects in which she was designed to be superior, to those earthly powers among whom she has moved. In the darkest times, and when the conduct of her organs was least defensible and her professed aims at principles most extreme, she will be found, when contrasted with other powers, to be fighting the cause of truth and right against sin, to be a witness for God, or defending the poor, or purifying and reforming her own functionaries, or promoting peace and maintaining the holy faith committed to her. What, we ask, are her acts as then (in former and happier times than the present) displayed ; so lordly and high, so maternal, so loving and yet so firm, so calm and yet so keen, so gentle and yet so vigorous, so full of serpent's wisdom yet of dove's innocence : what is all this, but a literal accomplishment of the sure word of prophecy concerning the religion of Christ upon earth ? ‡

The specified chronological term of five hundred years carries us back two centuries beyond the Reformation. Consequently, THE CHURCH, thus lauded, must inevitably be, as the reviewer himself speaks, THE HOLY CATHOLIC CHURCH SOJOURNING IN ROME : and, inasmuch as this same HOLY CATHOLIC CHURCH thus sojourning is *inhabited by the Gracious Presence*, to speak evil of it, or to apply to it the denunciations of vituperative prophecy, is nothing

* "British Critic," num. lvi., p. 433.

† Ibid., num. lvi., p. 393.

‡ Ibid., num. lvi., p. 434, 435.

less than to ascribe the work of the Spirit to Beelzebub, and thus to commit the unpardonable sin against the Holy Ghost.

Agreeably to this estimate, the reviewer beholds, in the *Holy Catholic Church while sojourning in Rome* previous to the day of the Reformation, a literal accomplishment of the sure word of prophecy concerning the religion of Christ upon earth: in other words, he beholds, in the Roman Church during at least two centuries before the Reformation (though, *why* he should have specified a retrospective term of five hundred years rather than a retrospective term of twelve hundred years, I pretend not to divine), that pure and irrefragable Church of Christ's promise; that visible Church or congregation of faithful men, in the which (as our nineteenth Article speaks) the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance; that Church doctrinally unstained, when other visible Churches have erred, not only in their living and manner of ceremonies, but also in matters of faith; that Church, with which the Lord would ever be graciously present by his Spirit, guiding it into all essential truth, and preserving it from all damnable error both of doctrine and of doctrinal practice. Thus does he exactly and avowedly accord with Bossuet: who, on these very premises, frames his celebrated dilemma for the confusion of all dissidents from the Holy and Apostolic and Catholic Church of Rome.*

To borrow the reviewer's own metaphor, *must the screw be driven tighter still?* If so, the operation shall be performed.

The application of vituperative prophecy, to the *Holy Catholic Church sojourning in Rome*, is, as we have seen, the sin against the Holy Ghost: and the bestowing upon her the Apocalyptic name of Jezebel ill becomes *members of the English Church*, inasmuch as Rome and England are the same Church.

Yet, all this while, what is the conduct, not merely (we will say) of some ill-advised *members*, but of the Church of England *herself*?

In good sooth, she repeatedly disavows and reprobates the Church of Rome, as *grossly idolatrous*:† and, without the least scruple, rather indeed with a stern severity of language from which modern refinement would shrink as from an utter violation of good breeding, applies, to that Church, the prophetic symbols of the *Apocalyptic harlot* and the *Babylonical beast*; and fixes upon her that combination of damnable characters and images, whether occurring in the predictions of Daniel or of St. Paul or of St. John, which it has been customary to understand and describe by the single compendious name of *Antichrist*.‡

What, then, is the *result* of such conduct on the part of the Church of England?

* See my *Anc. Vallens. and Albig.* Pref. p. v. to ix.

† Homil. against Peril of Idol. passim, and Notice at the end of the Communion Service. See also Homil. for Whit-Sunday, part ii., p. 393-398.

‡ Homil. against Peril of Idol., part iii., p. 216. Homil. against Rebell., part vi., p. 510. Homil. for Whit-Sund., part ii., p. 398. Homil. of Salvat., part ii., p. 22. Homil. of Good Works, part iii., p. 47. Homil. of Obed., part iii., p. 95.

Truly, a most unexpected one. We, her children, were not aware that she had committed the sin against the Holy Ghost, until the alarming discovery was made by the "British Critic."

That all, who opposed Rome in the middle ages, should be damnable heretics, was, from the premises laid down by our reviewer, a thing of course: and, when he writes the Albigenes, *gross Manichees, disbelievers in the incarnation, deriders of baptism, and enemies of all external religion*; he does nothing more, as we shall hereafter see in its proper place, than follow out the system of his school.* Yet, methinks, while he thus dogmatically stigmatises these calumniated and persecuted Christians, he might at least have *hinted* at the existence of DIRECT EVIDENCE, even to say nothing of *indirect evidence*, that no such character belonged to them. I by no means assert, that he had not a *perfect right* to declare *himself* unconvinced by the EVIDENCE in question. But, in common equity, he had *no right* coolly to brand the Albigenes with Manichæism, and at the same time *suppress* all mention that any such EVIDENCE is in existence. Any person, who read his article while previously unacquainted with the subject, would conclude, from the unhesitating positiveness of his tone, that *Albigensic Manichæism* was a point disputed by no one.

The diabolical persecution of the old Waldenses and Albigenes was, of course, not to be deemed any persecution of THE CHURCH: for, sure enough, THE HOLY CATHOLIC CHURCH SOJOURNING IN ROME had no share in the persecution of these good men, save as the *author* and very active *promoter* of it. Neither, again, were the later persecutions, either of the united Albigenes and Waldenses, or of the Reformed Churches on the continent, or of the Insular Church of England in the days of Queen Mary, to be viewed under any such delusive aspect, as that of persecutions *endured* by THE CHURCH. Quite the contrary. They were not persecutions inflicted *upon* THE CHURCH: they were simply just punishments inflicted *by* THE CHURCH.

Into this mystery, most harmoniously with the reviewer, we are duly initiated by the writer of the eighty-third "Tract for the Times."

He calls upon us to *apprehend and realize* the idea: that THE CHURCH *has been sheltered from persecution for fifteen hundred years*.†

Reckoned backward from the present time, fifteen centuries will bring us to the cessation of pagan persecution. Such being the case, the Tract School lays it down: that, during the whole of the last fifteen hundred years, THE CHURCH *has been sheltered from persecution*.

Now, this alleged fact of the *non-persecution* of THE CHURCH for the last fifteen centuries, it is impossible to substantiate from history, save on the principle which we are invited to apprehend and realize: that the *Romish Church collectively is alone* THE CHURCH.

Persecutions, no doubt, and bloody massacres, and inquisitorial tortures and murders, there have been, of diverse persons by courtesy denominated *Christians*, during the last fifteen hundred years. The

* "British Critic," num. lvi., p. 419.

† Tract lxxxij., p. 45.

Eastern Church has been persecuted by the Mohammedans: the Albigenes and Waldenses have been persecuted by the Romanists: and the same indefatigable doers of *the Lord's business* (as, with a holy familiarity, speaks Peter of Vaux Sernai) have persecuted, so at least men have *fancied*, both the Continental Reformed Churches and the Insular Reformed Church of England. But still, says the eighty-third Tract, all this while *THE CHURCH has been sheltered from persecution.*

How, in the face of history, are we to account for this decision of the Tract School?

I have not skill to discover more than a single mode. The characteristic of *an exemption from persecution for the last fifteen centuries* appertains, solely and exclusively, to *THE CHURCH OF ROME*. Therefore, plainly, in the judgment of the Tract School, *THE CHURCH OF ROME*, or, as the "British Critic" speaks, *THE HOLY CATHOLIC CHURCH SOJOURNING IN ROME*, is, solely and exclusively, *THE CHURCH*.

The reviewer is willing, indeed, to take the Church of England into a sort of copartnership: but there is a considerable difficulty in reconciling his good-natured effort with the round declaration of the Tractarian. So far as I can judge, they have jointly contrived to bring us into a very odd dilemma. If we be a portion of *THE CHURCH*; *then* we have *not* been persecuted for these fifteen hundred years: if, as most think, we *have* been persecuted in the course of the last fifteen hundred years; *then* we are not a portion of *THE CHURCH*.

It is quite easy to see, that the inevitable consequence of maintaining Rome to be *THE CHURCH*, that is to say, *THE PROMISED PURE CHURCH OF CHRIST*, through all the middle ages, as the Tractarian most amply expresses the period by the words *fifteen hundred years*, was: *a systematic rejection of that interpretation of prophecy, which applies various awful denunciatory predictions to the Church and Bishop of Rome.*

The rejection of such an interpretation is absolutely necessary to the system of the Tract School. It is *IMPOSSIBLE*, that the two schemes should stand *together*. One or the other of them *MUST* be relinquished. If Rome be *THE PROMISED PURE CHURCH*; *then* she cannot be the object of fearfully vituperative prophecy. And, conversely, if Rome, as our Homilies assure us, be the object of fearfully vituperative prophecy: *then* she cannot be *THE PROMISED PURE CHURCH*. Nothing, I submit, can be more plain than this alternative.

Under such circumstances, two different plans may be followed, each with perfect consistency.

The Church of England deems the Roman Church to be, grievously corrupt in faith, and fearfully idolatrous in practice. Hence she acts with entire consistency, in *applying*, to that supposed apostatic communion, the connected prophetic characters of the *Apocalyptic harlot* and the *Babylonical beast* and what was wont to be comprehensively expressed by the single term *Antichrist*.

The "British Critic," on the contrary, and the whole Tractarian School, deem the Roman Church to be emphatically **THE CHURCH OF THE PROMISED PURE CHURCH OR THE HOLY CATHOLIC CHURCH SOJOURNING IN ROME**. Hence *they* likewise act with entire consistency, in *denying* the propriety of that Protestant application of vituperative prophecy to the Roman Church, which is adopted and thus expressly sanctioned by the Church of England.

As the investing of Rome with the character of the *promised pure Church* plainly draws after it, by an absolute necessity, a diversion of vituperative prophecy *from* Rome : so likewise does it require the application of this same vituperative prophecy *to* some other object.

Now, if vituperative prophecy has not been accomplished in the Roman Church, its accomplishment must be *still future*. No other rational resource is left to the Tract School and their associates.

This, accordingly, is felt by the party : and thence, yet again with perfect consistency, as they had pronounced Rome to be the *promised pure Church* ; so they now resort to Rome, speaking through Cornelius a Lapide and Bishop Walmesley and other writers of a similar description, for the true application of vituperative prophecy. Such a resort is indeed mystified and disguised under the more decorous aspect of a resort to certain of the Fathers : but it is not, on *that* account, the less real. From the Fathers, those worst possible expositors of the predictions in question because in *their* time the predictions had not been accomplished, Rome, on the natural principle of self-defence, borrowed the interpretation which was so excellently calculated to absolve her : and the Tractarians, I believe I may say *collectively*, forthwith receive with acclamation the proposed hermeneutic scheme of diversion to *another* quarter.

Thus the writer of the eighty-third Tract applies the prophetic character, which in a single word was wont to be denominated *Antichrist*, to some future imaginary *individual*, supposed to be an Hebrew of the tribe of Dan : and then, while calling upon us to *apprehend and realize* the idea that **THE CHURCH** *has been sheltered from persecution for fifteen hundred years*, intimates ; that a persecution, *fiercer and more perilous than any which occurred at its first rise*, awaits it, before the end, in the days of that not yet revealed personal incarnation of evil. On this point, however, he shows a very singular sort of hesitation. According to his somewhat mystified account of the matter, **THE CHURCH**, which has experienced no persecution during the lapse of fifteen centuries, still sojourns in Rome, *sanctifying it, interceding for it, saving it*. Hence he inclines to think : that the denunciations of prophecy itself, so great is the potency of this holy intercession of a holy Church, *may, perchance, through God's mercy, be procrastinated even to the end, and indeed NEVER be fulfilled*.*

The same system is taken up by the reviewer in the "British Critic : " and, since Mr. Todd makes the establishment of it the very end and object of his "Donnellan Lectures," we shall not wonder

* Tract lxxxiii., p. 18, 19, 45, 37.

that that work is most highly lauded and recommended by the Tractarian periodical.

Here I might fairly close this portion of my probate: for, so far as the present branch of evidence is concerned, a determined *purpose to whitewash Rome and blacken the Reformation* seems to have been distinctly established. But there are certain other points in the same review of Mr. Todd, which, as exhibiting the same *animus*, are not altogether unworthy of notice.

The Pope, as Bishop Newton remarks, *is styled, and is pleased to be styled*, OUR LORD GOD THE POPE: and the true sense of this blasphemous phraseology is demonstrated; both by the testimony of three genuine medals, with a reverse explained by the legend *QUEM CREANT ADORANT, whom they create they adore*; and likewise by the undisguised act of adoration of the human idol, placed aloft, in the day of his inauguration, even upon the high altar in the very temple of God himself. Whence, treating *evidentially* on this precise subject, that truly honest man and deeply read ecclesiastic, Mr. Mendham, remarks: *Although some modern Romanists, under the eye and terror of Protestants, soften the ADORATION into homage, the whole ceremony is AN ACT OF GROSS AND LOATHSOME IDOLATRY toward a living visible mortal and often a notorious sinner.**

With such a burden of blasphemy upon her back, the Roman Church, unless the Bible speaks falsely, cannot possibly be, as the Tractarian reviewer contends, *the Holy Catholic Church sojourning in Rome*: and yet the fact of the impious title could not exactly be denied. What, then, was to be done? Why, of course, the title must be, either palliated, or explained away. Accordingly, this plan is adopted by the "British Critic."

In one, or more than one, edition of the *Decretals*, the words, OUR LORD GOD THE POPE, occurred, it seems, in a gloss by a canonist named *Zenzelius*. But they mean only, that the Pope's words were to be obeyed, *because* they were the decisions of God: and it is certain, furthermore, that the title *DEUS* has been applied to bishops, after the pattern of the text quoted by our Lord, *I said ye are GODS.†*

Very ingenious, no doubt, this is: but, whether, in the face both of direct evidence and of plain common sense, it be satisfactory, is quite another question. It is easy to understand, how governors, both ecclesiastical and civil, may be figuratively styled *gods*, in the sense of *mere delegated gods*: but neither Scripture nor reason will teach us to call any particular governor, by the very title of Jehovah,

* Mendham's "Life of Pope Pius V.," chap. ii., p. 26-28. In *The Church of England Quarterly Review* for January 1841, there is a most valuable article on *The Worship of the Virgin Mary as practised in the Church of Rome*. Both the particular points of the adoration of the Pope as OUR LORD GOD, and the general point of the gross idolatry of Rome, are there established on testimony the most full and the most incontrovertible. From the internal evidence of a very peculiar sort of ecclesiastical reading, I should ascribe this admirable production to Mr. Mendham himself: somewhat on the principle of *aut Erasmus, aut Diabolus*. The latter individual can certainly have had no hand in it.

† "British Critic," num. lvi., p. 401.

OUR LORD GOD; gravely remarking the while, that the title imports only the duty of obedience to the words of the governor, because they are God's decisions. Did any one of the Popes, however, like Paul and Barnabas at Lystra, *reject* either the name of blasphemy or the associated adoration: expressing a just abhorrence both of the title and of the practice? Nothing of the sort. On the contrary, each successive Pope receives, with complacency, both the one and the other. Truly, the Tractarian operation of whitewashing the Roman Church is not very unlike the equally promising operation of whitewashing an Ethiopian.

But, if Rome be Antichrist: then, as we are assured by the apologetic reviewer, England must be the same.*

No doubt, she must, on the recorded principle of the reviewer: *we are the Church; and Rome, the Church; and BOTH, the SAME Church.* But those sturdy Protestants, who *deny* the *IDENTITY* of the two Churches, will not be scared by the *assurance* of the reviewer, though they will perfectly understand its *drift* and *purpose*.

Certain virulent and not overwise Dissenters, however, have, it seems, pronounced the Anglican Church to be Antichrist. Whence the moral is, that, from a consciousness of England and Rome being *BOTH* the *SAME* Church, we ought to be very shy of applying vituperative prophecy to the latter.

Yea, but, if we *deny* their *IDENTITY*: what then? Are we, by the platitudes of some certain Dissenters, to be idly terrified into an abandonment of our Reformed Church's *own* explicit application of vituperative prophecy? I should rather think not.

After all, we had better accept the title so kindly offered to us by the Dissenting interest: for, in the judgment of the "British Critic," the very circumstance of the name of *ANTICHRIST* being applied to any given Church is a solid proof of its being a sound and pure Church.

It may be so, in the judgment of Papists and Tractarians: but, as we Anglo-Catholics *require* not such a proof of our soundness, we shall decline *availing* ourselves of it.

But the apologist, like Mr. Todd whom he is reviewing, has an argument both *ad pudorem* and *ad absurdum*, which shall effectually shame us out of defending the Anglican and Protestant application of vituperative prophecy.

If *Rome* be *Antichrist*, he argues: *then no Romanist can be saved. But Rome has produced many better men, than that preferment-hunting expositor of prophecy, Bishop Newton: who ALL, if Rome be Antichrist, must infallibly be damned. Therefore the position, that Rome is Antichrist, must be rejected as past all credibility.*†

The mere term of *ANTICHRIST* has, I think, been catachrestically applied to the Church of Rome: for the *spirit* of the *Antichrist*, according to the description of it given by St. John, seems evidently to be the *spirit* of *infidelity* through all its various forms and degrees.

* "British Critic, num. lvi., p. 392, 423-430.

† Ibid., num. lvi., p. 403-418. Todd's "Donnell. Lect.," p. 281, 323.

But the dispute respects not the bare propriety or impropriety of a *name*. By the term **ANTICHRIST**, expositors have been wont *summarily* to express the union of those cognate prophetic characters, which are set down under the several appellations of, the *little persecuting horn* which directs the later actions of Daniel's fourth wild beast, the *second Apocalyptic wild beast* which similarly influences the first wild beast, the *man of sin* that child and head of a predicted apostasy, the *false prophet* of the Apocalypse, and the *Babylonian harlot* of the same elaborate chronological prophecy. In applying, then, the *name* of **ANTICHRIST** to the Roman Church, nothing more is meant, than an application of these various cognate characters to the Church and Pontiff of Rome, under the aspect of their being, most eminently, in a state of direct opposition to Christ and to the spirit of his divine religion.

The argument, therefore, in the hands of Mr. Todd and his approving British reviewer, will run thus.

Those, who, through the summary name of ANTICHRIST, apply certain cognate prophetic characters to Rome with the view of exhibiting her as the doomed and irreclaimable enemy of Christ, must, if they be consistent, deny the possibility of salvation to ANY individual within the pale of the Roman Church.

I cannot but marvel, that so weak and so often refuted an argument should, with such pomp of circumstance, have been brought forward by these two, no doubt, personally respectable individuals. The secret of such adduction, I fear, is this: *Rome, at all hazards, must be whitewashed.* As I have myself already discussed the pretended difficulty elsewhere, I shall here, without a second time entering into the *rationalé* of the question, deem it quite sufficient to observe: that the objection before us may readily be set aside by no less authority than that of Scripture.*

In the judgment of Mr. Todd and the Tractarians, the Apocalyptic harlot, I believe, is *still future*. This point is essentially requisite to the concinuity of their system. Now, though they would reduce Antichrist to a single individual man, a substantial Hebrew, to wit, of the tribe of Dan: they cannot, even by the aid of analogy, reduce the harlot into a single individual *woman*, the paramour of Antichrist, as Selené was the paramour of Simon Magus; however much analogy may demand such a process. St. John, in the *abstract*, has fully settled that point: for, *wherever* we may chronologically place her ten vassal kings, at all events he records *her*, on the authority of the interpreting angel, to be *that GREAT CITY which reigneth over the kings of the earth*. The harlot, then, apply the character as we may in the *concrete*, is a *great city* and no literal *woman*: as, indeed, her very name *Babylon*, of plain independent necessity, imports. Such being the case, whether we deem her the apostatic peculium of the idolatrous Roman Church or the apostatic domain of the future individual Antichrist: in either case alike, if

* See my *Anc. Vallens. and Albig.* book i., chap. 1, § ii. 2 (2) note, p. 15-18. See also, respecting the *rationalé* of the matter, a very able statement in the "Quarterly Review," num. cxxxiii., p. 139, 140.

there be any force in the objection urged by Mr. Todd and his Tractarian reviewer, no salvation can be had within her precincts; and, consequently, no one of God's people can be found within her. All equally, both community and individuals, must be doomed to everlasting destruction.

These preliminaries being stated, let us now turn to the infallibility of Scripture.

In the Apocalypse, a warning voice from heaven, relatively to the mystic harlot or the great city Babylon which is clearly alike the domain of Antichrist whether already revealed or still future, solemnly proclaims: *Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues.**

Now, if certain of the Lord's people are warned to come out of Babylon: then, at the time of the warning, the Lord must have had a people in Babylon. For, unless they were in Babylon, they clearly could not come out of Babylon.

Nor, in answer to this, can it be justly said: that, if, misunderstanding the call, they do not come out of Babylon, they will, in consequence, with Babylon, perish everlastingly.

The text will bear no such construction. God's people are charged to come out, in order that they may not be partakers of the sins of Babylon; a danger, to which their remaining within her, no doubt, greatly exposes them: and the penalty, attached to their not coming out (their disobedience, of course, being attributable only to misapprehension), is not eternal damnation, but simply a participation in her predicted temporal plagues, which shall finally sink her, as a mill-stone, in the sea of complete submersion. At all events, however this may be, any interpretation, which Mr. Todd and the Tractarians can give of the mystic harlot, will be liable to the very objection which they bring against the Anglican interpretation of the symbol. Their argument runs: that it is inconsistent to place ANY of God's people within the domain of Antichrist; because ALL, within that domain, are doomed to everlasting destruction. Yet, from the very testimony of Scripture itself, we see, God has a people of individuals even within the limits of denounced and condemned Babylon.

The British reviewer's attack upon Bishop Newton, while it yet additionally shows the purpose of the Tract School touching Rome and the Reformation, affords a specimen, both of extraordinary logic, and likewise of Tractarian reverence for episcopacy whenever a bishop happens not to be a convenient instrument in the hands of the party.

His implied and evidently intended argument, when stripped of superabundant declamation, runs thus.

Bishop Newton, quite unlike Charles of Burromeo and Francis of Sales, those canonized saints of THE HOLY CATHOLIC CHURCH SOJOURNING IN ROME, was a mere time-server: insignificantly good-natured, indeed; but sorely liquorish of preferment. THEREFORE, his application of vituperative prophecy to the Roman Church cannot be deserving of the slightest attention.

* Rev. xviii. 4.

For the logic of the argument, mark the **THEREFORE**: for the decorum, note the words *liquorish of preferment*.

As a set-off to the reviewer's chuckling over the nakedness of a spiritual father, I would adduce the case of the venerable Mede which the reviewer does *not* notice.

Long before Bishop Newton, *he* applied to the Roman Church the stern denunciations of vituperative prophecy. But did he *thus* act, because he was *liquorish of preferment*? I trow not. As he himself quaintly expressed the matter, his published view of prophecy was *the fly which marred the savour of his ointment* with the then papalizing dispensers of ecclesiastical preferment. With the ruling clergy of that period, he might have *some* merit for entertaining certain opinions *then* much cherished by them: but all was spoiled by the point of the Pope's being Antichrist. *I have had so many notions that way*, says he, *as would have made another man a dean or a prebend or something else ere this*.* But he was too honest to give up his unpalatable application of prophecy.

Now why did the "British Critic" select the character of Newton, to make sport withal for the Philistines; and wholly premit that of Mede? Why did he studiously place the former in comparison with two favourite *Romish* saints; while no such comparison is hazarded in the person of the latter? Why did he gloat upon Newton's *liquorishness of preferment*; and yet leave altogether unnoticed Mede's quiet indifference for the good things of this world, when placed in competition with the dictates of his conscience?

It is really painful to put such questions: but I should not do justice to my cause, if I refrained.

You will observe, that I adduce the sentiments of the writer of the eighty-third Tract, as the accredited sentiments of the whole school. This I have a clear right to do: and this practice I shall, most assuredly, follow. If gentlemen choose to write without appending their names; and if their several productions appear together under one common title, printed uniformly in the same type and got up together in the same series of volumes: indisputably, such joint-stock productions must be viewed *collectively*, as alike appertaining to a *school* or *body corporate*; nor can any *single* anonymous gentleman be allowed to say, that he is answerable only for *his own* Tract, and that he disapproves *this* or *that* Tract of his fellow-contributors. Had names been given, with a distinct profession that each writer stood independently upon his own basis: the case would have been different. But *now*, precisely as the writings of no single Jesuit were to be deemed his own, since, according to Pascal's testimony, they all came forth under the sanction of the superiors and the entire order: just so must the "Tracts for the Times" be viewed, as the accredited production of a *party*, and not as the various properties of insulated and independent and mutually unaccountable *individuals*.

Sherburn House, Feb. 2, 1841.

G. S. FABER.

* Mede's Works. Epist. lvi., p. 818.

Reviews.

The Poems of Geoffrey Chaucer Modernized. London: Whittaker.

CHAUCER modernized! Is the thing at all allowable? *Can* Chaucer be modernized? Here is a question to puzzle a court, even when they had rightly settled the paradoxical lawsuit between Protagoras and his pupil; nevertheless, into this question shall we *launch*, and endeavour to find out the *features* upon which it chiefly *hinges*. In the first place, then, Chaucer *modernized* is Chaucer *altered*; and though the alterations be made by William Wordsworth and Thomas Powell, yet it is no longer the glorious old writer that carried us back, by his quaint language, to the heroic age of Edward III.: who proved to us, by a thousand songs full of power and beauty, that our fathers were not the very indifferent characters—the particularly opaque barbarians that in this nineteenth century, this era of conceit, and railroads, and superficial varnish, and French polish, we are frequently assured they were. In the second place, the modernized book loses, with half, and perhaps more than half, its romance, a large portion of its peculiar usefulness: it is no longer the record of our ancient language; we learn by it no more the speech of which our own is but the perfected form, and which he who most accurately studies will most thoroughly understand that of his own day. Nor is this all; a translation, to be equal to the original, must be made by an equal poet in the same style—that is, by a poet equal in genius and similar in taste; and even then, one half the beauty of the finest poetry resides in the exquisite and unapproachable rhythm, which the slightest alteration destroys. In Hogg's inimitable ballad, "The Witch of Fife," which is, without exception, the finest of all extant ballads, occur many stanzas which are all but unintelligible to the ordinary reader; yet they lose much of their beauty when translated out of the old Scottish dialect: take, for instance, the following:—

"And aye we mountit the sea-green surge
That brushit the cludis of hevin,
Then sousit downright, like the stern-shot light
Fra the liftis blue casement riven.

But our tackle stood, and our bark was good,
And se pang wals our perily prow,
Quhen we culde not saile on the browe of the Swale,
We needlit it through below."

Now will we translate this as well as we can, and we shall thereby spoil one of the finest passages in the whole compass of modern poetry:—

And aye we mounted the sea-green surge
That brushed the clouds of heaven,
Then plunged beneath, like the shooting star
From the sky's blue casement riven.

But our tackle stood, and our bark was good,
 And so sharp was our pearly prow,
 When we could not sail on the brow of the Swale,
 We pierced it through below.

But we must now call witness, and examine them on the other side; and here we learn that Chaucer is absolutely unknown, unless by fame. We can fancy the blank amazement of a march-of-intellect man, who should by chance lay his profane paw on old Geoffrey, and open his cabalistic pages in the idea of finding something like "Lalla Rookh," or the "Fudge Family." There was once a very respectable young man—he was a cheesemonger, but no matter for that—who had read somewhere how that the novels of Justinian were remarkable for the philosophical spirit which they displayed. Now he had been in the habit of reading, in various newspapers, the same account of Sir Edward Lytton Bulwer's novels, and he therefore very naturally expected to find the novels of Justinian something like those of the Whig Walter Scott. He sent for the books; but, lo! they were codes of laws!—no heroes, no love scenes, no philosophers, no philosopheresses, no nothing! Let us return to Chaucer: it is quite certain that he is much less known to the English than Homer, or Virgil, or Tasso, or Cervantes, or—alas! that we should say it—Voltaire! If his works be modernized, some few *will* read them to whom his own writings are a sealed book; and therefore we decide that it is lawful for persons, duly qualified, to make a modernized Chaucer, just to the same extent that it is lawful to make an interlinear translation of Cornelius Nepos—*i. e.*, for the little boys—the lower forms of the literary world.

This point being thus satisfactorily discussed, comes the question whether, in the case before us, the work is done well: and this we can hardly answer, either one way or the other, for we have portions by R. H. Horne and Leigh Hunt, and other portions by William Wordsworth and Thomas Powell; and here we have to enquire whether *any* of these writers possess Chaucerian minds. We incline to think not: for if it be said that Wordsworth is as great a poet as Chaucer, it will be granted on all hands that it is in a different line; and as to Horne and Hunt! why perhaps the less we say the better—"Gregory VII." and "Rimini," are not quite so good as the "Knight's Tale." Those portions which have been done by Powell and Wordsworth, are, however, really very good. The Life, by Professor Leonhard Schmitz, is most valuable; he has with great care unfolded the hidden springs of this curious biography, given us reason to believe in the actual intimacy of Chaucer and Petrarch, and most beautifully has he enlarged on this interesting and romantic topic: English literature owes a debt of no small amount to this young, but learned and accomplished German. The Introduction contains some valuable matter; and though, for our own part, we would still read Chaucer in the black letter, we must yet say that the work before us is one which we are pleased with. Mr. Powell is a poet, and one, as the pages of this magazine can testify, of no

mean order. Of Wordsworth it is unnecessary to speak : and on account of what *they* have done so well, we must pardon the erroneous conceptions of R. H. Horne, and the cockneyisms of Leigh Hunt. We must take an instance to illustrate our meaning. What can be more simple than the first lines of the "Canterbury Tales:"—

"What tyme that April with showeris sote—(sweet)
The drought of March had pierced to the rote."

Mr. Horne is not, however, satisfied with explaining the one obsolete word "sote," but must interpolate as follows:—

"What time sweet April showers, *with downward shoot*,
The drought of March had pierced unto the root."

Again, in a tale much better modernized, we have—

"After the school of Stratford at Bow-town,
For French of Paris was to her unknown."

Chaucer had said that the young lady in question spoke French—

"After the school of Stratford at le Bowe,
For French of Paris was to hir unknowe."

Now we presume that Chaucer is to be modernized, not by way of *amending* him, but of making him more *generally intelligible*; but the latter version is quite as intelligible as the former, and the rhyme is better. The truth is, the word "unknowe" seemed uncouth, and was to be altered. Well, but then this entailed a necessity of altering the line preceding, and so Stratford at le Bowe was "transmogrified" into Stratford at Bow-town; which is an incorrectness, though of another description; and, moreover, the rhyme is bad—"unknown" does not rhyme to "town." It would have been better to have been satisfied with an *assonante*, and written the passage—

"After the school of Stratford-at-le-Bowe,
For French of Paris was to her unknown."

We do not assert that this would be a *good* rhyme, but simply that it would have been better than the one adopted.

These are minute criticisms, and were we not much pleased with the volume, we should not have examined so closely its faults. We shall, therefore, conclude by observing, that those who have no taste for glossaries and black letter, may find in this little volume that which will give them a very pleasing idea of the father of English poetry: some of his most beautiful productions ("The Flower and the Leaf," for instance) modernized without being spoiled; and, moreover, it may be that those who have been delighted with Powell's Chaucer, may be led to study old Geoffrey himself. For our own parts, we shall be glad of all that makes antiquity lovely, and willingly would we see *some more* of Chaucer's works as well modernized as this volume.

A Visit to the Indians on the Frontiers of Chili. By Captain Allen F. Gardiner, R. N. London: Seeleys. 1841.

WE have been long anxious to see some account of the aboriginal tribes of South America. Persecuted as they were by the Spaniards and Portuguese, and ill-treated as they are by the descendants of the same parties, they are almost entirely unknown beyond the limits of their own vast but unexplored country.

Captain Gardiner, actuated by a love of souls truly apostolic, resolved to devote his life to the instruction of the heathen: he suffered hardships of no common character—underwent more fatigue and encountered more danger than falls generally to the lot of the traveller. In South America especially he distinguished himself, crossing the Pampas from Buenos Ayres to Santiago, and penetrating into the country of the unconverted Indians. The following picture of a chief, his house, and domestic economy, will be read with interest:—

“The first individual whom we met was Corbalan himself, the chief of the district, who was galloping his horse in another direction, but, on perceiving us, cut across and escorted us to his house.

“These people, who are excellent horsemen, always appear to the best advantage when mounted. He was attired in a dark-coloured poncho, and seated with bare legs upon a rude kind of saddle-tree, above and beneath which a couple of sheepskins were strapped, his great toes alone being thrust into the tiny wooden stirrups. A red fillet or head-band (a most becoming part of their dress), worn around the forehead, confined in that part his long black hair, which flowed loosely on his shoulders and concealed more than half his face, the expression of which was remarkably mild and intelligent. He received me with much hospitality, and before even a hint was given of any intended present, a sheep was ordered to be killed and dressed for our supper. The house, which is of an oval form, about thirty-five feet long, with a high pitched roof supported by a centre row of interior posts, formed but one apartment,.... Much cleanliness was observed in the preparation of their food: the meat was previously washed, and afterwards skewered upon a bamboo, upon which it was held slantingly over the fire until it was thoroughly grilled; it was then cut into pieces and offered to us in wooden bowls. ¶They had no milk, but gave us the usual beverage, parched meal and water, together with some ‘pinones’ (the seed of the cordillera pine), which is nutritive and farinaceous, in flavour resembling a roasted chesnut. They are found in great abundance in this part of the cordillera, and have become so necessary an article of consumption among the neighbouring tribes, that whenever the crop is scanty, or the snow precludes their access to some of those parts where they have been accustomed to collect them, they are subject to considerable inconvenience. As they will keep long, they are often imported into the southern districts, and, when boiled, are eaten by the country people either hot or cold. Before we retired to rest—for which purpose Corbalan ordered a smooth bullock’s hide to be spread for me on the floor—much conversation took place around the fire; for besides his

two wives and other members of his family, some men from the neighbourhood had joined the party. They appeared to speak with great volubility, but the tone and manner of address was so entirely novel—now a rapid monotonous intonation, now a single word dwelt upon with a lengthened drawl, and immediately succeeded by as rapid a sentence—that for some time I concluded that they were repeating in turn a string of blank verses, until by its continuance it became so exceedingly ludicrous, that it required considerable effort to refrain from laughter.”

These people are continually overreached by the Chilians, and that, too, in a way similar to the North American mode of conducting the same transactions :—

“The present frontier system of the Chilenos seems to be based upon the ephemeral principle of expediency ; the peace they cannot ensure by their arms they maintain by bribes, and in those parts where the Indians are the least suspicious, they employ every artifice, especially by the introduction of cider (the common beverage of Valdivia, and which, if taken to excess, becomes intoxicating) to effect unequal sales, and thus, by gradually intermixing with them whenever allowed, to push forward their frontier to an indefinite extent. The testimony of history, from the conquest of Chili to the present hour, is conclusive as to the indomitable spirit and martial bearing of these hardy Indians, who, though twice subjugated, and frequently overcome by Spanish troops, have never lost an opportunity to assert their independence, and have always in the main been successful.”

We will give one more extract, to show the *manners* of the Chilians (not the Indians of Chili) :—

“The supper scene at Arauco, where it will be remembered I was kindly received into the house of the commandant, Major Luengo, and where there were several other guests besides myself, will perhaps give as good an idea of Chilian manners as I could adduce. It will not be necessary to describe the disorder of the talk—suffice it to say that meat, to the full proportion of all our necessities, was served up grilled and stewed, as also a plentiful supply of vegetables.

“By a ponchoed servant, with dirty hands, each in succession was placed before us ; but although the viands were sufficient, it was the very reverse with respect to the *materiel* with which we were each provided for the repast. One plate was most amicably shared by two of the company ; while each, as he required, extended his fork or his spoon into the centre of the dish, and abstracted as much for his own private use as he thought convenient. So entirely was it admitted that fingers were better adapted for the purpose than either, that they were in frequent requisition, not merely for the purpose of what is popularly termed picking a bone, but actually employed in taking whole ribs of mutton from the dish. Two glass tumblers filled with ‘mosto,’ (a wine in great repute, the produce of the province of Concepcion) were introduced about the middle of the feast, and these were passed from lip to lip until their contents were exhausted. A fresh supply was then called for, and in the same elegant manner

they were again emptied. A mound of broad beans, which I had nearly forgotten, was reduced in as extraordinary a manner. One lady, who was sitting on my left, thrust her two-pronged fork at a venture, and then *gracefully* withdrew it with a cluster of large beans strung upon its points. This delicate morsel was but the precursor of many more, which she successively conveyed to her mouth. There were not wanting other imitators of my fair neighbour, who, by the unstudied exhibition of their various vulgarities, would have put many an English scullery-maid to the blush."

The whole book is highly valuable; and though Captain Gardiner failed in his attempt to introduce Christianity among the Indians of South America, he has, at all events, called the attention of Christians to their condition, and pointed out the way in which that desirable end may be best obtained.

Live while you Live. By the Rev. Thomas Griffith, A. M. London : Burns. 1841.

"Live while you live—the epicure would say—
And seize the pleasures of the present day;
Live while you live—the sacred preacher cries—
And give to God each moment as it flies,
Lord, in my views let both united be—
I live in pleasure while I live to thee."

SUCH is the well-known epigram of Doddridge—an epigram so well known, that we are really almost ashamed to quote a passage familiar, in all probability, to the minds of all our readers; but it is true, notwithstanding, that there are many who systematically represent religion as something gloomy and distressing. Not so the author of this excellent little book: he considers life as a pilgrimage, a race, a conflict, a blessing, and a seed-time for eternity; and dedicating the work, in affectionate terms, to the younger members of his flock, he has given them a token of his regard, which, by God's blessing, may be eminently serviceable to them.

The Centurions: Characters of Roman Officers mentioned in the New Testament. London: Seeleys. 1841.

A VERY pretty little book, and one which is well calculated to show how an acute and pious mind may make *all* Scripture profitable. It is really a remarkable fact, that *all* the Roman military officers whose names are embalmed in Scripture, appear there in highly favourable colours; and the author of the volume now before us has turned this circumstance to good account.

The Festivals and Fasts of the Church of England, for the Use of the Young. London: Burns. 1841.

GOOD, so far as it goes; but sadly deficient in the spirit of vital religion. We have here a great deal about bishops, and priests, and deacons, and the sacraments, and the Church—and quite right is it that there should be; but comparatively little about faith in Christ alone, the efficacy of prayer, and sure trust in the mercies of God. "THESE OUGHT YE TO HAVE DONE, and not to leave the other undone."

THE ENGLISHMAN'S LIBRARY.

Scripture History in Familiar Lectures. By the Hon. and Very Rev. Henry E. I. Howard, D.D., Dean of Lichfield. Second Series. *The New Testament.* Vol. 14.

Charles Lever ; or, The Man of the Nineteenth Century. By the Rev. W. Gresley, M. A., Prebendary of Lichfield. Vol. 15. London : Burns. 1841.

EXCEPT in two instances, we can cordially and fully approve the books of this very interesting series. We do not mean to recur to the volumes in question, as we can with great pleasure recommend the two now before us. Dr. Howard has given us an excellent continuation of his former work, and has thus concluded a digest of Scripture history, which cannot fail to be both acceptable and useful. The last volume, "Charles Lever," is the best of the whole series; and we shall therefore make a few remarks on Mr. Gresley's style, as a writer of tales. It is obvious that those who speak slightly of him in this capacity, do so in consequence of an absurd comparison which they institute between his tales and those of James, or Scott. Now Mr. Gresley never intended to write a novel, but simply to *illustrate a principle*; and his fictions are only to be regarded as popular vehicles for sound Church principles. In the present instance, the story is better managed than in his former productions, and the book, by being made more interesting, is made more valuable.

"Così al egro fanciul porgiamo aspersi
Di soave licor gli orli del vaso
Socchi amari ingannato intanto ei beve
E del inganno suo vita riceve."

"Socchi amari," indeed, are sound principles to the conceited egotists of our day; the men, like Charles Lever "of the nineteenth century." In this volume, Chartism, Socialism, and all the other "isms" of practical infidelity, are ably and yet kindly exposed. The Church is put in her proper position, and "the faith once delivered to the saints" affectionately defended. The necessity for such a book is evidenced by the Appendix, which we reprint entire:—

"In the eighteenth chapter allusion is made to a crime recently committed at Ashton-under-Lyne; which, however, is far from being the only one of a similar nature perpetrated within the last few years.

"While this volume has been passing through the press, circumstances have transpired with regard to this murder, of so striking and fearful a nature, that I conceive it will be conducive to my design,—namely, of illustrating general views of society by facts,—if I detail briefly the particulars which have already come to light.*

"In October last a strike occurred amongst the sawyers at Ashton-under-Lyne. Their employers, it seems, found it necessary, on account of a depression in the trade, to reduce their wages to the same scale as those of workmen employed in the same labour at Manchester;

* The facts detailed have been gathered from various notices in the *Times* newspaper.

and on their announcing their intention, the men refused to continue at their work.

" Speaking generally, workmen have a perfect right to bargain with their employers for the wages of their labour; though, of course, if workmen demand more than is reasonable, or masters persist in offering less than is reasonable, the unreasonable party is morally wrong. Christians ought to be just and liberal to each other. Even their temporal interests will soon enable them to come to terms, if they act with tolerable moderation. But neither party can be justified in using violence or unlawful means to accomplish their object, even supposing it to be just.

" In the present instance, some of the masters, being deserted by their regular workmen, engaged others in their places. These men judged the demands of their brother-workmen to be unreasonable, and the wages offered to be fair, otherwise they would not have engaged themselves; and surely, in a free country, men have a perfect right to work for what wages they choose. The turn-outs, however, determined to prevent the others from exercising this just right. They assembled in crowds before the houses of the employers, and paraded the streets, using intimidating and abusive language to the new workmen. They endeavoured also to terrify the men's wives, declaring that they would knock their husbands' brains out; and in one instance they showed a poor woman a sack, telling her that it was to put her husband's body in.

" About a fortnight after the strike, as four of the new workmen were returning home, they were waylaid and attacked by a number of ruffians, and one of them, named Garland, was beaten to death. Strange to say, this outrage produced but little sensation, and no reward was offered by Government for the apprehension of the murderers, which, as many were implicated, would, in all probability, have led to their detection.

" On the 20th of October, a hole was made in the door of the house of one of the employers, and several pounds of gunpowder were poured into it through a funnel, evidently with the intention of blowing up the house; but the villains were interrupted by the watchman, who gave an alarm; and for this act of duty he was dreadfully beaten by three men with blackened faces.

" Some while afterwards, a gun, loaded with small shot, was fired at the place where two of the new workmen were usually employed; and had it not chanced that both of them were at the time at the bottom of the pit, the top-sawyer must inevitably have been killed.

" It was on the 11th of December that the most dreadful deed was perpetrated. Two workmen, Benjamin and James Cooper, were engaged, soon after dusk, in their occupation in the yard, in the very heart of the town. Benjamin was at the top, and had a candle fixed on his leg, in order that he might see the line marked on the wood. As they were thus employed, a tremendous explosion was heard, which alarmed the whole neighbourhood, and it was found that a murderous engine, loaded with slugs, which is described as a piece

of iron piping, plugged at one end with lead, and having a touchhole filed into it, so as to resemble a cannon, had been fired through the crevices of the shed in which the men were employed. Four slugs entered the body of Benjamin Cooper. The poor man, being carried by his brother to his lodgings, lingered for two hours in great agony, and then expired, calling on God to provide for his widowed wife and family.

"This second murder at length roused the indignation and activity of the local authorities. It is unfair to judge of the conduct of public men without being aware of all the circumstances under which they acted. We ought, therefore, to suppose that, in the case of the first outrage, they were not in possession of sufficient information to warrant them in taking a more decided course. Upon the second murder, however, a reward of 100*l.* was offered by the Government, and a similar sum by the master builders, for the apprehension of the offenders. The police were instructed to search the house where the united workmen were known to resort; in consequence of which a number of papers and documents were found in the club-house and upon the person of the secretary, which led to the detection of a wide-extended conspiracy, not only at Ashton, but in other principal places of the United Kingdom; and facts were elicited which warranted the apprehension of nineteen individuals, in different places. As these men have not yet been brought to trial, it is premature to pronounce as to their guilt with regard to the murders, or even of their participation in the conspiracy; but of the facts deposed by witnesses, and publicly known, respecting the conspiracy itself, we may freely speak.

"The Sawyers' Union extends, as it appears, throughout many of the populous towns in England and Ireland; and some of its proceedings are of a most atrocious description. The admission into the Union is accompanied by illegal and dreadful oaths, and various ceremonies of a secret character, calculated to convey terror to the mind. The new member is blindfolded before he is taken to the house where the oath is to be administered, and then turned round several times, and led by various circuitous paths to the place. He is ushered into a darkened room, where there are men habited in white gowns, their faces concealed by masks and beards. A hymn is sung or chanted by the assembly, in which the most dreadful menaces are uttered against all who shall offend against the rules, or oppose the measures of the Union. He is then required in a solemn manner, with a drawn sword at his naked breast, to place his hand on the Bible and the New Testament, and swear, with a fearful oath, not to divulge the secrets of the society. After the oath is taken, he sees suddenly before him a skeleton, illuminated by a flickering light, and a voice is heard to utter the following words:—

" 'Here are the eyes that have ceased to glare,
Here is the bosom that has ceased to beat;
Here is death's emblem—so beware
Of treachery, or view thy fate.'

After the conclusion of these horrible and blasphemous rites, the new member is again blindfolded, and led to his home by his former conductors, in the same circuitous manner. From that time he is no longer a freeman. He is bound to obey the laws of this arbitrary association, as if he were their slave. He may not work for whom he chooses, nor for the wages with which he is satisfied. If an order is issued by the leader of the Union, he is bound to discontinue his work, even though his family must starve. Nay, he is subjected to a thralldom which imposes on him the most dreadful acts, and from which he cannot escape. It is stated, that when any workman has contravened the laws of the society, and his death is decreed, the various members of the Union are required to draw lots, and he on whom the lot falls is bound, under a similar fate, to murder the victim. Let us earnestly hope that this last statement may not be the exact truth, as it would implicate a fearful number of Englishmen in the moral guilt of murder. It seems, on the whole, more probable, that crimes like these are plotted by a small knot of leaders, and that they are generally committed by strangers hired for the purpose. Such is believed to have been the agency through which the last diabolical murder was committed.

"Surely it is time that the attention of the nation should be forcibly directed to this most atrocious system. If a nobleman is murdered by his valet, the crime is in everybody's mouth; ample rewards are offered; every exertion is made, until the murderer is brought to justice. But when a poor workman is beaten to death by his fellows, the crime is scarcely heeded; and even a second murder, committed in a most atrocious manner, probably by the same conspirators, fails to excite any great feeling of horror, except in the immediate neighbourhood, and amongst those whom it principally concerns. The truth is—and a most lamentable truth it is—that *we are becoming accustomed to deeds of blood and outrage*. The columns of the public journals are so full of such events, that we pass them over almost unnoticed; and it is only when some outrage occurs which alarms the upper classes of society for their safety, that a just feeling of indignation is excited.

"In adding these details to my volume, it is not my object to paint in stronger colours than necessary the criminality of the humbler classes. Most deeply ought we to pity and feel for them. But I earnestly wish, so far as my humble efforts can avail, to impress on the minds of those who read these pages, that such events are the concern—nay, in some degree the fault—of us all. *They are the crimes of a neglected population*. We want to be roused to the feeling that God has given us the means, through His Scripture and His Church, of working the moral renovation of the people; and that so long as we neglect to use them, the blame and the danger rests upon our own heads. We are all mixed up in one great nation, 'and whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.'

The Book of Amusement for Spare Minutes. Edited by Joseph Fearn. London: Southgate. 1841.

THIS book has been sent to us in sheets; it is a pretty selection, and fully bears out its title. We give our readers the following account of the massacre at Glencoe:—

“MASSACRE AT GLENCOE.

“The following succinct account of this too celebrated event may be sufficient for this place:—‘In the beginning of the year 1692, an action of unexampled barbarity disgraced the government of King William III., in Scotland. In the August preceding, a proclamation had been issued, offering an indemnity to such insurgents as should take the oaths to the king and queen on or before the last day of December; and the chiefs of such tribes as had been in arms for James, soon took advantage of the proclamation. But Macdonald, of Glencoe, was prevented by accident, rather than design, from tendering his submission within the limited time. In the end of December he went to Colonel Hill, who commanded the garrison in Fort William, to take the oaths of allegiance to the government; and the latter, having furnished him with a letter to Sir Colin Campbell, sheriff of the county of Argyll, directed him to repair immediately to Inverary, to make his submission in a legal manner before that magistrate. But the way to Inverary lay through almost impassable mountains; the season was extremely rigorous, and the whole country was covered with a deep snow. So eager, however, was Macdonald to take the oaths before the limited time should expire, that though the road lay within half a mile of his own house, he stopped not to visit his own family, and, after various obstructions, arrived at Inverary. The time had elapsed, and the sheriff hesitated to receive his submission; but Macdonald prevailed by his importunities, and even tears, in inducing that functionary to administer to him the oaths of allegiance, and to certify the cause of his delay. At this time Sir John Dalrymple, afterwards Earl of Stair, being in attendance upon William, as secretary of state for Scotland, took advantage of Macdonald’s neglecting to take the oaths within the time prescribed, and procured from the king a warrant of military execution against the chief and his whole clan. This was done at the instigation of the Earl of Breadalbane, whose lands the Glencoe men had plundered, and whose treachery to government in negotiating with the Highland clans, Macdonald himself had exposed. The king was accordingly persuaded that Glencoe was the main obstacle to the pacification of the Highlands; and the fact of the unfortunate chief’s submission having been concealed, the sanguinary orders for proceeding to military execution against the clan were in consequence obtained. The warrant was both signed and countersigned by the king’s own hand, and the secretary urged the officers, who commanded in the Highlands, to execute their orders with the utmost rigour. Campbell, of Glenlyon, a captain in Argyll’s regiment, and two subalterns, were ordered to repair to Glencoe on the first of February, with a hundred and twenty men. Campbell, being uncle to young Macdonald’s wife,

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was received by the father with all manner of friendship and hospitality. The men were lodged at free quarters in the houses of his tenants, and received the kindest entertainment. Till the 13th of the month the troops lived in the utmost harmony and familiarity with the people; and on the very night of the massacre the officers passed the evening at cards in Macdonald's house. In the night, Lieutenant Lindsay, with a party of soldiers, called in a friendly manner at his door, and was instantly admitted. Macdonald, while in the act of rising to receive his guests, was shot dead through the back with two bullets. His wife had already dressed; but she was stripped naked by the soldiers, who tore the rings off her fingers with their teeth. The slaughter now became general, and neither age nor infirmity was spared. Some women, in defending their children, were killed; boys imploring mercy were shot by officers, on whose knees they hung. In one place, nine persons, as they sat enjoying themselves at table, were butchered by the soldiers. In Inverriggon, Campbell's own quarters, nine men were first bound by the soldiers, and then shot at intervals, one by one. Nearly forty persons were massacred by the troops; and several who fled to the mountains perished by famine and the inclemency of the season. Those who escaped owed their lives to a tempestuous night. Lieutenant-Colonel Hamilton, who had received the charge of the execution from Dalrymple, was on his march with four hundred men, to guard all the passes from the valley of Glencoe; but he was obliged to stop, by the severity of the weather, which proved the safety of the unfortunate clan. Next day he entered the valley, laid the houses in ashes, and carried away the cattle and spoil, which were divided among the officers and soldiers."

The Wine Question Settled, &c. &c. By the Rev. B. Parsons, of Ebley, author of "*Anti-Bacchus*." London: Snow. 1841.

WERE we called upon to review this pamphlet in a single word, we should be under not the slightest embarrassment—our one word would be "Trash;" but as we have the opportunity of saying a few more, we will say that it is often very blasphemous trash. We purpose to enter shortly, at some length, into the question of Temperance Societies, to which we wish well, and shall then expose some of those absurdities which the Rev. Mr. Parsons has promulgated.

The Fairy Bower; or, The History of a Month. A Tale for Young People. London: Burns. 1841.

WE are unable to speak of this little volume so favourably as we could desire. It is very likely to amuse those for whom it is intended; but the incidents are not natural, and the importance described as attached in society to the faults of little children is very absurd. We do not mean that the subject *is* not deeply important; but surely it is ridiculous to represent coteries discussing the merits of children: they do not do it—they have too much scandal of other descriptions to occupy them.

Letters to an Aged Mother. By a Clergyman. London: Seeleys. 1841.

THESE letters are elegantly printed in a large type, and though they are somewhat too private in their character, they are yet capable of general application. Many an aged mother would be both gratified and edified by such a present.

The Selwood Wreath. Edited by Charles Bayly. London: Burns. 1841.

THERE are so many selections of poetry made in this age of book-making, that we naturally look with suspicion upon a new one: the present has, however, a local interest; and though its merit is not great, the inhabitants of Frome seem to have liberally supported it.

Abraham, the Father of the Faithful. London: Seeleys. 1841.

A book not unlike "The Centurions" in merit and in style. We are much pleased with it, and can only say (which we are quite sure the author will accept as a high compliment) that it is worthy to be ranked with the productions of Mr. Blunt.

Ecclesiastical Report.

DAY by day have we to express our thankfulness to Almighty God for the blessings which he has been pleased to pour out on this nation, and, indeed, on the whole world, through the instrumentality of the Anglican Church. The reports of the "Church Missionary Society," and of the "Society for the Propagation of the Gospel," are both of a highly cheering character. We proceed to lay before our readers some of their lately transmitted accounts; we commence with the latter Society.

The Bishop of Nova Scotia has sent home a very interesting account of his recent visitation of the province of New Brunswick, extracts from which will be printed in the Society's next quarterly paper. The concluding summary will be read with much pleasure:—"There is evidently a growing attachment to the Church, and an increasing sense of the exertions which her members are bound, by duty and by interest, to make for the support of her ministers. Of this we have most gratifying evidence at St. John's, at Portland, at Fredericton, at Woodstock, at Douglas, at Gage Town, at Digby, Clemens, and various other places. Nor do I think the Society can want better proof of the blessing with which their labours here are mercifully favoured, or better encouragement to perseverance in their endeavours to engage the whole Church, and all her members, as fellow-workers in their labour of love.

Since my return to my diocese, I have been able to consecrate eleven churches and chapels, widely separated from each other, and two burial-grounds; I have held eleven confirmations; I have ordained three priests and four deacons; and have been preserved from all harm in traversing many hundred miles by land and water, though often exposed to violent winds and floods. May all be made instrumental, however insufficient in itself, to the glory of God, the extension and purity of His Church, and the salvation of many souls through real faith in the Divine Redeemer.

Church Missionary Society.—The following extracts from the report of Mr. Isenberg show the high estimation in which the Prayer-book is held by the Indians of North America.

Jan. 5, 1840.—"At the evening service, except on particular occasions, it is my usual practice to take a portion of the Liturgy, and have it translated and explained for the benefit of such as do not understand English. This course is requisite, since the prayers are always read in English; and I have no part of the service translated into Indian by my interpreter, except the lessons and the sermon. Two-thirds of the congregation consist of those who have been in the school who do not understand English; but as the Indians have a great respect for the Liturgy of our Church, all take a deep interest in hearing it explained. This evening I had to go over the second and third collects of the Evening Prayer, with the prayers for the Queen. The countenances of the Indians always brighten at the mention of their great mother, Queen Victoria; and were she present in our church, she would hear, to the prayer put up on her behalf, as hearty a response from her red children as ever she heard in the Chapel Royal at St. James's."

Jan. 21.—"After my lecture was over, one of the hunters said he wished to speak to me, for the purpose of asking my advice on a certain point. It appears that when the Christian Indians are out on a hunting excursion, they usually spend the Lord's day together, and abstain entirely from the chase. This person, being able to read, was in the habit of reading the Church service to the others who assembled; and after singing, they all talked over what they could remember of the word of God taught them either in church or in school. He wished to know whether I thought the course they adopted was the best way of spending the Lord's day. I told him that, under their circumstances, it was decidedly the best method they could adopt; and that if employed in humble dependence upon God for the assistance of His Holy Spirit, He would make it a blessing to their souls. I added a few words of advice, and exhorted them to persevere, and pray that God would accept their worship, and bless to them the use of our scriptural Liturgy."

Mr. Smithurst states in another place—"I may safely venture to say, that few English congregations join in our beautiful Liturgy with more apparent fervour and devotion than my Indian congregation. The singing is delightful. I have twenty of the best singers out of the school, who regularly practise the tunes with me: they sit upon two benches in front of the reading-desk, and lead the congregation with admirable precision. Whenever heathen Indians are present, nothing seems to attract their attention so much as the singing."

In the island of Trinidad, the Bishop has lately confirmed two hundred and eighty-one persons. There is at present in connection with the Church of England one church, the Holy Trinity, in Port of Spain, opened for divine service in 1823; also fourteen temporary places of worship. There are two churches nearly ready for consecration, viz., one in Courea, and one in Chaguanas. Two churches are also in immediate contemplation—one at San Fernando, the other at Tacarigua.

Again, both in Upper and Lower Canada the church of our fathers and of our affections is "lengthening her cords and strengthening her stakes." It will be remembered, that about two years ago the large and elegant church at Toronto was destroyed by fire. A correspondent writes us, "that the new cathedral, which was speedily erected in its place by private subscription, is probably the handsomest church in America. The interior is elegant, but grave and chaste, and extremely simple. The pews are all of black walnut, which gives a suitable sober effect to the interior."

Although it will contain 2000 people, it is not large enough for the congregation." We observe that steps are taking for the erection of another, it being stated that there are yet 4000 church people in that city alone, for whom it is necessary to provide accommodation.—In Lower Canada, we hear that there are between twenty and thirty churches in progress. In both provinces, as in our own, there is a lamentable want of clergy to seek out and supply the spiritual wants of the members of the Church, and of thousands for whose souls "no man careth."

The following extract from an account of the Bishop of Toronto's progress in Upper Canada, gives one of the many surprising changes which emigration has made in that flourishing colony:—"After spending the night at the abode of the Rev. W. McMurray, his lordship proceeded on the following day to Guelph, passing through a fertile country, in a great portion of which the communication is much facilitated by excellent roads. Guelph, now the capital of the newly-formed district of Wellington, is prettily situated on a gentle eminence skirted by the river Speed; and the rapidity with which it has reached its present size and neatness can only be understood by those who are conversant with the customs of a new country. At our first visit to this spot, about thirteen years ago, an area had just been cleared in the forest for the projected town, and a single 'shanty' stood amongst the still smoking ashes of the clearing. Within two years many respectable families emigrated to the village and neighbourhood. At the present moment it contains a population probably of six hundred souls, with a court-house, a handsome and commodious church, several other places for religious worship, and many very neat and substantial private dwellings. The church was erected, in a great degree, by the aid of contributions from the mother country, obtained chiefly by the exertions of the Rev. A. Palmer, the rector of the parish, assisted by a grant of one hundred pounds from the Canada Company. The assistance from the mother country obtained through the instrumentality of Mr. Palmer, not only sufficed to complete the church, but enabled him to build contiguous to it a very excellent school-house, calculated to contain nearly one hundred scholars, and having apartments also for the accommodation of the master and a small family."

We now turn homewards, and shall speak first of the metropolis.

Turnham Green, Chiswick, Middlesex.—On the 6th of January a meeting was held in the National school-room, Turnham Green, the Rev. T. F. Bowerbank, vicar, in the chair, for the purpose of taking into consideration the expediency and best method of erecting an additional church in that populous part of the parish. Subscription was entered into, which amounted to nearly 1,200*l*.

Church of England Commercial Schools.—On Monday, the 25th ult., a school, in connexion with the Metropolitan Commercial Institution, was opened at Islington by the Bishop of London. It is called the East Islington Commercial School, and is designed for the more immediate benefit of the district parish of St. Paul and of the chapelry of St. Stephen, under the ministerial charge of the Rev. J. Sandys and the Rev. T. B. Hill respectively. The bishop, as patron, took the chair, supported by the vicar of the parish, the head master of the proprietary school, the clergy of the districts, the head master and the trustees of the new school, together with the deputation from the committee of the central institution. The bishop gave a statement of the objects and designs of the middle schools, and urged the positive necessity for their general establishment throughout his diocese and the kingdom at large, and expressed the pleasure he felt in observing the cycle of appliances for Christian instruction, in con-

formity with the principles of the Established Church, so happily completed at Islington.

The Ecclesiastical Commission.—A sum exceeding 30,000*l.* appears, by a return made to the House of Commons, upon the motion of Sir R. H. Inglis, to have been received by the treasurer of Queen Ann's Bounty, as the proceeds of cathedral preferments, suspended by virtue of certain temporary acts since 1835. The Ecclesiastical Commissioners for England, however, had no control over this sum until the passing of the Act of last session, under the provision of which it has recently been paid to their account at the Bank of England. Before the receipt of this money the Commissioners had commenced the new and arduous duties imposed upon them by the Act, and they are diligently engaged in determining upon such an application of the revenues which will from time to time be at their disposal, as shall be most conducive to the interests of the Established Church.

The Rev. N. Jones, incumbent minister of St. Mark's, Whitechapel, has received from her Majesty Adelaide, the Queen Dowager, the sum of twenty-five pounds as a donation towards the building of a Sunday and infant school in that poor and populous district.

Did space allow we could give an equally encouraging account of proceedings in the provinces. Churches are being built, and money subscribed for church purposes, in every direction. Our large extracts from missionary reports will, however, prevent our particularizing; one subject we must briefly touch on—it is that of the Jesuits in Ireland.

A paragraph, copied from a provincial paper, appeared in a recent number of the *Times*, to the effect that Government had determined on taking means to ascertain the number of Jesuits located throughout Ireland. The following is a copy of the circular which has been addressed to the several clerks of the peace in reference to this subject:—

“Dublin Castle, Dec. 31, 1840.

“Sir,—I am commanded by the Lord-Lieutenant to desire that you will inform me, as early as possible, whether any and what notices were lodged with you since the 1st of January, 1840, by Jesuits or members of the religious societies of the Church of Rome, pursuant to the Act 10 George IV., cap. 7.

“I am, Sir, your obedient servant,

“MORPETH.

“To the Clerk of the Peace of the county of —.”

It is believed that the whole proceeding will prove a nullity so far as the intentions of the executive are concerned; for although bound, by the provisions of the Act of 1829, to register their names and numbers on the books of the clerks of the peace, there has been, it is said, no single instance in which this mysterious society thought fit to comply with the intentions of the Legislature.

FEASTS AND FASTS IN MARCH.

1. *St. David.* 2. *St. Chad.* 3. *Ember Week.* 7. *St. Perpetua.* 12.
- St. Gregory.* 17. *St. Patrick.* 18. *St. Edmond.* 21. *St. Benedict.*
25. *Annunciation.*

ST. DAVID was the son of Xantus, Prince of Ceretica, now Cardiganshire. He was educated in the monastery of Bangor, and afterwards became as able a minister as ever preached the Gospel to the Britons. Having been ordained priest, he withdrew to the Isle of Wight, and embraced a recluse

life, but subsequently, emerging from his retirement, he removed to Menevia, since called St. David's, where he founded twelve convents, the members of which were compelled to maintain themselves by agricultural labour, distributing the surplus profits of their exertions among the neighbouring poor. St. David terminated a religious and useful life in the year 642, at the very advanced age of one hundred and forty-six, leaving behind him so distinguished a name, that he has ever since been regarded as the tutelar saint of the Welsh, who, in honour of him, wear leaks in their hats, and have an annual commemoration-dinner on this day. This custom of the Welsh wearing leaks in their hats on St. David's Day, is supposed to have arisen from the following circumstance:—In the year 640, the ancient Britons, under King Cadwallader, gained a complete victory over the Saxons, to which St. David is said to have eminently contributed, by rendering the Britons known to each other, in consequence of an order by him issued that they should wear leaks in their caps. The Saxons, from the want of such distinguishing mark, dealt their fury indiscriminately amongst friends and foes. Hence the custom referred to, which is continued to the present day.*

St. Chad was a Northumbrian, of Saxon parents, and was instrumental in converting the Mercians to the Christian faith. He for some time led the life of a hermit, in a cell at Lichfield, in Staffordshire, on the spot where now stands the church distinguished by his name; but he afterwards officiated as Archbishop of York for a short period, and was at last created Bishop of Lichfield, in which office he died, on March 2nd, 672. The concourse of devotees that thronged to visit his shrine was the first cause of the increase and flourishing condition of the city of Lichfield.

The word Ember, as here used, is derived from the Saxon word *imbres* (synonymous with the English *embers* or *ashes*, which were sprinkled on the heads of the people at these seasons). On Ember-days, nothing was permitted to be eaten until the evening; and then only cakes baked under the embers or ashes, hence called *panem subcinerinium*, or ember-bread. In the third century, Pope Calixtus directed their observance in the Christian Church, for the purpose of imploring the blessings of the Almighty on the produce of the earth. He appointed four times in each year, answering to the four seasons, for exercising these acts of devotion. The two first happen on the Wednesdays, Fridays, and Saturdays following Quadragesima Sunday and Whit-Sunday, and are variable, like those festivals. The two latter, which depend on the fixed festivals of Holy Cross and St. Lucia, may also vary a week, as they take place on the Wednesdays, Fridays, and Saturdays after those feasts. Another object for the religious observance of these days was, that they might serve as preparatives for ministers about to be ordained, it being strictly ordered, by the thirty-first canon of the Church of England, "that deacons and

* Brady's "Clavis Calendaria," vol. i.

ministers be ordained, or made, only on the Sundays immediately following these Ember Feasts, or days of preparation;" an injunction, however, to which but little attention is now paid.

St. Perpetua was a married lady, of high birth, who suffered martyrdom in the fifth general persecution of the Christians, under the Emperor Severus, for refusing to abjure the Christian faith, A. D. 205.

St. Gregory was born at Rome, of patrician family, where he became præfect of the city, and held other civil dignities; but being attached to a religious life, he retired to the monastery of St. Andrew, where he remained until Pope Pelagius the Second induced him to become his secretary. At the death of Pelagius, about the year 590, he was elected Pope in his stead; and he then deputed St. Augustin and forty other missionaries to convert the Britons to the Christian faith, whence he was called, by St. Bede, the Apostle of England. After having filled the papal chair for about fourteen years, he died, sincerely lamented by all the religious and learned of his time. His works were printed at Rome in 1588, and are still held in high estimation.

Not much is known, with certainty, of the life and actions of St. Patrick. The Irish (of whom he is esteemed the patron and tutelary saint, as well as the archbishop, apostle, and father of the Hibernian Church) assert that he was a Genoese friar, who travelled on foot through Italy, France, England, and Scotland, and, embarking at Port Patrick, so called from that event, landed at Donaghadee, in Ireland. But he is more generally supposed to have been born at Kirkpatrick, near Dumbarton, in Scotland, in the year 373. It appears tolerably certain, however, that at an early age he passed over to the continent, where he studied under St. Martin, Bishop of Tours, who ordained him deacon, and afterwards under St. German, Bishop of Arles, from whom he received priest's orders; shortly after which Pope Celestine entrusted him with a mission to convert the Irish, for the purpose of executing which St. Patrick landed at Wicklow, in Ireland, A. D. 440, whence he proceeded to Dublin and Ulster, at each of which places he founded a church. About the year 472, he founded the archbishopric of Armagh, and died at Ulster, March 17th, 493, aged one hundred and twenty. The return of this day is celebrated by the Irish by all sorts of festivities and rejoicing. All classes of Hibernians wear the shamrock in their hats, of which practice no satisfactory account can be afforded, except that the shamrock has been the national badge of the Irish from time immemorial. The following, however, is the story which has obtained currency and credence:—St. Patrick, finding much difficulty in explaining what was meant by the Trinity, was glad to have recourse to some visible image, and therefore fixed on the shamrock, or trefoil, as representing the divisibility of the divinity into three distinct parts, uniting in one stem or original. Innumerable are the miracles attributed to this favourite saint. Among the rest, he is said to have been seen swimming across the Shannon with his head under his arm; and the tradition that

Ireland was exempted by him from the visitation or existence of venomous reptiles, is still most religiously believed among the credulous. On the 11th of March, 1783, an order of knighthood was instituted by his late Majesty, King George the Third, denominated "The Illustrious Order of St. Patrick."

Pope Innocent the Fourth was the first who appointed the 18th of March to be kept, A.D. 1245, in commemoration of Edward, King of the West Saxons, styled the Martyr, on account of his assassination by order of his step-mother, Elfrida, on the 18th of March, A.D. 978. The young prince was hunting in Dorsetshire, and being led by the chase near Corfe Castle, where Elfrida resided, he took the opportunity of paying her a visit unattended by any of his retinue; and he thereby presented her with the opportunity she had long wished for. After he had mounted his horse, he desired some liquor to be brought him; and while he was holding the cup to his mouth, a servant of Elfrida approached him, and gave him a stab behind. The prince, finding himself wounded, put spurs to his horse; but becoming faint from the loss of blood, he fell from the saddle, his foot stuck in the stirrup, and he was dragged along by his unruly horse till he expired. Being tracked by the blood, his body was found, and was privately interred at Wareham by his servants. The youth and innocence of this prince, with his tragical death, begat such compassion among the people, that they believed miracles to be wrought at his tomb, and gave him the appellation of Martyr, though his murder had in reality no connexion with any religious principle or opinion.

St. Benedict, surnamed the Great, was born at Narsia, in Italy, about the year 480, and obtained his education in the city of Rome. At the early age of seventeen, he was appointed abbot of a monastery in the neighbourhood of Sublaco; shortly after which, St. Benedict conceived the design of raising the monks of the West to equal power with those of the East, who at that period were possessed of great influence and wealth. With this view he established, and liberally endowed, twelve religious institutions; and afterwards, in the year 529, proceeding with a few followers to Monte Cassino, he took possession of the temple of Apollo, laid the foundation of the famous monastery of Monte Cassino, and instituted the order which bore his name, and which rapidly extended over the whole of Europe. The order of Benedictine monks continued to flourish until the ninth century, when the excellent institutions of their founder becoming perverted by avarice and ambition, the higher clergy united with the crown and the nobility to humble and impoverish them, and the order from that period declined. St. Benedict died on March 21, 542.

The Church celebrates on the 25th the Annunciation of the blessed Virgin Mary, which is a festival observed by the whole Christian world, in memory of the annunciation, or declaration, which the angel Gabriel made to the Holy Virgin, that she should be mother of our Lord Jesus Christ; that this her Son should be great, and called the Son of the Highest; that the Lord God should give unto him the throne of his father David; that he should reign over the house of Jacob for ever; and that of his kingdom there should be no end (Luke i. v. 28 to 33). The common appellation of this festival is Lady Day; and it is now one of the quarterly divisions of the year.

THE CHURCHMAN,

A MAGAZINE IN SUPPORT OF THE CHURCH OF ENGLAND.

[NEW AND ENLARGED SERIES].

APRIL, 1841.

ALL FULNESS IN CHRIST.

BY THE REV. JOHN AYRE, M. A., CAIUS COLLEGE, CAMBRIDGE,

Minister of St. John's Chapel, Downshire Hill, Hampstead, and Domestic Chaplain to the Earl of Roden.

“ For it pleased the Father that in him should all fulness dwell.”—*Coloss. i. 19*

THE delight which the apostle Paul seems to take in dwelling upon the glory of Christ is remarkable. If he is pursuing any train of argument, and happens to mention his Saviour's beloved name, he immediately drops for awhile the thread of his reasoning, and spends some time in praising that great love which remitted his sins, and opened before him the gate of everlasting life. Something of this temper may be observed in the Epistle to the Colossians. Every where the apostle heaps the strongest epithets of affection and honour upon Christ, and magnifies his ability and readiness to save. And, indeed, this disposition will always be in the ransomed sinner's heart. If the name of Jesus sound not sweetly in any one's ears—if he can think unmoved on the great love whereby Christ was inclined to shed his blood—it is to be feared that as yet that man has not experienced the application of Christ's love to him: whereas, if to contemplate the Saviour's excellencies be his delight, if to honour him be his glad service, then truly he may have a comfortable belief, that, as to the natural eye there is no beauty in Christ's features, he that hath given him that spiritual perception must be God.

In the chapter from which my text is taken, St. Paul describes the essential dignity of Christ, and shows how the eternal Son was, in truth, the former and Creator of all things. He then explains what, as Mediator, he is to us—the sacrifice for our sins, the atoning priest for our transgressions; and making us remark that, in his mediatorial character, the highest sufficiency and glory rests on him, he exhibits how there hence flow down to us, who are really united to him by faith, rich supplies of every blessing we can possibly require. This is the notion conveyed in my text, and the verses immediately succeeding:—“ For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself.”

In expounding these words, I shall direct your view to the following particulars:—

I. Who it was that designated the Being spoken of—"it pleased the *Father*."

II. Who it is in whom these riches are repositied.

III. What is meant by the expression, that all fulness is to dwell in him.

IV. What advantage thereby accrues to us.

I earnestly pray that the consideration of this subject may be blessed to all souls. Blessed Spirit, do thou descend with thy mighty power, and quicken into energetic life every soul before thee.

I. We have first the designation by the Father spoken of. This is a point much insisted on in Scripture; and justly so: for if Christ were to be an High Priest, an Intercessor between God and man, it is evident that he could not take the honour upon himself—he must be called and appointed thereto. The Scripture marks strongly the fault of those which meddle, uncalled, with the administration of holy things, and distinctly affirms that such conduct was far from the thought and purpose of our Lord. "Christ glorified not himself to be made an High Priest, but he that said unto him, thou art my Son, to-day have I begotten thee." I cannot forbear often dwelling upon this fact to you, for I think it at the foundation of all just notions of theology; and I am well aware that an idea, taken up with little consideration, of another sort is prevalent in this age of very superficial knowledge of the things of God. The love of Christ is not degraded, or in the slightest degree diminished, by its being his *Father's will* that he should assume our nature, and in it make a sacrifice for sin. Whereas a very unworthy view is taken of the Father's disposition if we imagine him burning with indignation, and only restrained from letting it kindle on the world till it had consumed it, by the stepping forward of the Son. No: when the pair he had created holy forfeited their holiness, and brought a stain upon the fair face of nature, and destroyed the divine features of their own form, God the Father looked at their ruin with inconceivable pity—his bowels yearned over his offending children; and though he could no longer treat them, as they then had made themselves, as he treated them when they walked in innocence through the groves of Eden, he yet resolved at once to provide a way of return to purity. And for this end it pleased the Father that a promise should at once be given them, that the woman's seed should bruise the serpent's head, and in the fulness of the time that that promise, reiterated and more distinctly defined, should be fulfilled in the sending forth of His only-begotten Son into the world. It pleased the Father that in the Mediator thus appointed all fulness should dwell—that he should be adequate to the office he had undertaken, and able to save to the uttermost those that might come to God by him. It was the Father's will and pleasure that thus it should be: so that men who approach him by Jesus Christ are not like those who venture along a doubt-

ful path, of which the most that can be said is, that it *may* lead safely thither where they wish to be, but rather they tread the King's highway, founded in the counsels of eternity, opened by his special sanction, leading certainly to his throne. And if it pleased the Father that fulness should dwell in his Son, for the work of redemption, it must please him, too, that multitudes avail themselves of the provision he has made. His character is, therefore, placed in the most affecting light—as a Father to repentant children, as joying over their reconciliation with him, and loving to embrace them once more in the arms of his mercy. And thus we see herein displayed both the strongest discouragement to sin—for if anything can touch the heart of man, and make him abhor rebellion, it is tenderness on God's part like this—and so the strongest assurance of acceptance for the humble penitent with him; for it is here proved that it is his will, his pleasure, his delight to pardon.

Let us now, in the second place, enquire in whom the riches or fulness spoken of is repositied. It pleased the Father that in *him* should all fulness dwell—in *him*, the Mediator between God and man, the man Christ Jesus. In that mysterious Being the fulness of the Godhead and the fulness of the manhood were combined, so as to form one endued with virtue and ability to accomplish the task—impossible to even the mightiest archangel—of repairing the ruins of a fallen world. The text has reference—and you will observe I have laid special stress upon it—to Christ as the Mediator, at once the eternal Son of the Father and the earth-born Son of Mary; the Son of God, who became, for our sake, the Son of man. Of the mode of subsistence of the blessed Trinity we know nothing; we are only taught to receive in faith the fact: and how many things as facts do we receive which, *how they are so*, we comprehend not? We are taught to receive the fact, that a perfect equality there is in the persons of the Godhead; so that the Word has in himself, of inherent right, the full glory that the Father has. It is, therefore, only to the Being in whom the fulness of the Godhead and the fulness of the manhood meet, that the Father is superior: and this being the Lord Jesus Christ, acknowledged in regard to himself, in this character, that the Father was greater than he, and that he came to do his Father's will towards him, therefore, it was that the Father's pleasure went forth, so that he was decked with all the honour that be seemed him for the accomplishment of so great a work, and endued with the Holy Spirit without measure to fit him as the Father's messenger, or angel of the covenant (so he is called), to stand betwixt the living and the dead—to restore the communication between earth and heaven, to be the medium and channel of everlasting mercy, grace, and truth, unto mankind. Now consider how great this Mediator is, on whom, as I have said, it pleased the Father to devolve the work of atonement. He was David's Lord—the object of veneration of that exalted prince Melchisedec, the wondrous personage whose generation is hidden, and whose dignity as a monarch and sanctity as a priest are just only for a moment exhibited, so that he seems rather like a glorious thing

of some other sphere, than a common man of this—Melchisedec, I say, was but a type of the Mediator. Yea, before Abraham was, he was able to declare, I AM. And, not only did the highest and most noble of the world acknowledge him their better, but even those mighty creatures, the first of the sons of God, thrones and principalities and powers, cherubim and seraphim—they adore his supremacy. “When he bringeth in the first-begotten into the world, he saith, let all the angels of God worship him.” It is joy to know that help is laid upon one, so mighty to save, that the fulness so necessary for us is reposed in safe keeping—in hands able properly to administer it. If any other being possessed it, how do we know it would be sure? If it were entrusted to ourselves, should we not, as Adam did, when he had it, lose the treasure? We may, therefore rejoice and be exceeding glad at the divine wisdom manifested in the choice of an Advocate, and may be sure that the work which he sets his hand unto he will readily and completely perform.

Let us now advance further to the third topic of enquiry : What is the fulness that is to dwell in Christ. *All fulness*, says the apostle in the text, and, therefore, the fulness of the Godhead and the fulness of the manhood.

1. Some of the attributes of Deity may here be mentioned, and these we shall find abundantly manifested in Christ. Power infinite is the prerogative of God ; he commands and it is done ; he rules and no one may say unto him, what doest thou? This power we find that Christ exercised in the days of his flesh ; the course of nature was obedient to him, the winds and the waves listened to his bidding, the devils were subject to his rebuke. But after his resurrection he appears to have been invested with yet wider sway ; for he cheered the apostles with his news, “All power is given me both in heaven and in earth ;” and then, in the plenitude of that power, he sent them forth to evangelize the world : “Go preach the gospel (said he) to every creature.” And then followed the most wonderful exhibition of power : for multitudes were turned from darkness unto light ; persecutors were taught to maintain the faith which they had laboured to destroy ; men who had been hateful and hating one another, given up to every abominable lust, became meek and holy followers of Christ, “washed, and sanctified, and justified, by the name of the Lord Jesus, and by the Spirit of our God.” I say that this was the *most* wonderful exhibition of power. For tell me whether even the stilling of the sea is so much as the calming the tumultuous waves of human passions. “Thou (says the Psalmist) stilleth the raging of the sea and the noise of his waves, and,” as the highest exercise of authority, “the madness of the people.” (Ps. l xv.) Tell me whether the giving eyes to the blind, and hearing to the deaf, or even life to the dead, be so much as to enlighten the understanding and to renew the heart ; yea, to quicken those that were dead in trespasses and sins? That internal work which has to do with the soul is more stupendous than that which reaches only to the body ; and the Saviour, when from his throne of glory he causes spiritually, as he said he would, those that are in the graves of sin

to hear his voice, and those that hear to live; when he washes out the deep-dyed guilt of polluted transgressors; when he restores the image of God which was defaced; when he strengthens the weak arm of his people to overthrow their powerful foes; when, having plucked one as a brand from the burning, he carries him triumphantly through difficulties and dangers, and brings him at last to the heavenly glory, to be a polished pillar in the temple of his God, to go no more out—he shows, indeed, that there dwells in him a fulness of divine power.

Wisdom is another of the attributes of Deity. And Christ is most emphatically, as the power, so also the wisdom of God. He manifested it in his discussions with the Jews, when he spoke as never man spake; in the admirable instruction he gave to his disciples; in the skill with which he rebutted the subtle assaults of Satan. But his wisdom, as manifested now in the government of his Church, and the administration of the concerns of his people—how wonderful it is! When he makes calamity the parent of blessing—when he overrules all things for everlasting good, humbling by loving correction, instructing by chastisement, proving by trial, leading the blind by the way which they knew not, and causing the very wrath of wicked men to praise him—what consummate wisdom does he evince! And when he speaks to the soul of his people, applying some needed word of promise, making their hearts to burn within them at his presence, teaching them the hidden wisdom, enduing them with that understanding that a child in his school shall be more instructed than the learned and the noble of the world—how truly may the fulness of divine wisdom be said to dwell in him!

I need not enlarge on other particulars, such as his omniscience, by virtue of which he reads all hearts; his holiness, in respect to which he says, "For their sakes I sanctify myself, that they also might be sanctified through the truth;" his faithfulness, in which not one jot or tittle of his word can fail: these topics, though they would furnish matter for abundant consideration, I pass over. I have, I am sure, shown you that the fulness of the Godhead dwells in our Mediator.

2. The fulness of the manhood, I would next observe, is also in him. He is always set forth as bone of our bone, and flesh of our flesh; perfectly conjoined with us in every feeling which does not also involve the stain of sin. For example, he suffered all the pains that men are usually exposed to—poverty and scorn, temptation and bereavement, treachery and persecution, hunger and distress, agony and death; he had them all; there was in the cup he drank every noisome ingredient, and every evil mixture; so that truly it might be said by him, "I am the man that hath seen affliction by the rod of his wrath." And if it be one part of the portion of mankind to be "born to misery as the sparks fly upward," then our Mediator herein was a true man.

It was not only, however, in endurance of this kind, but in sympathy, that Christ is truly man. He has a fellow-feeling with those

that suffer ; he pities their distresses, and is ready to relieve them. "For we have not (says the Scripture) an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are,"—"therefore he is able to succour those that are tempted." And this brotherhood to us he preserves in his exalted state. In heaven he sits in the body—glorified and incorruptible, to be sure, but yet the body in which he suffered ; and he owns, and delights to own, his close union with his people. He is not ashamed to call them brethren—to acknowledge the bond of relationship betwixt himself and the poor mendicant, perhaps, that, like another Lazarus, lies unpitied at a rich man's gates—betwixt himself and the trembling soul that Satan is attacking, and hosts are distressing. Yea, and he will not loose the bond that so unites him and his brethren, or limit it to earth ; he will own them before an assembled world ; he will present them, washed in his blood and clothed in his righteousness, before his Father's presence, with exceeding joy—"Behold, I and the children whom thou hast given me ;" and he will bestow on them a share of the rich inheritance he has himself received : for, being adopted into the family of God, "if children (argues the apostle), we are heirs—heirs of God and joint-heirs with Christ." Here is an exhibition of the fulness of the manhood. And thus we get some faint notion of that fulness which it pleased the Father there should dwell in him.

I must now hasten to the fourth particular I proposed to consider, viz., the advantages thence that are flowing down to us. These have been, indeed, somewhat already glanced at ; but I may observe, that it was not for himself that Christ received this excellent glory, but for the good of his people. What advantage could there accrue to the Eternal Word which he had not before ? The quick lightning of his wrath might have swept away every world he had formed, and every creature he had made ; and instead of the fair beauty of the universe, with all its glorious suns and all its starry spheres—instead of the myriads of curious and noble beings that throng with busy zeal his wide dominions, there might have been an universal void, and nothing but his own throne have stood single in the desert of eternity, no intelligence but himself have existed ; and he would still have been *full* of majesty, and happiness, and grandeur. It was not, then, to add to himself, I say, that which he had not before, that the Father poured out the fulness we have considered upon the Mediator—but that we might have the blessing, that we who are afar off might be brought near, that we who are in destitution and woe might be enriched and comforted thereby. This was why the tabernacle of God is placed with men, and that he will dwell with them. To illustrate all the blessings which, by the mediation of Christ, we may enjoy, would far pass the limits to which I must restrict myself. I would only seize upon one single point which the apostle notices, as comprehending in it the substance of an advantage. Going on in the verses beyond my text, and expatiating upon the riches of the glory of the mystery of the Gospel, he says it is

"Christ in you the hope of glory." With all the fulness that, as God and as man, Christ has in his two natures—with all the fulness that the Father pours upon him as the appointed Mediator—with these he comes and dwells in the *believer's soul*; in him who opens to his knocking, who receives his advances, who accepts him by faith, who is truly united to him. With what excellent furniture, then, must these habitations of God by the Spirit be decked. What admirable graces must he infuse into his people. With what holiness, what wisdom, what strength, what joy, must he endue them. "Blessed are they that are in such a case; yea, happy are those that have the Lord for their God." Brethren, is it so with *you*? Does Christ truly dwell in you? Have you unreservedly given up yourselves to him, laying hold on his righteousness, making mention of his merits only, putting on Christ? Remember it is not enough to call him Lord and Master; is the Spirit of Christ in you, breathing in your words and burning in your cities? "If any man be in Christ he is a new creature," &c. Examine if this be so with you.

And you will further observe, that all this fulness which his people receive—grace for grace—is but an earnest, and a pledge, and a ground of assured hope of future greater glory—"Christ in you the *hope of glory*." You that have had experience of this, go on in humble aspirations after nearer and closer communion with the Saviour; press onward to the work, for the prize of your high calling of God in Jesus Christ; and let the joy set before you encourage you in all the difficulties you may meet with now; let your eye be upon heavenly things, and your walk on earth suitable thereto: thus shall men take knowledge of you, that ye have been with Jesus.

I conclude with a brief word of encouragement to the thirsting soul—of warning to the self-confident.

To the one I say, you have no cause for slavish apprehension, as though some impassable barrier, some harsh sentence of exclusion, separated betwixt you and God. If you really desire salvation, you shall have it. Behold the Father's pleasure therein: he loves to receive the penitent—he is pleased to extend his hand of pity to the guilty. And if it has pleased him to awaken in you a desire for his favour, he who has so wrought in you gives you, by that work, a pledge that he will satisfy your wants. Be not faithless, then, but believing. Come with your empty vessels, and you shall draw water with joy from the wells of salvation.

To the other, I must utter a solemn caution. Fulness, you see, dwells in Christ, and in Christ alone—such is the Father's pleasure. Now if you are trusting in your own righteousness, your own wisdom, your own strength, you are making, as far as in you lies, as though there were fulness in you. Beware that you be not like those that imagined themselves rich and increased with goods, and in need of nothing, while in truth they are poor, and miserable, and blind, and naked. Humble yourselves beneath the mighty hand of God, for he resisteth the proud while he giveth grace to the humble.

COMFORT THE AFFLICTED.

BY MRS. ABDY.

(St. Mathew xxv. 34, to the end).

OH ! say, if the Saviour, whose blest mediation
 Our pardon secured, were among us again,
 Could we picture on earth such a glad occupation,
 As to lighten his want, and to lessen his pain ?

If he suffered adversity, sickness, or danger,
 Our love would afford him food, succour, and rest ;
 If houseless he wandered a desolate stranger,
 Our home would rejoice in so honoured a guest.

If in prison he languished, forsaken and slighted,
 Our soothing attentions would soften his doom,
 And halls gaily peopled, and radiantly lighted,
 Would tempt us in vain from that dungeon of gloom.

Yes, peace would be ours in the happy reflection
 That we succoured the Lord of an heavenly land—
 That the heart was permitted to show its affection
 By the active, unwearying work of the hand.

Such blessings on earth may not now be expected,
 We may not so holy a privilege own ;
 Yet our merciful Saviour a way has directed
 Where daily our zeal in his cause may be shown.

If we visit the haunts of affliction and sadness,
 If we comfort the debtor in bondage and grief,
 If we brighten the path of the stranger with gladness,
 And give to the sick and needy relief :

Not only shall those who are ready to perish,
 The hand that sustains them in gratitude bless ;
 But Jesus, whose name we so faithfully cherish,
 Shall joy to behold us relieve their distress.

He shall watch the faint smile on the sorrowful features,
 He shall mark the glad eye once from suffering dim,
 And graciously deem that, in serving his creatures,
 Our love and our service are rendered to Him.

THE HEROIC OR ROMANTIC AGES.—No IV.

BY THE REV. H. CHRISTMAS, M.A., F.S.A.

(Continued from page 160).

BEFORE treating of the reign of Arthur, we must say a little of that renowned enchanter with whose name his glory is so closely twined. There is not a romantic poet of any country who does not occasionally refer to this paragon of magicians, as well as to the king, that paragon of knights. Ariosto, who says much more of them in other parts, enumerates, as four knights without peers—

“Lancilotto, Galasso, Artù, Galvano.”

Camoens says—

“Os doze de Inglaterra e o seu magrico.”

Merlin, the son of a demon by a mortal maiden, was, immediately after his birth, baptized by St. Blaise by the name of Merlin. No sooner was he baptized than he began to prophecy, and before he was six years old had settled many difficult and disputed cases of legitimacy, which appeared to be rather a favourite exercise with the infant magician. His interview with Vortigern during his childhood, his prophecies to that prince, and the result of their meeting, are too generally known to require repetition. His services to Uther have been already mentioned; and we will observe, that it was during Uther's reign, and by Merlin's counsel, that that earliest and most accomplished of all orders of chivalry, the order of the Round Table, was instituted. There were, it appears, two Merlins, one called Merlin the Wild, and one, of whom we now speak, Merlin Ambrosius. Of the order of the Round Table, Geoffrey of Monmouth makes no mention, though he enumerates many of its most distinguished knights. From two romances, therefore—one the story of the noted chronicler we have so often mentioned, and the other the metrical romance entitled “Merlin,” which Ellis supposes to have been merely a part of the “Brut” of Wace, with interpolations—we must take materials for the first part of Arthur's life, and from the “Morte Arthur,” with some collateral aid, record the closing years of this hero. From hence we learn, that at the death of Uther there was no heir to claim the crown, but that Arthur, who had been privately educated and in ignorance of his real birth, appeared as esquire to a young knight, Sir Kay. A sword was caused miraculously to appear in answer to the prayers of Dubricius, then archbishop of Chester, and it was unanimously agreed on, that whosoever could draw that sword should be acknowledged king. Arthur draws the sword without being at all aware of the previous determination, and gives it to Kay, who thereupon claims the crown; but Sir Antour, his father, insisted upon his repeating the feat, which failing to do, Arthur, by Sir Antour's aid, is raised to the throne, and Merlin, in the mean time, communicated to the archbishop the secret of Arthur's birth. And now, whatever authority we take, we meet alone with the most extravagant adventures. Army after army, king after king, disappear before the stroke of the favoured Arthur. At his council board presides the most potent of magicians and the

wisest of sages ; the most skilful advisers surround him ; at his right hand and at his left stand heroes of whom each man's single arm is worth a legion ; in his court are all the barbaric splendours of the earliest ages, joined with all the refined courtesy of the most civilized period. Hosts of thousands and hundreds of thousands of Saracens are raised up but for the purpose of falling before his invincible lance. The wild and mysterious grandeur of magic ; the poetry and pomp of chivalry with its tournaments, its titles, and its humanizing influence ; the lofty solemnity of religion, administered according to the most imposing rites of the Roman Church ; knights of superhuman prowess, and dames and damsels of superhuman beauty—all shed a halo of glory round this bright age of fable. Thus born, thus nurtured, was the Arthur of British romance. The conclusion of his reign will present a dimmer picture. Unhappy in his family, the beautiful Guenever, his queen, preferred to her lord the knight Sir Lancelot du Lac, who, but for this one slip (and this he deeply repented), is represented as, in every respect, the most perfect of mortals ; and though so very perfect, we yet feel a wonderful interest in him, a thing not common in romance with monsters of perfection. Conjugal fidelity seems to have been a virtue quite exploded at the court of Arthur : it appears that there was but one lady who kept her marriage vows : and as to the knights, Scott, in his "*Bridal of Triermain*," justly says, "that when all the rest of the Knights of the Round Table, married or single, fought for the hand of Gyneth, three only refrained, and the reason was, there were two who loved their neighbours' wives, and one who loved his own.

" And since but one in all that court
Was true to wedlock's shrine,
Brand him who will with base report—
He shall go free from mine."

This one was Sir Caradoc. To return, however, to Arthur. Geoffrey of Monmouth gives him a glorious campaign against a certain Lucius Tiberius, emperor of Rome, and states that he was prevented from following up his conquests by the news that, during his absence, Modred, his nephew, to whom he left the lieutenancy of the kingdom, had commenced treasonable practices, both on the queen and on the crown. The "*Morte d'Arthur*" gives a different version. We are there told that the undue intimacy between Guenever and Sir Lancelot du Lac having been discovered, and Lancelot having carried off the queen to save her from the stake, open war between the injured Arthur and the knight, himself a sovereign prince, of course ensued. Arthur was warmly seconded by Gawain, whose brothers Lancelot had accidentally killed. Previously to engaging the royal army, Lancelot distributed sundry crowns with all the magnificence of a Mark Antony ; among others, upon Sir Lionel he bestowed the crown of France. During the war that ensued, so many valiant deeds were done, so many knights slain, that the Pope himself interfered, and commanded Lancelot to restore the queen, and the king to receive her kindly, and to cease the war.

These terms were accepted, but upon Lancelot retiring to Brit-

tany, his own dominions, Arthur followed, and the strife continued, till Arthur was suddenly compelled to come back to England on the account already mentioned. During the whole of this war the character of Arthur—constantly changing as his impetuous knights require, all but comiving, in the first place, at his own dishonour, and when compelled to know it, driven by them, rather than by a sense of wounded honour, to redress the insult and injury—is finely contrasted with that of Lancelot: in him we see a lofty and eminently noble mind deeply sensible of his own guilt, seeking by every possible means to give satisfaction, offering to retire to the Holy Land, and, though in the prime of his life, to give up the rest to acts of devotion; yet when, after submitting to numberless insults, he is driven into the field, he displays such prowess that the boldest shrink before him, and all are compelled to acknowledge Lancelot du Lac the mirror of knighthood. On Arthur's return the queen is liberated from the Tower, whither she had retired to defend herself against Modred, and a negociation is set on foot between the king and his nephew. They met at the head of their armies; and one of the officers appointed to settle the terms, being stung by an adder, drew his sword to kill it: the action was seen and misunderstood by both armies, and a general engagement ensued; the result was, the death of Modred on the field, and of Arthur, shortly afterwards, of his wounds. His death the legend makes poetically interesting, as a sort of counterbalance to the faded glory of his closing years. Before he died he called Sir Bedwer to him, and delivering his sword Ex-calibore, or Caliburn, to that hero, commanded him to cast it into the sea. Bedwer promised to obey; but, tempted by the beauty and excellence of the workmanship, he concealed it, and informed the king that the commission had been executed. "And did you see anything more than natural?" "No (was the reply), I nothing saw, save waters deep and billows blue." Again, though severely reprimanded, he performed but half the commission, throwing the scabbard only into the water. At length he performed his promise. Scarcely was the sword out of the hands of Sir Bedwer than a hand came from the sea, caught the falling weapon, and away "like the glenting of the lightning," to use the antiquated phrase of the romance. At the command of the now dying monarch, Sir Bedwer led him to the shore, where was waiting a rich ship, and many lovely maidens on board, who received the king and sailed away. Sir Bedwer then wandered about in the forest till he espied a bright light issuing from the windows of a small chapel; on entering, he found a certain pious archbishop, who had been much persecuted by Modred, on his knees before a newly erected tomb of grey marble, on the top of which was an empty bier surrounded by an hundred wax torches. How it came there he knew not, save that it had been brought by a company of ladies, that they had buried the body, left rich offerings, and left him to pray incessantly. Hereupon Sir Bedwer examines the bier, and found, by an inscription in golden letters, that it was the tomb of Arthur. He now wished to share the pious labour of the archbishop, and entered into the holy order

of which the prelate had just taken the habit. Lancelot and Guenever again meet. Guenever had taken the veil at a nunnery at Ambresbury, and after a parting, pious, penitent, and affectionate, Lancelot betakes himself to the monastery in which Bedwer is already; and in the course of a few years many of the Round Table forsake the world, now that the palmy days of their glory were past, and employ in prayer and fasting the remnant of their existence. Lancelot at length became the superior, and after some years, during which his holy demeanour greatly edified his brethren, once in arms, now in piety, died in the odour of sanctity; and the excellent archbishop beheld, in a vision, the glorified spirit ascending to heaven escorted by thirty thousand and seven angels. This monastery, once the most magnificent in its stateliness and now the most magnificent in its ruins, stands a beautiful but shattered monument of the past: consecrated by poetry, and immortalized in the pages of history as well as those of fiction, there are few more interesting edifices than Glastonbury Abbey.

Here closes the chapter of British romance. The few remaining reigns are uninteresting; and over those plains which a Cæsar had rather civilized than subdued, Saxons were lords—Thor and Odin divinities.

The change was beneficial, in fact; but the brilliant fictions upon which the mind loved to dwell—

“Le donne, i cavalier, l'arme gl'amori
Le cortesie, gl'audaci imprese”—

were over. The curtain had dropped upon the most splendid drama that the mind of poet ever conceived, and for five hundred years this island was almost a barren field for romance. The sublimities of the Edda were not of British origin, and, until the troubadours and minstrels found their way in the train of Norman princes, there was none to illustrate the middle period. The wild before—their national prejudices led Britons to honour; the comparative cultivation that succeeded—the same feelings led them to despise. Long before the second age of English history which Romance has decked with her flowers, we come to the period in which France, under the guidance of Charlemagne, took the chief place among nations. And as it has been supposed that there were two Arthurs, one the son of Uther Pendragon, a fabulous hero; the other the son of Meyrig ap Tewdrig, and prince of the Silures, a real and valiant, but unfortunate commander; so, likewise, it seems that the histories of Charles Martel and Charles the Great were incorporated and attributed to the latter by the writers of Romance, and to these were added whatever trouvères and minstrels pleased to invent. For a history of the fabulous Charlemagne we are principally indebted to a monk of the eleventh century, who wrote an account of him and his twelve peers; and, thinking that it would answer his purpose well to attribute the work to a contemporary of the king, boldly ascribed it to Turpin, archbishop of Rheims, who occupied that see about 770. Bojardo and Ariosto continually quote this work; and the former, in the very outset of his “*Orlando Innamorato*,” has the following somewhat singular passage:—

“ Questa historia finor poco palese,
Estata per industria di Turpino,
Che di lasciarla uscir sempre contese
Per non injuriar al Paladino
Il qual poiche ad amor prigion si rese,
Quasi a perder se stesso ando vicino,
Pero fu lo scrittor saggio ed accorto,
Che far non volse al caro amico torto.”

“ This history has been hitherto little known, through the care of Turpin, who always endeavoured to prevent its publication, lest it should injure the Peladin, who, when he gave himself up a prisoner to love, went near losing his wits. Wherefore he was a wise and prudent writer who did not wish to do harm to his friend.”

It seems evident, both from the general similarity which pervades the stories of Arthur and Charlemagne, that one age gave rise to both ; and the constant anachronisms of the former would alone suffice for evidence. The two fictions have one base—a wild and extravagant yet beautiful picture of chivalrous virtue, valour, and devotion ; deviating, however, from the first and last of these attributes, whenever the interest of the romance requires. Upon this base we have nearly the same superstructure in both instances—a monarch of strong hand but of comparatively feeble head, led by a turbulent nobility at their will ; and satisfied with having been in his youth a hero, settles down quietly in his old age to be a tool. To Arthur the bards might, without charge of injustice, give what character they liked, provided they granted him valour ; and the fall of himself and his chivalry, the establishment of a new dynasty, and the extinction or expulsion of the nation he governed, somewhat favoured their tale. The Charlemagne of romance is, however, a very inferior person to the Charlemagne of history. The court of this great prince was a nursery of warriors and legislators, not of gladiators and madmen. Almost the contemporary of our own Alfred, the latter freely borrowed many of his wisest institutions from the French monarch ; and Egbert, the uniter of the Heptarchy, was a sovereign of all England only by the tact and discipline he had acquired in the court of Paris.

It will be useless to give any romances of this time ; they are of the same character as those I have already mentioned. There is this only difference—that there is a greater admixture of truth with perhaps yet more absurd fables than those of the earlier period. In the mean time, the perpetual combats between the Christians and the Moors, in Spain, engendered a spirit of mingled patriotism and religion, which, in a race inhabiting so fine a climate, and for the most part possessing so romantic a character, polished as they were by intercourse with the more civilized Moors, soon divested warfare of many of its most disgusting attributes. Cherished by poetry, which was cultivated by princes as well as by private individuals, lofty and noble sentiments arose in the breasts of the Spanish Christians ; confidence in a generous enemy inducing a freer intercourse, the remnant of the Goths strove after, if they equalled not, the excellence of their Moorish conquerors. With the final expulsion of this interesting people, Spain acquired a very high rank in the now falling honours of chivalry. Contests with Saracens were now over for ever, for the unhappy attempt of Sebastian of Portugal was alike unwise, unnecessary, and inglorious. The great object for which chivalry had been instituted was accomplished in part, and in part

had failed, never more to be revived. Europe was free from the Moor, but the Turk reigned in Constantinople. An institution, in its origin so glorious, and in its nature so fascinating, could not sink suddenly into neglect. Charles VIII. and Francis I. were knights in France; James IV. was a knight in Scotland, and perished as a knight at Flodden: but the policy of Louis XI. had damped the spirit of chivalry, nor did it ever fully recover the shock; and the same spirit pervaded that of Henry VII. in England. From this period knighthood became a court form; and so fully was its day passed, that the matchless Cervantes quenched with a romance the last sparks of that fire which, without illumining, was still mischievously smouldering; and Don Quixote, the latest of knights-errant, closes the page of chivalry.

To the enchanting pages of Ariosto and Tasso; to Bojardo, the favourite of Milton; to the Italian novelists and the English chroniclers; to Way, Sir H. Ellis, and Le Grand; we must refer for a more extended view of that subject which we have so briefly sketched. In a future series we shall touch upon another branch of fable—Ecclesiastical Romance; and shall show how saints have been made like knights, and celestial mansions bestowed like earthly crowns; and shall then conclude with the effects of the Reformation, and a few remarks on the present state of historical writing.

HYMN.

On the Author's departure for Spain, April 12, 1840.

BY REV. R. C. CHAPMAN.

IN Jesus one, we do not part,
Tho' now we say "Farewell;"
Christ is our Head and risen Lord,
In whom by faith we dwell.

Our Father communes with us all,
We have one mercy seat;
And thither, by one Spirit led,
The friends of Jesus meet.

Each from the other far away
Much sea and land between,
Each to the other shall be dear,
As we so long have been.

From Jesu's cross we caught the fire,
Of mutual love sincere;
Jesus, who made us pure in heart,
Marks every parting tear.

We shall be gathered to the Lord,
And ever with Him dwell;
Then shall the friends of Jesus meet,
And never say—Farewell."

ON THE FURNITURE OF ENGLISH CHURCHES BEFORE THE REFORMATION.

BY F. A. PALEY, ESQ., M.A., ST. JOHN'S COLLEGE, CAMBRIDGE.

WE imagine that many of our readers must have frequently noticed in country churches, and especially in such as have not been extensively modernized, or altered from their original plan, certain peculiar features in the interior arrangements and decorations, the uses of which are either altogether unknown to, or but imperfectly understood by, them. To some, indeed, these objects may have become so familiar as hardly to attract their attention when they do occur; while in others they may have excited much curiosity, and a strong desire to learn the real purposes to which they were respectively applied, or in what ages of the Church they were first introduced. A third party, not, perhaps, possessed of much taste in architecture, or love for the study of ecclesiastical antiquities, will regard them with apathy, from ignorance that there is anything either curious, interesting, or ancient, connected with them; nay, will not hesitate to remove and destroy them, should they unfortunately have the power of doing so, as mere useless appendages, or unsightly excrescences, which ought forthwith to give place to new pews or additional seats, in the lamentable lack of church accommodation now so generally felt. For the twofold purpose, then, of informing some and interesting others, we propose to give a brief and intelligible sketch, avoiding, as far as possible, all technicalities in our description of the "Furniture and Appurtenances of our English Churches, as they existed before the time of the Reformation." And, as a correct knowledge of this subject is calculated to throw much light upon the manner of celebrating the various rites and ceremonies adopted by the Catholic Church previously to that period, we trust that we shall be able to combine amusement with instruction, in a manner acceptable to all our readers.

We shall first speak of the *chancels* of churches, because, as these were exclusively devoted to the performance of the Church services, they may naturally be expected to contain more objects of curiosity than other parts of the sacred edifices.

The chancel, which in smaller churches corresponds with the choir of our cathedrals, derives its name from the Latin word *cancelli*, *railings*, or *lattice-work*, because it always was, and even now not unfrequently is, separated from the nave by a wooden screen, called the *rood-screen*, which we shall hereafter describe. This portion of the church was considered the most sacred, and is invariably situated at the east end. It is usually somewhat lower and narrower than the body of the edifice, and the floor is sometimes, but very rarely, elevated above that of the latter, by a flight of five or six, or even more, stone steps. In the times of the Puritan ravages, these steps were frequently levelled; and we now seldom find the chancel raised by more than a single step at the chancel arch. The eastern extremity, however, or the platform upon which the altar stands, is commonly elevated by two or three steps above the rest

of the chancel; the latter number was the most correct, according to the ideas of our catholic ancestors. The altar itself, before the time of the Reformation, was a large slab of granite, supported upon brackets, or projecting stones in the wall, about four feet from the floor. These brackets may sometimes be met with in country churches, and should always be noticed, because they are by no means of common occurrence. The altar slabs themselves were ordered to be all displaced and destroyed in the reign of Queen Elizabeth, about the year 1559: and the few that remained after her edict had been executed were so effectually removed by the Puritans in the time of the rebellion, that hardly a single one is now known to exist. It is supposed, however, that they may occasionally be found used as flag-stones in the floor of the chancel or nave; and they may be readily distinguished by having a small cross sculptured upon them at each corner, and one in the centre. The crossed face is, no doubt, almost invariably reversed; and their close resemblance to sepulchral slabs will render the minute inspection of a practised eye necessary in order to determine the difference.

Every altar had properly several important appendages, the principal of which we shall endeavour briefly to describe. Most churches will be found to contain some of them, in a more or less perfect condition; and not a few will furnish examples of all.

1. *Niches*. Of these there were generally two, placed on each side of the east window, about midway up the wall, and usually occupying the corners. They often remain; but as they required, from their nature, elaborate and expensive workmanship, they were doubtless very frequently altogether dispensed with in the smaller country churches. They contained statues of saints, probably of our Ladye, of the patron of the Church, or of others; but it is needless to say that these images are now never to be found.

2. *Piscina*. This is a small arched recess, generally single, but not unfrequently double, with a circular orifice and drain at the bottom. It is mostly found at the east end of the south wall; but it also occurs to the right of the altar in the east wall. *Piscinæ* present almost endless variety of form and shape. Sometimes the decoration of the head is extremely rich and elegant; sometimes we see nothing more than a plain opening in the wall. The use of these recesses, which are also called *water-drains*, *stoups*, or *lavatories*, was for pouring away the water used in rinsing the chalice, washing the priest's hands, &c. They occasionally may be found with a wooden or stone shelf, laid horizontally across them: this is supposed by some to have held the soap; others assert that it was designed for the reception of the elements before consecration at the eucharist. In the latter case it is called a *credence*. *Piscinæ* are not found much earlier than about the year 1190; after which they became almost universal.

3. *Brackets*. One or more of these will frequently be found projecting from the wall at the east end. They were intended to support the large tapers which were burnt by the altar. Sometimes they are quite plain; but more frequently are carved into grotesque

heads, or other devices, as branches of foliage, &c. They were also employed, like niches, for the reception of statues.

4. *Screen*. This is properly called a *Reredos*, and is a stone or wooden back to the altar, sometimes richly carved. These screens are very uncommon: probably the most beautiful one in England is that in the Lady Chapel of St. Saviour's Church, London, which is exquisitely wrought in stone.

5. *Sedilia*, or *seats*. When these occur, which is very commonly the case, they form a striking and important feature in the decoration of the chancel. They were intended for the use of the priest and deacons at the administration of the sacrament. They are usually three in number, either of equal height, or descending in regular gradation towards the west; and their position is almost invariably near the piscina, in the south wall, a little to the west of it. These may be met with, in some churches, of great size and most exquisite workmanship, having elaborately ornamented canopies above the arches with which they are usually surmounted. They are also found in the sill or seat of the south-east window, with no other decoration than a horizontal moulding above them, by which they may, in general, be readily known; though in this latter case they are very easy overlooked.

6. *Aumbry*, or *locker*. This is generally a plain square, or triangular-headed recess, in the north wall, opposite the sedilia or piscina, for the reception and safe preservation of the church plate. They are very common; and it is not unusual to find the frames, hinges, or wooden doors, still remaining. Aumbries seldom exhibit any decoration, but may always be at once known by their position; they may occasionally be met with set diagonally in the north-east corner.

7. *Easter Sepulchre*. This appurtenance is by no means of very common occurrence. It is almost always placed within the altar rails, in the north wall, and is now and then found of considerable size, and beauty of design. It is a low shallow recess, under a flat arch, not unlike those which frequently cover the recumbent stone effigies of knights, &c., in various parts of the church. The use of the Easter sepulchre was to receive the eucharistic elements consecrated on Maundy Thursday, until the celebration of high mass on Easter Sunday; though it is believed that it was also employed in the performance of other rites, commemorative of the resurrection. One of the finest Easter sepulchres now remaining is at the beautiful church of Heckington, in Lincolnshire. This we will, for the information of our readers, briefly describe. It consists of a lofty facing, about four yards high and two broad; in the middle of which is a recess, of the usual size of an aumbry, representing the holy sepulchre. Below this, under richly ornamented canopies, are four figures of sleeping watchmen. On each side of it are angels and women; and till very lately there was also the figure of Mary looking into the sepulchre. Above is seen the Saviour rising. The recess is surmounted by a canopy, on each side of which are two elegant pinnacles; and above all there is a broad border or moulding,

containing angels blowing trumpets, a mermaid, and other grotesque devices. It is needless to add, that such magnificent specimens are very rarely indeed to be met with ; and sometimes Easter sepulchres are nothing more than plain oblong recesses.

Beside the above, we may mention two other peculiar arrangements, sometimes, though very rarely, to be met with in the chancels of churches. The first is a small square hole, resembling an aumbry, at the extreme eastern end of the southern wall, placed almost close to the ground ; the second, a large arched recess on the western side of the sedilia, similar to them in appearance, but of greater width, and usually surmounted by an arch of a different shape. Of neither of these is the use at present known ; indeed, we are not aware that any name has been given to them, the latter being generally, but very erroneously, mistaken for a sepulchral recess. There is still another peculiarity in the south wall, especially in churches of an early date. This is a small low window, close to the chancel arch, now almost invariably stopped up with brick and plaster, but still visible, in most instances, from the outside. A corresponding one may occasionally be found in the north wall ; this, however, is extremely rare. The use of these is also unknown. A very curious feature in some ancient churches remains to be noticed. This consists in either one or two apertures, pierced transversely in different parts of the chancel wall, in order that the congregation in the aisles or transepts of the church might, through them, obtain a view of the altar. They are generally small oblong slits in the wall, but are sometimes of considerable size, and placed at the west end of the chancel, on each side of the arch. A new name has very lately been given to these remarkable apertures (which are by no means common), derived from two Greek words, signifying *to see what is holy* ; because the use of them appears to have been to allow the people in the body of the church to obtain a view of the host when elevated by the priest. Our readers must not start at the awkward looking word *hagioscope*, which is, in every respect, much to be preferred before the ordinary and most undignified term, *squint*. As we have mentioned the host, we will here say a few words upon the *sancte-bell*, which would more properly have come under our account of the body of the church, as it is placed outside the roof, on the top of the gable, at the east end of the nave. The sancte-bell was suspended in a small open cot, which may yet be sometimes found remaining, though the bell itself is of very rare occurrence. This bell was rung during the elevation of the host (so called from *hostia*, the victim at a sacrifice), in order that all persons in the neighbourhood who were within hearing might kneel down and worship the elements, which they superstitiously supposed were now converted into the real body of our Saviour. Should any one of our readers observe a small turret, like a dove-cote, perched at the east end of the nave of his parish church, he will now know its use, and probably regard it with much greater interest than he did before. In our next paper we propose to give some information upon the use of certain appurtenances peculiar to other parts of churches—

the nave, aisles, transepts, and chapels or chantries. At present we conclude by expressing our earnest hope that these interesting relics of antiquity will henceforth be regarded and preserved with the religious care they so well deserve; though they have in past times so seldom met with either respect or attention, and are even yet daily falling a prey to the well-meant but injudicious zeal of reforming vicars and modernizing churchwardens.

(To be continued.)

CHAPTERS ON POETS.

BY JOSEPH FEARN.

NO. III.—MISS ELIZA COOK.

WE have always been lovers of that class of poetry which may be considered of a reflective character, and the study of it, at certain seasons, has afforded the most unmixed and salutary pleasure to our mind. It is truly delightful to find, in the several branches of the "gai saber," so much that meets the varying circumstances of the life we spend below, and so much that affects the several feelings of our hearts during our chequered earthly course. We are not at all times disposed for the reception of grandeur as exhibited by a Milton, but would rather dwell upon the gentler beauties of a Collins or a Goldsmith: we are not always desirous of the sententious style of a Crabbe, or the mysteriously sublime strains of a Young; but would turn with joy to the consideration of a class of poetry, which, while it is light and pleasing, is, nevertheless, thoughtful; and which, while it is free from that turgidity which oftentimes deforms poetry of a higher order, is, at the same time, replete with sentiment and fraught with sound and desirable knowledge.

The genus of poetry which we have above endeavoured to describe may be called sentimental; and we must confess that therewith we are much enamoured—many of our best poets having oft indulged in this style, and having furnished us with much that is eminently fitted to create love, and to cause gratification.

Now we would wish to discriminate between *sentiment* and *sentimentality*—the former giving birth to reflection and consideration, the latter being a morbid state of feeling, exhibiting a disorganized condition of the understanding. Now it is *sentiment* in poetry that we love, and it is with this we have to do in the present paper.

Verily is it a source of real pleasure to our minds to turn away from those puerile and frothy compositions which are ever and anon thrust upon our notice on the tables of our reading-rooms or the shelves of our circulating libraries, in order to refresh our spirits and improve our tastes in the pages of more meritorious productions. We are blest with a happy opportunity of so doing at the present moment, and it is with no slender satisfaction that we have perused the contents of a beautiful volume which has found its way on to

our table, and which purports to be the production of a lady whose name is at the head of this paper.

Eliza Cook is a poetess of that school to which so many of our most distinguished bards belonged ; and while we can discover no direct means of ascertaining the *model* she has adopted, yet we are forcibly struck at intervals with a resemblance to Cowper, and our fair author happily possesses much of that exquisite tenderness and fine feeling which so pre-eminently endued his muse. We venture to think that our readers will discover a similar tone in the following beautiful lines, which are now open before us :—

“ I miss thee, my mother : thy image is still
 The deepest impress'd on my heart,
 And the tablet so faithful in death must be chill
 Ere a line of that image depart.
 Thou wert torn from my side when I treasur'd thee most—
 When my reason could measure thy worth ;
 When I knew but too well that the lov'd one I'd lost
 Could be never replac'd upon earth.

“ I miss thee, my mother, in circles of joy,
 Where I've mingled with rapturous zest ;
 For how slight is the touch that will serve to destroy
 All the fairy web spun in my breast !
 Some melody sweet may be floating around—
 'Tis a ballad I learnt at thy knee ;
 Some strain may be play'd—and I shrink from the sound,
 For my fingers oft woke it for thee.

“ I miss thee, my mother : when young health has fled,
 And I sink in the languor of pain,
 Where, where is the arm that once pillow'd my head,
 And the ear that once heard me complain ?
 Other hands may support, gentle accents may fall—
 For the fond and the true are yet mine :
 I've a blessing for each, I am grateful to all,
 But whose care can be soothing as thine ?

“ I miss thee, my mother, in summer's fair day,
 When I rest in the ivy-wreath'd bower
 When I hang thy pet linnet's cage high on the spray,
 Or gaze on thy favourite flower.
 There's the bright gravel path where I play'd by thy side,
 When time had scarce wrinkl'd thy brow ;
 Where I carefully led thee with worshipping pride,
 When thy scanty locks gather'd the snow.

“ I miss thee, my mother ; in winter's long night
 I remember the tales thou would'st tell—
 The romance of wild fancy, the legend of fright—
 Oh ! who could e'er tell them so well ?

Thy corner is vacant, thy chair is remov'd—
It was kind to take that from my eye ;
Yet relics are round me, the sacred and lov'd,
To call up the pure sorrow-fed sigh.

“ I miss thee, my mother ; oh ! when do I not ?
Though I know 'twas the wisdom of heaven,
That the deepest shade fell on my sunniest spot,
And such tie of devotion was riven.
For when thou wert with me my soul was below,
I was chain'd to the world I then trod ;
My affections, my thoughts, were all earth-bound, but now
They have follow'd thy spirit to God.”

A poem breathing more of a sweet and affectionate spirit, and clothed with more pure simplicity, we have seldom witnessed.

Our fair poetess, however, does not confine herself to this particular style of simple verse, but indulges sometimes in a loftier strain ; and now our eye has lighted upon a poem, which contains passages of equal power with many of the distinguished Hemans ; it is “ a Romaunt.” Tracy de Vere, the beautiful child of a baron, and Hubert Gray, the herdsman's son, are the leading figures in the tale ; and the intense affection which is made to exist between these two individuals, so far removed in station from each other, is most vividly described and affectingly portrayed :—

“ Know ye not the stripling child
That strolls from the castle wall,
To play with the mate he likes the best,
By the mountain waterfall ?

“ With delicate hand and polish'd skin,
Like Parian marble fair ;
Know ye him not ? 'Tis Tracy de Vere,
The baron's beautiful heir.

“ 'Tis Tracy de Vere, the castle's pride,
The rich, the nobly born,
Pacing along the sun-lit sod
With the step of a playful fawn.

“ The waving plume in his velvet cap
Is bound with a golden band ;
His rich and brodered suit exhales
The breath of Arabia's land.

Such is a portion of the portrait of the young heir of Tracy ; then his chosen companion is represented in the following picture :—

“ And now on the green and sedgy bank
Another stripling form is seen ;
His garb is rough, his halloo loud ;
He is no baron's heir, I ween.

" Know ye him not ? 'Tis the mountain child,
Born and rear'd 'mid the vast and wild ;
And a brighter being ne'er woke to the day,
Than the herdsman's son, young Hubert Gray.

" There's a restless flashing in his eye
That lights up every glance ;
And now he tracks the wheeling bird,
And now he scans the distant herd,
And now he turns from earth and sky,
To watch where the waters dance."

Such are the two individuals who are the subject of the piece ;
they love, they move, they play, they rejoice together.

" Tracy de Vere hath high-born mates
Invited to share his play ;
But none are half so dear to him
As lowly Hubert Gray.

" His ear is us'd to the softest song,
To the lute and gay guitar ;
But the native strain of the herdsman's son
Is sweeter to him by far !

" He hath toys and trinkets, bought with gold,
And a palfrey in the stall ;
But Hubert's bow, and Hubert's boat,
Oh ! they are worth them all."

At length they both die : consumption lays the young nobleman low, and the herdsman's son hears of his sickness ; and very lovely and vivid is the scene which Miss Cook draws, when, ere the young Tracy departs, the youthful herdsman climbs "Morna's height, where the large blue bells grow," to gather wild flowers for his noble friend ; but a dark ravine below receives him, and he is lost :—

" Yes, yes 'tis he, the herdsman's son,
The bold, the bright, the dauntless one !
He hath bent him o'er to reach the flowers
That spring along the dreaded steep ;
His brain grows dizzy, yet again
He snatches, totters, shrieks in vain ;
He falls ten fathoms deep."

The whole of this beautiful sketch has charmed us, and if we had space we would willingly give longer extracts ; but we are anxious to touch upon others of the happy effusions of Eliza Cook's pen.

" Melaia " is the first poem, and the principal in the volume before us ; and, to say the truth, although we deem this production very creditable, and exhibiting, as it does unquestionably, proofs of high poetic talent, we are rather disposed to give the preference to various

other productions of our author's muse, which we find scattered in such rich abundance through the pages of this book.

We are charmed with the joyous strain in which the following lines are sung :—

“ A cheer for Robin Hood,
And Nottingham's fam'd wood,
When the greensward was the merry men's resort ;
When the tough and springy yew
Was the bravest tree that grew,
And the bow held foremost place in English sport.

“ Right glorious, I ween,
Was the olden forest scene,
When bugles rang and sturdy yeomen met ;
When the flying bird was hit,
The willow sapling split,
And bow and shaft had fame unrivall'd yet.”

“ The Song of the Sea-gulls ” is a poem of much beauty ; we are again reminded of Felicia Hemans :—

“ Birds of the land, ye may carol and fly
O'er the golden corn 'neath a harvest sky ;
Your portion is fair, 'mid fields and flowers,
But it is not so broad or so free as ours.
Ye are content with the groves and the hills,
Ye feed in the valleys and drink at the rills ;
But what are the joys of the forest and plain,
To those we find on the fresh wide main ?
Birds of the land ! ye rear your broods
In the lofty tree or tangled woods,
Where the branch may be reft by the howling wind,
Or the prowling school-boy seek and find.
But we roost high on the beetling rock,
That firmly stands the hurricane shock ;
Our callow young may rest in a home
Where no shot can reach and no footsteps come.”

Barry Cornwall himself has never pleased us better. But the poetry, after all, of Eliza Cook is chiefly of a pensive character, and, as is usually the case with writers of this class, a noble effect is created in the mind, and the thoughts are directed to the considerations of the greatest and the best of objects. Thus there are in Miss Cook's volume several pieces which are calculated to draw the mind from the debasing contemplation of earth-born and sinful concerns to higher and fairer themes ; the mind chained down to this lower creation becomes elastic with endless life ; the spirit drooping under an accumulated weight of depressing sorrow is eased of its heavy burden, and expatiates in the region of light and joy ; the desolate and dreary soul finds flowers in the desert ; and the

dark cloud of death, as it approaches to the fearful, is tinged with a golden edge, and finally dissipated by a hope full of immortality. We rejoice to find that our poetess loves to strike her lyre to the airs of sacred minstrelsy; and we greet, ever and anon throughout the volume, a piece whose subject is divine and whose strain is pious. "Thy will be done" is a poem of this order; and "Hallowed be thy name" will also illustrate our present view. The poem "I thank thee, God, for weal and woe," breathes a sweet spirit of resignation; we shall give an extract from it, which will close our citations:—

"I thank thee, God, for all I've known
Of kindly fortune, health, or joy;
And quite as gratefully I own
The bitter drops of life's alloy.

"Oh! there was wisdom in the blow
That wrung the sad and scalding tear;
That laid my dearest idol low,
And left my bosom lone and drear.

"I thank thee, God, for all of smart
That thou hast sent, for not in vain
Has been the heavy aching heart,
The sigh of grief, the throb of pain."

We think that these lines betoken a true frame of submission to the dispensations of Providence; and the sorrows which have fallen to the share of our author have wrought, it would appear, the fittest and best results, seeing that she says—

"'Tis well to learn that sunny hours
May quickly change to mournful shade;
'Tis well to prize life's scatter'd flowers,
Yet be prepared to see them fade.

"I thank thee, God, for weal and woe,
And whatsoever the trial be;
'Twill serve to wean me from below,
And bring my spirit nigher thee."

Let the quotations we have offered suffice to show the talent which innately dwells in the mind of our poetess. We were among the number of those, we must confess, who thought, when Felicia Hemans was removed from our earth, no such bright star would again so soon be visible on our poetical hemisphere; but we have been happily deceived, for lo! the mantle of the departed hath fallen upon the living; and the spirit of the loved and lost child of song has indeed rested upon her whose effusions have furnished contemplation for our present paper.

Miss Cook's poetry is in general both eloquent and smooth; but there are some passages to our mind harsh and rugged: we are,

however, we think, in the secret here; for, being favoured with a private communication from the fair author, we learn, that some of her poems were composed at the early age of sixteen. May we not then reasonably opine, that these imperfections may occur in her very early productions, and that as her mind was matured, her poetry became more flowing, and her style more correct.

Again we express our satisfaction with the poems before us; a more pleasing collection we have never seen: the pieces are on all subjects and for all seasons; they are "like apples of gold in pictures of silver;" richly selected gems in a costly cabinet, each shining with its own peculiar lustre: many a weary hour may be beguiled by the perusal of one or more of these charming effusions, which, while they are calculated to divert the fancy, are, we think, eminently qualified to stamp a right and lasting impression upon the mind; and thus the words of that true poet of nature, Burns, will be experienced:—

"My muse though hamely in attire,
May touch my heart."

HYMN.

THE hearts of all are in Thy hand,
To rule and govern, gracious Lord!
Thy Spirit gives the power to pray,
And prompts the wish to hear Thy word.

The husbandman may turn the soil,
The sower cast the golden grain,
But God must give the quickening beam,
And drop the fertilizing rain.

Thus grows the wheat, while seasons change
To summer's heats from winter's cold;
And, when the yellow autumn comes,
The harvest is an hundred-fold.

Such is the seed—the word divine,
Sown in the tender heart of youth;
Such be its fertile soil, to bear
A rich produce of heavenly truth.

Not among thorns, by pathway side,
Nor let it fall on stony ground;
But where, an hundred-fold, the fruit
To life eternal shall abound.

W.

TRADES UNIONS AND STRIKES.

In our last number we gave, in a review of Mr. Gresley's "Charles Lever," the whole of the Appendix to that interesting work. Since then some circumstances have been communicated to us connected with *strikes* in general, which may not be unacceptable to our readers. In 1838, certain cotton-spinners of Glasgow were tried for a murder committed under circumstances of peculiar atrocity, and in consequence of a *strike*: this trial, which excited a great deal of interest at the time, will hardly be forgotten even yet. The prisoners were convicted on the minor charges preferred against them; the jury very properly declining to convict of murder, on the unsupported testimony of a man who, though not exactly an accomplice in the offence, was still by no means an unexceptionable witness. The court sentenced the prisoners to be transported for seven years, which, under all the circumstances of the case, was by no means a severe or vindictive punishment.

The facts developed during this extraordinary trial, coupled with some others which have since occurred, throw a most important light upon the evils of those desperate and unprincipled combinations in which some of the working classes of this country, and the cotton-spinners perhaps more than any other class, have at different times embarked. That the cotton-spinners, or any other set of labourers, have a right, both natural and legal, to agree together to withhold their labour, until they can procure for it such a rate of compensation as they may consider reasonable, is undoubtedly true. We were at all times opposed to the existence of what were called the combination laws, and we do not know that we have ever seen reason to regret their repeal; because, although there have been since that time many irrational and violent proceedings on the part of different bodies of workmen, we cannot see how they would have been prevented, any more than such things were prevented some years ago, by the existence of the combination laws. But with the utmost desire for a perfect freedom on the part of the labouring classes to sell their labour to the best advantage, it is impossible that we should shut our eyes to the extent of crime and of misery which has flowed from combinations of workmen; and amongst these, the cotton-spinners have attained the unenviable distinction of having committed or suggested crimes, greater in number, and more atrocious in character, than those of any other class of workmen in the country. From the evidence given on the trial of the Glasgow spinners, as well as from other evidence, and from a variety of statements which have been made connected with the trial, it appears that an organization of means for the commission of violence to persons and property formed a regular part of the tactics of a turn-out—that the murders, assaults, vitriol-throwing, and acts of incendiarism, which marked the different disputes between the Glasgow operative spinners and their employers, did not emanate, as might have been supposed, from the exasperated feelings of individuals, but were systematically and deliberately planned by parties appointed for that very purpose by

the delegates of the general body of workmen, and were committed by agents hired for the occasion. The catalogue of offences which were committed in this way, at Glasgow alone, for the purpose of striking terror into the minds of the employers, and of the workpeople who did not belong to the combination, is of frightful extent—and still more frightful on account of the enormity of the offences which it exhibits. Three actual murders, five or six attempts to murder, several acts of incendiarism, three or four cases of throwing vitriol, and a number of aggravated assaults, are amongst the lawless acts for which the combined cotton-spinners at Glasgow are responsible, and which appear to have been committed on as cool a calculation of the chances of advantage as ever induced a wager on a horse-race.

But it is not in Glasgow alone that such atrocities have been perpetrated. The public will not have forgotten the horrible murder of Mr. Thomas Ashton, of Hyde, in the month of January, 1831, during the memorable turn-out of spinners at Ashton and Stalybridge. This murder was committed, as was afterwards shown, not by parties who had themselves any hostility to the unfortunate gentleman who lost his life, but by desperadoes hired for the purpose and paid from a source which, though not legally proved, was more than suspected. In that case, as well as in several which appear to have occurred at Glasgow, the active agent on the part of the spinners was immediately sent out of the country, in order to elude the researches of justice; but quite enough was ascertained to show the quarter from which the price of blood was derived. The murder of Mr. Ashton was not the only crime arising out of the turn-out at Ashton-under-Lyne. Within less than a fortnight after that murder, two other master spinners were severally shot at upon their own premises, and both narrowly escaped with their lives; and a great number of other outrages were committed—in some cases by large bodies of men. In a turn-out at Bolton, in the year 1830, some very serious outrages were committed; and it was then ascertained that a secret committee, called a “destruction committee,” had been appointed by the turn-outs, for the purpose of planning and superintending the execution of those outrages. In 1831, not long after the murder of Mr. Thomas Ashton, an attempt was made to throw a quantity of gunpowder into the dwelling-house of a master spinner near Blackburn; and it was afterwards proved, in a court of justice, that the parties engaged in this diabolical work, five in number, had been employed by the Bolton union committee, and had been promised two pounds each for it.

The above are a few, and but a few, of the crimes and outrages which have been committed in one neighbourhood, in connection with the combinations of cotton-spinners; and, we repeat, there is too much reason to believe that they were not the results of irritated feeling on the part of individuals, but that, like similar offences at Glasgow, they were coolly and deliberately planned and executed by men who acted on the behalf, and with at least the indirect acquiescence, of the great body of the working spinners engaged in some

particular combination, and that they have been paid for out of the general funds raised for the purpose of supporting such combination.

And what can have produced such a horrible state of demoralization amongst individuals engaged in this particular employment? It cannot have arisen from any peculiar suffering on the part of the working spinners; for they are, and always have been, amongst the best paid workmen in the kingdom; and we fear the fact is, that the evil has been in some degree owing to a precisely opposite cause. The large earnings of spinners have tempted the cupidity of those unprincipled agitators who contrive to live on the fruits of other men's labour, and who urge them into mischief and violence for the purpose of preserving their own influence. A poorer class of workmen neither would nor could contribute the enormous sums which have been at various times squeezed out of the cotton-spinners, for purposes, not only immoral and criminal in their nature, but directly at variance with the true interests of the body. The amount that has been raised in this way, out of the contributions of the spinners, during the last twenty years, if it could be fully ascertained, would stagger belief; and we see the fruits of it in the frightful crimes that have been committed at Glasgow and elsewhere—indeed, wherever the combinations of the cotton-spinners have extended.

But, alas! there is no mystery here. We have but to look at the crowds of persons collected together in factories—destitute of any sound education—plunged into a vortex of vice and temptation—and then consider that there is not church room for more than one-fifth part of them—that they are the prey of Chartists and Socialists—and that even the serious among them are liable to be led away by political dissenters,* and we shall cease to wonder at their lamentable condition.

And what benefit have the spinners derived from their subscriptions, or from the turn-outs, and the consequent outrages into which they have been plunged? We believe not the slightest advantage have they reaped, to set against the enormous evils which have at different times befallen them. We are perfectly confident, that if such a thing as a combination of cotton-spinners had never been heard of, their wages would have been at this moment higher than they now are: because the effect of every recent turn-out that has occurred has been to bring a considerable number of new hands into the trade, and to extend the use of that machinery which tends to diminish the demand for their labour; and which, if there should be a continuance of the violence and the crime that have marked their combinations, will, ere long, supersede it altogether.

* There was one fact disclosed on the trial of the Glasgow spinners, which, though not immediately connected with the subject of the preceding remarks, is still exceedingly well worth notice. It appeared, from the letters which fell into the hands of the prosecutors, that no less than 970*l.* had been paid by the turnouts to the *Glasgow Liberator* newspaper, for advocating their cause. The editor of the *Liberator* at the time was a person who made tours of agitation in the neighbourhood of Manchester, with the view of exciting sympathy for the spinners who had just been tried and convicted.

SACRED CHRONOLOGY.—No. III.

BY MRS RILEY.

" Truth is our object : truth in religion, in morals, and in natural science. The more completely we attain it, if we faithfully apply it to its proper purposes, the more we shall bring happiness to ourselves and our fellow-creatures, and reverential honour to our God."

Rev. J. Pye Smith.

Period	Second Period.	Date of Usher.	Date of Hales.	Period of Usher.	Period of Hales.	Difference.
		B.C.	B.C.			
	{ From the Deluge	2348	3155			
	{ To Abraham's birth.....	1996	2153	352	1002	650
1	Deluge—Shem	2348	3155			
2	Arphaxad	2346	3153	2	2	none
3	Salah	2311	3018	35	135	100
4	Eber	2281	2888	30	130	100
5	Peleg	2247	2754	34	134	100
6	Reu	2217	2624	30	130	100
7	Serug.....	2185	2492	32	132	100
8	Nahor	2155	2362	30	130	100
	Job's trial	1520	2337			
9	Terah	2126	2283	29	79	50
10	Abraham	1996	2153	130	130	none
				352	1002	650

By referring to the previous paper it will be perceived that the most material discrepancies which exist between Usher's computations and those of Hales appear in the spaces of time included between the creation and the deluge, the deluge and the birth of Abraham; for here are 1250 out of the 1407 years by which Hales's chronology exceeds the vulgar computation. He states that 600 years have been deducted from the patriarchal generations before the flood, and his reasons have been already quoted; on the same grounds he believes the defalcation to have been continued through the earlier part of the postdiluvian genealogies, and asserts that it furnishes internal evidence of its corruption:—

" The sums total of lives, given in the antediluvian genealogy, are omitted in the postdiluvian. The chasm is fortunately supplied, and the genuine lengths of generations restored in the Samaritan Hebrew text as follows:—

" " MASORETE TEXT.

" '1. Shem, a son of an hundred years, begat Arphaxad two years after the flood: and Shem lived after he begat Arphaxad 500 years, and begat sons and daughters.

" '2. And Arphaxad lived thirty-five years, and begat Salah: and Arphaxad lived after he begat Salah 403 years, and begat sons and daughters.

" " SAMARITAN TEXT.

" '1. Shem, a son of an hundred years, begat Arphaxad two years after the flood: and Shem lived after he begat Arphaxad 500 years, and begat sons and daughters; and all the days of Shem were 600 years, and he died.

" '2. And Arphaxad lived 135 years, and begat Salah: and Arphaxad lived after he begat Salah 303 years, and begat sons and daughters; and all the days of Arphaxad were 438 years, and he died.' —*Hales*, vol. i. 282.

"A similar omission occurs in the genealogy of the five succeeding patriarchs. This uniform chasm, or omission of the total lives of the first eight patriarchs, was introduced early into the Masorete Hebrew text; for it occurs also in the present copies of the Septuagint, and in all the other ancient versions; namely, the Latin Vulgate, Syriac, Arabic, Persic, and the Targums of Onkelos and Jonathan. Still, however, the Septuagint furnishes evidence of the omission, by retaining the last two words, *καὶ ἀπεθῆκε*, 'and he died,' throughout the whole. There cannot, therefore, remain a doubt that the total lives were originally inserted in the ancient Jewish Hebrew copies, as well as in the Samaritan, no less than the total lives of the antediluvian patriarchs in both Hebrew texts and in all the ancient versions. And the centenary addition to the generations of the first seven patriarchs after the flood is now fully established, by the triple evidence of the Samaritan text, the Septuagint version, and Josephus."—*Hales*, i. 284.

As there were ten generations from the creation to the deluge, so we find that ten generations will lead us to a fresh end in the history of the world, and comprise its records from the deluge to the time of Abram. The chronology of this second period is carried on by the sacred historian in the line of *Shem* (signifying "name," or "renown"), the ancestor of Abraham, of David, and of Christ.

Arphaxad was the eldest son of Shem, born two years after the deluge (Gen. xi. 10), though ranked the fourth among the sons of Shem (Gen. x. 22). His name signifies, "he that heals," or "releases," probably in allusion to the deliverance of Noah's family from the deluge.

He lived 438 years. With him began the second reduction of the standard of human life; the first having begun with his father, Shem, who lived 600 years; whereas Noah lived 950 years.

Salah: this name signifies "he sends," and was probably given him by Arphaxad, his father, in allusion to the deluge, as in Job v. 10, "He sendeth waters upon the face of the fields." A town near Susa, called Sala or Sela, is supposed to be named from him. He lived 433 years.

Eber, or Heber, signifies "he that passes over." He is reckoned the father of the Hebrews, or of them who retained the pure Hebrew dialect nearest to the primæval language after the confusion of tongues, (Gen. x. 21; Numb. xxiv. 24). Hence Abraham was called "the Hebrew," (Gen. xiv. 13). And his descendants, by way of distinction from the rest of the children of Heber, called themselves by the double title, "Hebrew of the Hebrews;" so Eusebius called Moses, "that great theologian, a Hebrew of the Hebrews;" and St. Paul called himself "a Hebrew of the Hebrews," (Phil. iii. 5). He lived 494 years.

Peleg, or Phaleg, his eldest son, whose name signifies "division," "because that in his days the earth was *divided*" among the three families of the sons of Noah, by the divine decree promulgated before by Noah. By the most probable account of Abulfaragi, the Armenian annalist, this division actually began to take place in the 140th year of Phaleg, B.C. 2614, or 541 years after the deluge, 191 years

after the death of Noah, and 29 years after the death of Shem, when probably Japheth and Ham were dead also. This was a likely time for the three primitive families to begin to separate, when their original settlement became too scanty for their increased population. Abalfaragi, as living in Armenia, the immediate residence of Noah after the deluge, has, from the primitive tradition of his countrymen, preserved some valuable and authentic *epochs* for the adjustment of sacred chronology, in its early periods, nowhere else to be found. Peleg lived 239 years, and began the third reduction of the standard of human life.

Reu, or Ragau, his son, whose name signifies "his shepherd." From him, perhaps, was denominated "the great plain in the borders of Ragau," and "the mountains of Ragau" in Media (Judith i. 5, 17). He lived 239 years.

In the seventieth year of Reu (B.C. 2554), according to Abalfaragi, sixty years after the migration of the primitive families of Noah's sons from their original settlement to Shinar, or Mesopotamia, they conspired to build the tower of Babel; but their rebellious attempt was defeated by the confusion of tongues, and they were all scattered from thence upon the earth.

The leader in this disastrous enterprise, which, instead of renown, brought shame and confusion upon the perpetrators, was Nimrod, signifying "the rebel," by way of bad eminence. He was contemporary with Peleg and Reu according to Abalfaragi, confirmed by the whole tenor of sacred and profane history. Nimrod, who first subverted the patriarchal government, introduced also the Zabian idolatry, or worship of the heavenly host; and after his death was deified by his subjects, and supposed to be translated into the constellation of Orion, attended by his hounds, Sirius and Canicula, still pursuing his favourite game, the Great Bear; supposed also to be translated into Ursa Major, near the north pole. According to Dr. Hales, the migration of the three primitive families from the central regions of Armenia, Mesopotamia, and Assyria, began about B.C. 2614, or 541 years after the deluge; and lasted, as Sir William Jones conjectures, about four centuries; in the course of which, by successive colonizations, they established four distant communities and various modes of society and government. And this period of four centuries corresponds remarkably well with the most authentic documents of profane history, still subsisting, as to the establishment of the primitive nations in their respective settlements.

Serug was the son of Reu. From him Bochart conjectures that the town of Sarug was named, which was near Charræ in Mesopotamia. Suidas and others ascribe to him the introduction of the idolatry of deifying the dead as benefactors of mankind. And it is remarkable that Nimrod died in his days, about B.C. 2455. Serug lived 230 years.

Nahor was the son of Serug; in his generation the addition of the Samaritan text, and also in the Septuagint, is only fifty years, lengthening it from twenty-nine to seventy-nine, thus :—

"MASORITE TEXT.

"8. And Nahor lived twenty-nine years and begat Terah: and Nahor lived after he begat Terah 119 years, and begat sons and daughters."

"SAMARITAN TEXT.

"8. And Nahor lived seventy-nine years and begat Terah: and Nahor lived after he begat Terah sixty-nine years, and begat sons and daughters: and all the days of Nahor were 148 years, and he died."

Two celebrated characters are placed as cotemporaries with Nahor, viz., Zoroaster, the founder of the Zabian religion, and Job, whose era, trials, and faith, have given rise to so great a variety of opinions. The Bible chronology dates the trial of Job only twenty-nine years before the exodus of the Israelites from Egypt; but most modern commentators agree that Job lived anterior to the time of Abraham. Townsend "considers Job to have been the witness to the truth of the pure religion of God, in an age when even the ancestors of Abraham were infected with the increasing contagion of idolatry." Horne takes a stronger tone, and asserts that "Dr. Hales has adduced a *new and more particular proof, drawn from astronomy*, which FIXES the time of the patriarch's trial to 184 years before the birth of Abraham;" for, by a retrograde calculation, the principal stars referred to in Job, by the names of *Chimah* and *Chesil*, or *Taurus* and *Scorpio*, are found to have been the cardinal constellations of spring and autumn in the time of Job, of which the chief stars are *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. "Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; which difference is one degree in seventy-one and a half years, according to the usual rate of the *precession of the equinoxes*."—*Hales*, ii. 55.

This calculation was made by Brinkley, astronomical professor in the university of Dublin; and subsequently Dr. Hales discovered that it had been anticipated and published at Paris by M. Ducoulant, in 1765. The whole of the long and interesting article upon Job deserves attentive consideration, as illustrating, in many material points, the history of one of the best men that ever lived, who, with all his imperfections, will shine forth to the end of time, an admirable example, and an heroic pattern of piety and patience; to be exceeded only by that inimitable standard of perfection who was "meek and lowly of heart;" who was "tried in all respects as we are," and that "by the devil," but yet did "no sin," nor was *guile* found in his mouth; and who was "perfected by sufferings" in this life, that he might be "transcendantly exalted at the right hand of God."—*Hales*, ii. 105.

On the evidence it offers respecting the antiquity of the book of Job, the reader will form his own conclusions. At this distance of time, it is, perhaps, difficult to determine its precise date: but topics like these are of comparative little importance, and do not affect, in any degree, either the sentiments expressed, or the moral inculcated, in this part of the inspired volume.

Terah was the son of Nahor: his family were originally idolators, and "served other gods," (Josh. xxiv. 2). According to tradition, Terah himself was a statuary, or maker of images. Such were the *Teraphim*, or "images" of divination probably, in his grandson Laban's days, used in Mesopotamia, (Gen. xxxi. 19). But they were converted to the true faith by special revelation to Abraham (Acts vii. 2), and forced to fly from Chaldea, to avoid the persecution of their countrymen, for adhering to "the God whom they knew, the God of heaven;" because "they would not follow the gods of their fathers," (Judith v. 6-8).

Here the Samaritan agrees with the Masoretic, or present Hebrew text, in the generation of Terah, that his age at the birth of his eldest son was seventy years; but "the chronology of this period has been considerably embarrassed by the vulgar error, that Abram was the eldest of Terah's sons, because he is named first; and the date of Abram's birth has been usually assigned to the seventieth year of Terah, because it is said that "Terah lived seventy years and begat Abram, Nahor, and Haran." But this is the date of the birth of Haran, who was unquestionably the eldest son, for his daughters, Milcah and Iscah (the latter surnamed Sarai and Sarah), were married to their uncles, Nahor and Abram respectively, and Sarah was only ten years younger than her husband (Gen. xvii. 17); Abram was probably the youngest son, born by a second wife (Gen. xx. 12), when Terah was one hundred and thirty years old (Gen. xi. 32). "The principal improvement of Usher's system is in the age of Terah, one hundred and thirty years at the birth of Abraham, in which he happily rectified the vulgar error, that Abraham was born in the seventieth year of his father's age, because he is named the first of his sons."

By this lengthened chain of facts, obtained by most diligent research into various ancient authors, and corroborated by the testimonies of reason and tradition, Hales supports his argument for the longer computation of chronology in opposition to the curtailed or Masoretic text, from which our version of the patriarchal genealogies is derived. We subjoin some of the conclusions which he draws.

"1. Eusebius well remarks: 'The error of the Jewish Hebrew text is evident from this; that it makes Abraham and Noah contemporaries, which is inconsistent with all history; for since, according to the Hebrew text, there are no more than 292 years from the flood to Abraham; and since, according to the same text, Noah survived the flood 350 years; it follows that he lived to the fifty-eighth year of Abraham.'"

To this judicious remark we may add—

"2. Upon this supposition, idolatry must have begun and prevailed, and the patriarchal government have been overthrown by Nimrod and the builders of Babel, during the lifetime of the second founder of the human race, and his three sons, Shem, Ham, and Japheth.

"3. If Shem lived until the one hundred and tenth year of Isaac, and the fiftieth year of Jacob, why was not he included in the covenant of circumcision made with Abraham and his family? or why is he utterly unnoticed in their history?

"4. How could the earth be so populous in Abraham's days, or the kingdoms of Assyria, Egypt, &c., be established so soon after the deluge?"—*Hales*, i. 287.

Horne does ample justice to the labours and deductions of Dr. Hales: he remarks, "This is the most elaborate system of chronology extant in our language. There is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored: and that, by a comparison with the Septuagint and the other texts, he has ascertained a true series of primeval times. The longer chronology, established by Dr. Hales with success, is unquestionably preferable to that founded on the Masoretic text, as it removes many of those difficulties with which the Scripture history is encumbered in that text. His 'New Analysis' ought to have a place in the library of every biblical student who can procure it."

Lord Lindsay, in his recent "Letters from Egypt, Syria," &c., has this remark: "I forget whether you are a convert to the longer system of chronology so ably advocated by Dr. Hales, by which we get 600 additional years before, and 700 after the deluge—years most welcome to the historical antiquary, who feels cramped in his investigations by the common or Bible chronology, which makes Noah alive at the time of the great apostasy at Babel, and Shem cotemporary with Abraham, Isaac, and Jacob. May we not derive another argument for this system, from the consideration, that if God bore with the vices of the Canaanites 600 years before he considered it a righteous thing to destroy them, the Avim, Emim, Horim, Zanzummim, &c., must surely have existed at a period earlier than the received chronology assigned to the deluge? If not, the Avim, Horim, &c., must each have become a nation, have forsaken the patriarchal worship, sunk into all manner of depravity, and been destroyed from the face of the earth within 600 years after the deluge—judging by analogy, a manifest impossibility."

We ponder over the fall, in after ages, of such mighty empires as the Assyrian and Babylonian, of whose splendour history bears unquestioned records, yet whose relics are now a heap of undistinguishable ruin; but it is startling to find probability pointing to other and more ancient nations, who basked for a season in the sunbeam of prosperity, but over whose records time has rolled his obliterating waves, that people who joyed and suffered, hoped and feared, even as we—endowed with the same mental intelligence and immortal spirit as our own, have passed away into the darkness of oblivion. And wherefore? The answer is a solemn warning—because they did not like to retain God in their knowledge! When they knew God, they glorified him not as God, neither were they thankful: they became vain in their imaginations, and their foolish heart was darkened; "professing themselves wise, they became fools; for the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse;" for they forsook the worship of the *one true God*,

and made themselves idols; they threw off the restraints of his moral law imprinted on their conscience, and then God fulfilled his declaration, "Him that honoureth me I will honour; but whoso forsaketh me shall be lightly esteemed." They ceased to honour God; he withdrew his protecting hand, and they were swept away for ever. But they have left this lesson to the after nations of the earth. "Be ye not high-minded, but fear, lest ye also, being led away with the error of the wicked, fall from your high estate, even as we."

HYMN.

(Adapted to Music composed by Luther).

Lo! from the heaven of heavens descends
 A city girt by angel bands:
 God's own Almighty arm defends
 That citadel not built with hands,
 The New Jerusalem, foretold
 By prophets and by seers of old.

All earth's expanse her fortress fills,
 To heaven her crystal portals rise,
 Her base is in the eternal hills,
 Her golden turrets pierce the skies;
 Unnumbered saints frequent her halls,
 Ten thousand cherubs guard her walls.

All God's elect are there—all those
 Sav'd from a world of death and sin:
 And see, the stately fabric grows
 Fast as the Gentile tribes flock in.
 They fear no grief, they know no gloom,
 Nor dread the darkness of the tomb.

No sun is there—no moon at night,
 Nor dusk, as at the fall of even;
 The Lamb is their perpetual light
 To those who tread these courts of heaven,
 And from his altar-throne displays
 Radiance like that of seven days.

That seat of bliss shall be assign'd
 To those who own no carnal birth,
 The clean of heart, the pure in mind,
 Born of the Spirit, not of earth—
 The Church of Christ, the heavenly bride,
 For which the Saviour wept and died. W.

Correspondence.

EXTRACT FROM THE ADDRESS OF THE COMMITTEE OF MANAGEMENT.

"For no opinion expressed in *this* part of the work will the Committee hold themselves responsible; for while they claim an uncontrolled right of rejection, they offer the pages of their Magazine as a medium of communication to all who call themselves *Churchmen*: the sole condition which they require is, a Christian, and therefore courteous, style. The non-responsibility of the Committee for the opinions of their Correspondents, will be expressed in every number at the head of the article so denominated, and under these circumstances it is thrown open."

POPERY IN NEW ZEALAND.

To the Secretary of the Committee of Management.

SIR,—I am anxious to draw your attention to the progress of Popery in New Zealand.

Notwithstanding very promising indications, Satan has contrived to sow tares very thickly among the good wheat. The counteracting influences to the Gospel are various, and were increasing; but the seasonable assumption of the sovereignty of the islands is calculated, in some respects, to provide a remedy for them. But the most deadly evil of all, Popery, is, in existing circumstances, beyond the power of the civil Government.

The following passage is taken from Mr. W. R. Wade's Journal of his visit to the Reigna:—

"March 23, 1839.—We met a few natives, who stoutly defended the Roman Catholic bishop, into whose dangerous snare they have fallen. Dr. Pompallier scruples not to make ample use of the prejudices and superstitions of the natives, thereon to build his Popish mummery. On one occasion he assured the natives that he only must be regarded as a sacred personage, and consequently the true minister of God; for never has he put his hands to any secular work, and in his infancy he was fed from a sacred vessel with a sacred spoon! But as for us, we worked like others, and ate like others. Any native of the old school would readily draw the desired conclusion. A paper of manuscript hymns was shown us, consisting of sentences from our Catechism, &c., patched together by some of the bishop's agents. 'See (said Mr. Colenso), your bishop has stolen these words out of our book.' 'Aye (said a shrewd young man, who was the spokesman of the party), but he tells us that your fathers stole the whole of the book from his Church.' Certain it is, that Popery has gained a footing in the land, and there is a call for all true Protestants to be up and doing."

Mr. J. Shepherd in a letter dated Jan. 3, 1840, thus writes:—

"A very small book has been printed by Dr. Pompallier, which contains a hymn, a short account of the Three-one Jehovah, and the Lord's prayer; to which is affixed a prayer to the Virgin Mary. The circumstance of a prayer to the Virgin Mary being affixed to that of our Lord, in which Our Father which art in heaven is alone addressed, needs no comment from me; suffice it to say, that it is

no doubt preparatory to the Papal system of idolatry. Two young priests have just arrived at Wangaroa, to be stationed here. We are certain that they can only do what they are permitted by an all-wise and benevolent Being: in this, therefore, we may rest satisfied; though the exertions of the enemy should call forth, on our part, more circumspection and more zeal for the glory of our Divine Master, that his sheep may be gathered into the one fold of the one only good Shepherd, Christ Jesus our Lord."

Mr. James Stack, in a letter dated Tauranga, April 4, 1840, gives fuller particulars:—

"I mentioned in my last that a Popish bishop was expected among our natives. He has paid us a visit, and has gone farther south to Ohiwa, a port for small vessels, eleven hours' sail from this place. While here, he set up his abominable idolatries at our native villages, the pomp and show of which amused those natives who have hitherto kept aloof from Christian instruction at our hands. The first Lord's-day that he set up his abominations, Mr. Brown was going round the village, and met the bishop, who said, 'Are you a settler?' 'No (said Mr. Brown), I am a Protestant missionary.' The bishop remarked, 'I have been a long time trying to come here, but have been hindered; there are many of my persuasion here.'—Mark this! 'Many of my persuasion here!' It is true that he was invited here by our heathen neighbours; but it was for his gifts, not his religion; so that they profess attachment to one, to secure the other. When Mr. Brown told him that we should oppose by a weapon he did not use—the word of God—he contemptuously said, 'You mean the English Bible.' He has tried to inject into the native mind that our religion is of yesterday; originating, he says, with Martin Luther, who stole it from his Church. He went to Matamata, and gained some proselytes. He told the natives there, that we Protestant missionaries were only the pioneers of colonists, who would come and murder the natives, and take away their land. The English, he said, got hold of all the islands they could, and dispossessed the original inhabitants; and pointed out Van Diemen's Land and New South Wales. He added, that the French were an 'iwi ata wai'—a generous people. One of our baptized natives has had much conversation with him; but he tries to quash scriptural arguments against him, by saying that the book—the New Testament—is stolen. Kapa, a native from Matuhua, told me the other day that he said that the missionaries carry the book under their arm, as a stolen article. Celibacy he extols to the skies. For native superstitions he openly avows respect; and after the poor ignorant natives have gone through his senseless and unscriptural prayers, he tells them that they may dance their native dance; which is so bad, as generally to lead to every species of abomination. He has promised the Matanama natives to send a priest thither, and to leave one at Tauranga. He has given away some blankets and slop-clothing, which the sons of Belial among the natives magnify very much, to the disparagement of our generosity. He has told the natives here that a large ship is coming, in which will be abundance

of good things for them. He is now on his way, it is said, from Opotiki to Maketu; going thence to the Thames, and back to the Bay of Islands. At every place he distributes gifts, and little trinkets for ear-drops, with the Virgin and crucifix."

Such are the proofs of this melancholy fact.

I remain, Sir, your obedient servant,

CHARLES JOHN FOSTER.

IDOLATRY OF THE ANGLO-INDIAN GOVERNMENT.

To the Secretary of the Committee of Management.

SIR,—The attention of the last Court of Proprietors of India Stock was directed, by the indefatigable and veteran friend of the native subjects of our Eastern empire, Mr. Poynder, to statements which had been made by "two missionaries recently arrived from India." An unqualified denial, on the part of the chairman, was given to the extract read to the meeting, relating to the Madras goddess: a reply which will be found to deserve well the character given to it by the *Weekly Messenger*—viz., that it was "*a most unsatisfactory answer.*"

It is due, I conceive, Sir, to the British public—now happily beginning to feel the enormity of this evil, and before whom these conflicting statements have appeared—to have laid before them the means of being satisfied whether charges so criminatory of "*The Company*" (emphatically "*THE HONOURABLE*" in all but this), in whose hands is the administration of our Indian government, are, as is affirmed, "*altogether without foundation,*" or TRUE! The means of this satisfaction will be found, by the intelligent readers of your widely-circulated pages, in the following unexceptionable evidence, *taken from the public documents of the Madras Government.*

The fact denied by the Honourable Court of Proprietors was, that "*an offering from the Honourable Government*" was presented to the Madras goddess. As to the fact of the offering *being* made to the idol, no dispute exists: it is alike admitted by the honourable chairman and by the writer. The point in which they are in opposition is—BY WHOM—ON WHOSE ACCOUNT—was the offering presented?

It will be necessary to observe, that the statement against which the chairman took exception was made on the authority of an intelligent native gentleman at Madras, himself a participant in the worship at the idolatrous festival of "*the Madras Goddess,*" as the idol is *piously* termed in the official papers of the Madras Government! This native, therefore, may be understood as expressing what all his idolatrous countrymen then believed, and still continue to believe, and what I cannot be persuaded a single servant of "*the Honourable Company*" in India, could be found to dispute—viz., that "*the Cutchery servants, by the collector's order, presented a cloth to the idol from the Honourable Government.*" The letter in which this passage is contained appeared in a Madras newspaper, at a time,

too, when the press in India was under Government surveillance;— it must, therefore, have passed under the eye of the Government censor in its way to the columns of the newspaper. Had it by any accident *slipped in* without his privity, we should have heard enough at Madras afterwards of the penalty which the writer had paid for his temerity. Not a word, however, of the kind ever transpired. The fact is, the censor of the press inserted it because (some honourable exceptions excepted) it was then, as it still is, matter of elation with the gentlemen “in the service,” that the idolatrous system of the natives is under the patronage of the State. It was regarded too, perhaps, at the time, as a *piquant* morsel; the censor wishing to afford his readers a little innocent sport, at the expense of the “Padre gentleman,” and of those who might be disposed to turn a friendly eye to missionary interference with the “*innocent idolatry*” of Hindoos! This statement of the “native gentleman,” the chairman affirms to be “an entire misapprehension on the part of Mr. England.” My reply to this shall be the production of extracts from *Government records* touching this very point; which, I beg to repeat, is the only kind of *proof* that bears on the question, either in the affirmative or in the negative.

The festival at which this offering was stated to have been presented, is that which my Hindoo authority informs us, with no small triumph, “is kept in memory of the great act of protection of Fort” Saint George by the *idol*, called by the Right Honourable the Governor “the Madras Goddess!” And if, from the *official papers* of the Madras Government, I shall be able to establish, not only that the local authorities do *take part* in the idolatrous proceedings of the festival, but, moreover, that after a long discontinuance the observance of this idol feast itself was actually re-established by the authority of the Honourable Company, I presume a substantial basis will be laid for further proof of the fact denied by the chairman at the Court of Proprietors.

Take, then, the following extract from an official communication, signed by the “Superintendent of Police,” and dated “Madras Police Office, 21st June, 1821,” and addressed “To the Secretary to Government in the Public Department:”—

“Sir,—Par. 1.—With reference to the concluding paragraph of my letter, under date 27th December, 1820, I have now the honour to state, that it was my intention to have submitted a further report on the proceedings during the performance of the feast of the town goddess at an earlier period; but in the attempt to compress, and to bring succinctly under view the progressive operations of the feast, &c. &c.

“I beg to report that a record thereof has been compiled for future reference,” &c. &c.

By this extract “the progressive operations of the (idolatrous) feast” are declared to be matters of *Government interference and regulation*, under the immediate authority of the “Superintendent of Police.” To this letter of the Government functionary, a reply was sent, entered under the head of “Public Department, No. 602,”

dated "Fort St. George, 10th July, 1821," and addressed "To the Superintendent of Police." It will only be necessary to extract the first paragraph of this reply, to advance another step in proof of the accuracy of former statements:—

"Sir;—Par. 1.—I am directed to acknowledge the receipt of your letter of the 21st ultimo, and to express the satisfaction of the Governor in Council, that the feast of the Madras goddess was celebrated without tumult, and that the people were pleased with it. The Governor in Council approves of your having preserved a record of all that passed on the occasion, for eventual reference, at any future time."

This extract establishes the fact, that the details of idolatrous worship are brought under the notice of the Supreme Government of the Madras Presidency, viz., of "the Governor in Council," as *matters belonging to the Government*; and that in this case "the Governor in Council *approved*" of the measures adopted by their official servant, in directing the celebration of this revolting "feast" of an idol!

It will not escape observation, that in the first extract, the Superintendent of Police, who at that time held the rank of Major in the Company's army, states, that "a record" of this feast "had been preserved for future reference." From this *Government* document the official "record (let it be borne in mind) of all that passed on the occasion," and, as we have seen in the second extract above, was "approved of by the Governor in Council;" from this "record" I make the following extract, to prove *what part the Madras Government did actually take* in the idolatrous worship of the idol, so piously termed by the Government of that Presidency "the Madras Goddess!"

"And then the Padazier (the idol) was removed out of her room to the outer verandah, where flower garlands were presented to each of the three following persons:—

"1. To the Governor—that is, to any person belonging to the Circar—*i. e.*, the Government [the other persons are then specified]; and after the necessary ceremonies (*i. e.*, acts of idolatrous worship) were performed there, the procession moved, and stood near the north gate of the fort, when the Collector of Madras sent a gold 'bottoo,' called 'taulee,' (the Hindoo pledge of matrimony, indicating the closest possible union between the parties giving and receiving such a pledge—*i. e.*, between the Honourable Company and this disgusting idol!!!) and a piece of red silk cloth, called 'cooray,' (*i. e.*, the *nuptial present* of a garment which the bridegroom presents to his bride) with 'doofra deepum,' which were given to the goddess; ('given' by whom?—why, 'the Collector of Madras!!') and at the same time, the Collector (the chief civilian of the district) presented a red scarlet cloth to 'oochow,' and seventeen rupees and eight annas to the bearers of the conveyance," &c.

Now here we have the evidence in full which we are seeking. The foregoing extract from the *official records of the Madras Government* connects the act of "*presentation*" at this idol festival, not only with the Collector's order, as the agent of the Government, but it affords *irrefragable* proof that the cloth was presented to the idol

by the Collector in his own proper person, and office (!) assuredly, constituting an act of *religious worship to an idol*—i. e., “idolatry” as gross as ever was, or ever can be, attributed to an accountable agent.

In the extract from my speech, which was read at the Court of Proprietors, the following passage will be found :—“Hindooism is in its extent and dimensions still a giant, but in its *power* it is not so. It has always leaned upon the arm of the State for support, and it still continues to lean upon that arm—the arm, I regret to say, of the British Government, which has been even *officially* thrust forth to maintain it.”

Now, in support of this sentiment, I must just state, that seven years after the re-establishment of the celebration of the festival of the so called “Madras Goddess,” by the Honourable Company’s Government at Madras, a dispute arose with a native of the name of Cundappa Chitty, about the collection of the subscriptions to defray the expenses of the feast; in reference to which, the same Government official, the “Superintendent of Police” at Madras, writes from “Madras Police Office,” under date of “18th February, 1821,” seemingly as the complaining party, “*To the Secretary to Government in the Public Department.*” from which official letter the following is faithfully extracted :—

“The successful celebration of this annual feast was first effected in 1820, and, having been conducted under my immediate superintendence, I am prepared to state, that much difficulty is always experienced in making the established collections; and it was my intention to have solicited Government to sanction, as a public charge, the requisite disbursements on this account; which, on an average, does not amount to more than 350 rupees (about 35*l.*); and I take this opportunity to submit, with reference to former correspondence, that as the expenses of this feast are to be collected from various classes of people, both delays and difficulties occur which frequently render it doubtful whether the feast can be carried on, &c. * * If the measure should meet the approval of the Right Honourable the Governor in Council (i. e., the payment by Government—*unsolicited, too, by the idolators* themselves—of the expenses of this idol feast), I would beg leave to recommend that the Collector of Madras should be authorized, in communication with this department, to direct the supply of the articles and attendants required for the feast, according to the scale hitherto observed.”

The official reply to this recommendation is here subjoined :—

“PUBLIC DEPARTMENT.

“Extracts from the Minutes of Consultation, dated the 11th November, 1828.

“(Read a letter from the Superintendent of Police, dated 18th February, 1828).

“The Right Honourable the Governor in Council, adverting to the smallness of the sum which is annually required for the celebration of the feast of the Madras Goddess, and to the difficulty

which has always been experienced in making the established collections, is pleased to authorize the Collector of Madras, in communication with the Superintendent of Police, to cause the supply of the articles and attendants necessary for a due celebration of the festival, according to the scale which has hitherto been observed, and to release the native inhabitants of Madras (the idolators themselves) from the charge. It will be the especial duty of the Superintendent of Police to give general information (*i. e.*, by "tom-tom," or public official proclamation) of the considerate intentions of the Government. (Signed) * * * Secretary to Government."

Surely, to this, Sir, nothing is needed in the way of comment ! Here we have the evidence that the idolators themselves were so indifferent about the festival as to allow it to fall into desuetude ; the *Christian Government*, the Honourable Company, unbidden, step forward and re-establish it by their own authority ; then, the expenses of the festival cannot be collected, showing the feelings of the natives on the subject ; and, to borrow the language of the Superintendent of Police, in his letter to the Government, it becomes "*doubtful whether the feast can be carried on !*" But by whom "*carried on ?*" Why, in truth, by the Honourable Company ! For, in order that "*the Madras Goddess*" should not suffer the indignity of losing her annual feast, as the *sacrilegious* idolators themselves really seem to have intended she should, behold, the *grateful*, "*Honourable*," and Christian Government thrust into her treasury annually 350 rupees, becomingly to support her dignity ! Included in this sum, I suppose, is "*the supply of the articles and attendants necessary for a due celebration of the festival !*" If this be not OFFICIALLY thrusting forth the arm of the State to support idolatry, tottering to its downfall, will the Honourable Chairman be kind enough to point out where it may be found ?

Nor need I even here stop, for want of official evidence that the professedly Christian rulers of British India systematically support idolatry, and participate in idolatrous worship ! But I pause ! indignant, I confess, at the disgrace with which such monstrous impieties brand the name of Englishmen ; and trembling, too, with apprehension, lest the insulted Ruler of men and nations, jealous of his own honour, and the avenger of the attempt, by whomsoever made, "*to give his glory to graven images*," should resolve "*to pour out the vial of his indignant wrath on such a nation as this*." I again express the "*hope that the day is not distant when the Church of Christ in this favoured land will arise in the fulness of her moral strength, and that one consentaneous voice for the dissolution of this unhallowed connection of British power with the idolatry of the East will be heard 'in high places ;*" and to this I now add the hope, that *this confirmation* of former statements may hasten "*a consummation so devoutly to be wished*."

I beg to remain, Sir, your obliged and obedient servant,

JOHN F. ENGLAND.

PROVINCIAL LETTERS.

LETTER III.

THE TENDENCY OF MR. MAITLAND'S OPINIONS, AND THE ADOPTION OF THEM BY THE TRACT SCHOOL.

To the Secretary of the Committee of Management.

SIR,—In a pamphlet reprinted in the year 1837, Mr. Maitland has laboured to set aside that estimate of the chronological numbers of Daniel and St. John which has been familiar to us all from our very adolescence*.

With some few individual exceptions, Protestants, on apparently no insufficient grounds, had held : that *the three times and a half or the 1260 days are mystical, not literal, years and days ; so that, each prophetic day being calculated as a solar year, the 1260 days are, in fact, equivalent to 1260 natural years.*

But Mr. Maitland would set this estimate aside : and, in its place, would establish the position ; that *the 1260 days are no more than 1260 literal days.*

So again, still apparently on no insufficient grounds, Protestants have been wont to view the Albigenses and the Valdenses as the precursors of the Reformation, and (to adopt the phraseology of Archbishop Usher) as the continuators of the succession of the promised pure Church of Christ.

But Mr. Maitland, in a production published subsequently to the original appearance of his pamphlet, has endeavoured to shew : that *the Albigenses were rank Manichæans ; and that the Valdenses were of no greater antiquity than the latter part of the twelfth century†.*

The *advantage* of such opinions, to the cause of Popery, it requires not much discernment to perceive. In fact, they are *essential* to its very VITALITY. Let them be set aside : and then, by plain NECESSITY, Popery at once stands out as the principal branch of the great predicted medieval apostasy.

For let us successively mark the inevitable working of these two opinions.

If the prophetic 1260 be no more than 1260 natural days : then certain predictions of Daniel and St. John, which are directly connected with that period, *cannot* be applied to the Papacy ; because, instead of its dominance being limited to the *short* term of three literal years and a half, the Papacy, we know from history, has domineered, as the overbearing mother and mistress of all churches, through a *long* period of many centuries. And, again, since St. Paul's prophecies, of a grace apostasy, and of a man of sin springing out of and governing that apostasy, are *circumstantially* identified with the parallel prophecies of Daniel and St. John : if the prophecies of Daniel and St. John cannot be applied to the Papacy ; then neither can the prophecies of St. Paul be so applied.

* An Enquiry into the grounds on which the prophetic period of Daniel and St. John has been supposed to consist of 1260 years.

† Facts and documents illustrative of the history, doctrine, and rites, of the ancient Albigenses and Valdenses.

Accordingly, Mr. Maitland, no doubt with perfect consistency, has avowed his total rejection of any such application*.

Thus, if that gentleman's opinions be correct, the Church of Rome will be effectually exculpated, and *therefore* must be honourably acquitted, BECAUSE she will stand wholly unscathed by vituperative prophecy: a matter, which could never have occurred had she been *guilty*; inasmuch as, on the assumption of the *correctness* of Mr. Maitland's opinions, we have (even to say nothing of Daniel's predictions) a very eminent chronological prophecy, which purports to deliver the fates of the Christian Church from the age of St. John down to the final consummation of all things, and which yet *never* breathes so much as a *syllable* of censure against the innocent though long slandered Church of Rome.

Such is the clear result of Mr. Maitland's labours, if those labours have been successful.

Now what, under such circumstances, is the conduct of the Tractarians?

Uniformly, I believe, they contend for the validity of Mr. Maitland's numerical scheme: and thus, *uniformly*, exculpate the Church of Rome.

The same result is brought out, by Mr. Maitland's estimate of the Albigenses and Valdenses, on the supposition of that estimate being evidentially established.

If the Church of Rome, argued Bossuet, be *not* that pure VISIBLE Church with which Christ promised to be always present by his Spirit: *then* you gentlemen of the Reformation must either produce such a Church, existing through all the middle ages; or else you must acknowledge, that Christ's promise has not been accomplished. If, on the contrary, the Church of Rome be that promised pure VISIBLE Church: *then*, by confessing it to be such, while yet you reject as adulterate and unscriptural sundry of its doctrines and doctrinal practices, and on *that* ground renounce its communion; you plainly stand self-convicted, both of glaring inconsistency, and of awful impiety.

Thus ran the somewhat startling argument of Bossuet. But, to this dilemma of the ingenious French prelate, the prompt answer, given by the steady abhorers of Papal idolatry, was the following.

In the Churches of the Valdenses and the Albigenses, so wonderfully preserved down to the epoch of the Reformation, while, as the Anglican Homily expresses it, *all the world was drowned in the pit of damnable idolatry, by the space of above eight hundred years, in a manner unspoken against*: in these Churches we recognise the accomplishment of Christ's promise, that he would never cease to have upon earth a VISIBLE Church or a succession of VISIBLE Churches, which, through his gracious presence by his Spirit, should be sound in all the great Catholic doctrines of the Gospel, and which, in practice, should keep themselves unspotted from the idolatrous veneration of saints and angels and relics and images and symbols.

* An attempt to elucidate the prophecies concerning Antichrist, p. 17, 18, "British Magazine," num. cix., p. 684, note,

Nay, replied Bossuet with equal promptness, *that* turn will not serve you : for the Albigenes were rank Manichæans ; and the Valdenses, however they may claim an apostolic antiquity, were a mere modern sect, not older than the latter part of the twelfth century.

Thus spoke the master : and thus, after him, has spoken his zealous scholar Mr. Maitland.

Such, then, being the case, if Mr. Maitland be right in his estimate of the Albigenes and Valdenses, as he had previously claimed to be right in his estimate of the 1260 prophetic days : I see not what refuge we have, save to acknowledge that the Church of Rome, as the asserted centre of unity, is the pure VISIBLE Church, with which Christ promised to be always spiritually present, and which thence even *in terminis* (as Bossuet acutely argued) is incapable of lapsing into any doctrinal heresy or into any damnable practice founded upon doctrinal heresy. But, when once that acknowledgment is made, which inevitably flows from the established (if established) estimate of the Albigenes and Valdenses made by Bossuet and adopted by Maitland : we are compelled, by a direct logical necessity, to renounce the schismatically heretical Church of England and to set up our staff with the pure Church of Rome*.

* In reply to Bossuet's argument, it is, I fear, insufficient to allege the *perpetual existence of an INVISIBLE church of the really spiritual people of God* ; the *perpetual existence*, that is to say, of an INVISIBLE spiritual church within a VISIBLE secular church : for, to such an answer which has sometimes been given, there are objections apparently insurmountable.

That a church of this description *exists*, I am far from wishing to *deny*. Common sense, indeed, *itself* teaches us to *maintain* its existence. The phrase of AN INVISIBLE CHURCH, if analysed, is only another mode of saying : that, in all VISIBLE churches, which hold Christ the head as he is revealed in Scripture, there are really pious men, who, in despite (it may be) of numerous disadvantages, will inherit eternal life.

But still, to plead, in arrest of judgment against Bossuet, such an INVISIBLE church as this, is, I think, *argumentatively* inadmissible : for, when we hold such language, we speak of a church, not literal and substantial, but only figurative and mystical. See Heb. xii. 23.

Our Lord's promise, however, of allied purity and perpetuity, evidently applies only to a LITERAL church or to an organized VISIBLE communion : because the promise is so constructed as to involve the existence of a government and administration and continuation and extension by the instrumentality of VISIBLE public agents or accredited pastors. Comp. Matt. xvi. 18 ; xxviii. 19, 20. Mark xvi. 15, 16. John xiv. 16-18, 26, 27 ; xv. 20, 21, 26, 27 ; xvi. 13 ; xvii. 11-21 ; xx. 21-23. 2 Corinth. vi. 16-18.

That is to say, our Lord's promise respects a VISIBLE church : pure as a church, in doctrine and in doctrinal practice ; though every particular member might not be a holy man personally. In short, it respects a VISIBLE church analogous to the primitive VISIBLE church : which, ecclesiastically, was sound ; though, individually, it contained reprehensible members.

Such is the sense of our Lord's promise, as it is understood by Bossuet : and, as an honest man, I am constrained to deem him correct, both from the obvious necessity of the case, and likewise (if I mistake not) from the judgment of our Anglican Church in her nineteenth Article.

The VISIBLE Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all things that of necessity are requisite to the same. As the Churches of Hierusalem, Alexandria, and Antioch, have erred : so also the Church

Now what is the conduct of the Tractarians in this not unimportant matter?

Unless I greatly mistake, they *uniformly* adopt the estimate of Bossuet and Maitland.

Of course, I pretend not to deny, that we *must* follow overbearing evidence whithersoever it will lead us. But, since many are far from thinking, that the evidence, which inimically respects the Albigenses and Valdenses, *is* overbearing; or rather, indeed, since many are persuaded, that it is of the *weakest* description, and thence that it is the *very reverse* of being imperiously overbearing: the rapid, and (I believe) *universal*, adhesion of the Tractarians, to the views of Bossuet and Maitland, seems to speak a strong antecedent *inclination* to be convinced.

It is perfectly true, that, like Mr. Maitland and the two supposed leaders of the Tractarian School, we may decline, so far as simple action is concerned, to take such a step as direct and open reconciliation with Rome. But this, I apprehend, will not much mend the matter. If we adopt the sentiments of Bossuet and Maitland, we retain our professed allegiance to the Church of England, only at the expense of writing ourselves inconsistent and pronouncing our own condemnation. For, by virtue of such adoption, we acknowledge the Church of Rome to be the promised pure Church of Christ: and yet, strange to say, we not only refuse to join it, but actually (as persons who have given their assent to the Articles and Homilies) declare that it inculcates much both in faith and in practice which we cannot conscientiously receive.

I am not ignorant of the mode, in which our Tractarians would extricate themselves from this difficulty. It is alleged: that Rome, *as a Church*, was doctrinally and practically pure, until various hitherto only *individual* floating notions were, by the Council of Trent, authoritatively recognised and embodied.

Such is the theory: but, to say nothing of its necessary inferential condemnation of our Anglican Reform, which *preceded* the completion and Papal confirmation of the Council of Trent, and which therefore, if the theory be correct, must have been alike unnecessary

of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

If, then, these specified churches have erred, not only in their living and manner of ceremonies, but also in matters of faith, they none of them answer to the definition of the *faithful VISIBLE Church* given in the Article. Yet such a church is plainly enough marked out, as constituting the drift and object of Christ's promise of a *PURE UNFAILINGNESS*. Therefore, since *not one* of the four original great patriarchal churches (to which the no less corrupt patriarchate of Constantinople was subsequently added) can possibly, according to the definition of the Article, be the promised faithful *VISIBLE Church* of Christ: if we be unable to *produce* any such church or any succession of such churches through the long period of the middle ages, while yet we *deny* any one of the patriarchal churches to be it; we are, so far as I can see, inevitably driven to confess that *the Church has failed*, and thence to acknowledge that *Christ's promise of a perpetual VISIBLE church of faithful men in the which the pure word of God should be preached and the sacraments should be duly ministered according to his ordinance has not been accomplished.*

and unwarrantable; it has been cut up, root and branch, by the simple statement of FACTS given by Dr. Wiseman. The same process of demolition had occurred to *myself*; for, in the acts of the Council of Trent, I can find nothing strictly new, unless it be the laying down of the doctrine of justification: but I shall, in preference to my own, give the words of the Romish divine.

It has become, says Dr. Wiseman, a very fashionable theory of late, to abandon the whole system which denounced the (Roman) Catholic Church as corrupt and antichristian for so many ages, and allow it to have been THE TRUE CHURCH, till the sanction of the last Council fixed and consecrated the supposed errors, which, till then, had merely floated in her: and thus it is said, that they, who adhered to the Council, separated themselves from the Church and became schismatical. But they, who make (use of) this argument, forget: that the dogmas, which they consider to have been fatally defined at Trent, had most of them been ALREADY decreed and sanctioned in other Councils; that the books which they reckon among the Apocrypha, the seven sacraments, and many other such points, were clearly defined at Florence in 1439; confession, at the Council of Lateran; the corporal presence of Christ in the eucharist, in the synods against Berengarius; and other doctrines, in the celebrated Epistle of Pope Nicolas I. to the Bulgarians which the Church had received. So that, if the definition of these doctrines constitutes the pretended apostasy of the (Roman) Catholic Church from those who accepted not her definition, that is to say, from the small remnant existing in the north of Europe: it follows, that the ENTIRE CHURCH had apostatised at the PREVIOUS decision, and had left none standing in her place; for ALL assented to the decrees. And thus THE CHURCH COMPLETELY FAILED: which is the difficulty whereof the asserters of the hypothesis wish to keep clear.*

Dr. Wiseman is quite in the right. He distinctly saw, what indeed was obvious enough, that the Tractarians, not being prepared openly to join the Church of Rome, wished to escape from the dilemma in which Bossuet had placed all dissidents who acceded to the sentiments entertained by himself and Mr. Maitland respecting the Valdenses and Albigenses: and I must needs say, that he has effectually cut off their retreat. They cannot acknowledge Rome to be the unfailing pure Church before the Council of Trent, without also acknowledging it to be the same after that Council. And thus, when, by common consent, the protesting Albigenses and Valdenses shall have been duly disposed of, Rome, so far as Tractarian speculations are concerned, will be as triumphant as even Dr. Wiseman could wish.

One of Dr. Stonard's reviewers, in the "British Magazine" (for, on the solid principle of *Nos numerus sumus*, he had, it seems, two, whose respective verdicts did not wholly agree), naively, perhaps amusingly, remarks: *With IMPROVED ECCLESIASTICAL PRINCIPLES, it will be found IMPOSSIBLE to retain the notions respecting the interpretation of prophecy which prevailed half a century ago.* And

* Wiseman's Lect. on the Doctr. and Pract., lect. v., vol. i., p. 153, 154.

then he goes on to marvel, how, in the present abundant light of Tractarianism, Dr. Stonard could presume to say: *I firmly believe the Pope and the Papal monarchy to be typified by St. Paul's man of sin, as well as by the beast and the harlot and the man the number of whose name is 666 in the Revelation of St. John* *.

No doubt, with *improved ecclesiastical principles*, it will be quite IMPOSSIBLE to retain the *system of prophetic interpretation* propounded by Mede and advocated by Sir Isaac Newton. This is abundantly clear. For the *improved ecclesiastical principles* of modern Tractarianism teach: that *Rome, through all the middle ages, was still the promised pure Church of Christ*. And, with such an estimate of Rome's mediæval excellence, it is indeed certain: that, what may be called the *Protestant system of prophetic interpretation*, CANNOT be retained.

What, then, is to be done?

Why, of course, the *Protestant system* must be discarded. For it is a clear case: that the *improved ecclesiastical principles*, and the *Protestant system of prophetic interpretation*, CANNOT stand together. One, or the other, MUST give way.

Now, if we discard the *improved ecclesiastical principles*, rather than reject the *Protestant system of prophetic interpretation*: VANITY OF VANITIES will be written upon the fair front of Tractarianism.

Such being the case, the *Protestant Hermeneutic system* MUST, as Dr. Stonard's reviewer teaches us, be forthwith rejected by every good and true man of the Tractarian School.

But how is this to be creditably managed, so long as prophetic days are held to be natural years, so long as the Albigenses are supposed to be pious Christians, and so long as the Piedmontese Valdenses are allowed to have an ecclesiastical pedigree at least prolix enough to reach to the days of Jerome and Vigilantius?

Call in Mr. Maitland, as the true *θεὸς ἐν μηχανῇ*: and he will speedily set all to right. Under *his* skilful management, the prophetic days being mere natural days, the Albigenses being villanous Manichæans, and the somewhat more respectable Valdenses being no older than the twelfth century: every difficulty is removed; and

* "British Magazine," numb. cix. p. 682. In order to make the expression bear upon the case of Dr. Stonard, I can only understand *improved ecclesiastical principles* to mean: that, *because the Roman Church, in EXTERNALS, is canonically organised, and possesses a regular succession of bishops from the apostolic age, it, therefore, must, in INTERNALS, be a pure Church*; and, consequently, that *any application to it of vituperative prophecy must, on that precise account, be inadmissible*.

On no other ground, I submit, can it be comprehended: how the *retention of Protestant exposition*, conjunctively with *improved ecclesiastical principles*, should be a thing IMPOSSIBLE. But, if *this* be the sense of the expression: *then* the Church of England must have grievously erred, in applying to Rome the character of the Babylonian harlot, and in charging her with gross and shameless idolatry. As for the *scriptural* view of the question, an explicit decision, *against* what I understand the reviewer to mean by *improved ecclesiastical principles*, is given in Holy Writ. See Ezek. xxiii. Hos. ii., iii. Jerem. iii. 1-12. Rom. xi. 17-22. Rev. ii. 1-5, 12-16, 18-26; iii. 1-3, 14-19.

the medieval Roman Church stands out in all the glorious proportions of the promised pure Church of Christ.

The ground being thus cleared, our course henceforward is open and unimpeded. Every Tractarian, and every associate of Tractarianism, rejecting the Protestant system, may now contend for the received Popish system which effectually shields the Church of Rome, as it stands ready expounded to their hand by Cornelius a Lapide and Signor Pastorini: writers in the Tractarian "British Magazine" may now, in the fulness of sanguine expectation, gravely recommend, that we should *throw overboard the cumbrous, and, it may be hoped, nearly obsolete, interpretation, which turns the days of prophecy into years*: and Mr. Maitland himself, speaking *ex cathedra*, may now consistently think, that *Dr. Stonard's opinion, that the Pope is the man of sin and the beast in the Apocalypse, is one, that neither he nor anybody else ever did, or ever will, demonstrate**.

On this last decision of Mr. Maitland, I shall venture to make a few remarks.

If, by the word *demonstrate*, he would intimate *mathematical demonstration*; he is perfectly correct in his decision: but then, on *this* principle, I do not perceive, how the accomplishment of prophecy, even when its interpretation is adventured, as it *has* been adventured, by Mr. Maitland himself, is *ever* to be established.

If, on the other hand, by the word *demonstrate*, he would intimate *moral demonstration*; I conceive him to labour under the distracting influence of determined prepossession: for, if the characters of the man of sin and the Apocalyptic harlot do *not* apply to the Papacy, it will be difficult to form an idea of *any* future power, to which, circumstantially, chronologically, and geographically, it can ever be *demonstrated* that those characters are *more* applicable.

At all events, we may equitably retort Mr. Maitland's somewhat dogmatical decision; and, taking up our parable from *him*, we may *equally* say: that *Mr. Maitland's opinion, that prophetic days are only literal days, that Daniel's predicted fourth empire is still future, and that Daniel's three other empires are not successive but all synchronical with the yet future fourth empire, is one, that neither he nor anybody else ever did, or ever will, demonstrate.*

Since I commenced these Provincial Letters, I have read Mr. Scholefield's five sermons on *Scriptural Grounds of Union*: and I am glad to strengthen my own gradually formed opinion respecting the PURPOSE and TENDENCY of Tractarianism, by a power of shewing that I am not the *only* person who has taken it up.

Does not, asks the learned Professor, the system of doctrine, put forth in the form of "Tracts for the Times," lead its followers in the path of approximation to the Church of Rome: a path, at all times to be shunned as one of error and danger, and more especially in times like these †?

The cautious reader will, of course, judge for himself, as to

* "British Magazine," num. cix., p. 694. Ibid., p. 684: editorial note.

† Sermon i., p. 9. See also Sermon v., p. 15.

the *value* of the evidence on which this charge is thought to be substantiated.

Mr. Scholefield doubts, whether I am quite consistent, in so far imitating Mr. Newman, as to apply to the same persons (if they are the same) the invidious name of *ultra Protestant*, while yet I censure that gentleman for employing the intentionally invidious name of *Lutheranism* *.

Whatever Mr. Scholefield says, must be worthy of attention. I can assure him, that I applied the name of *ultra Protestant* in no other invidious sense of the term, if it be invidious, than as compendiously marking, what I deemed, and what I cannot but deem, a circumstance and mode of error. Whether Mr. Newman meant precisely the same persons as myself, of which the Professor gives me the benefit of a doubt, I will not undertake to determine: nor is it, I apprehend, of any consequence that I should. He best knows, what he means by the term: and, to prevent any misapprehension, I shall here state, what I mean by the term.

An *ultra Protestant*, then, as I use the word, I define to be: a person, who, systematically rejecting the use of HISTORICAL TESTIMONY in ascertaining the apostolically primeval SENSE of doctrinal Scripture, chooses rather, for his own guidance, and (so far as his influence extends) for the guidance of others also, to determine the SENSE of such Scripture by the insulated exercise of his own independent private judgment upon the bare text of Holy Writ.

This is what I mean by an *ultra Protestant*: and so far am I from any invidious attachment to the term, that, if Mr. Scholefield will help me to any other term equally compendious and equally convenient (the sole reasons for which I ever used the term at all), I shall be truly happy to avail myself of it. The PRINCIPLE, which I express by the term, strikes me, as being the fruitful parent of heresy and error, because it is likewise the fruitful parent of uncertainty and scepticism. It strikes me also, as involving an impossibility of ever meeting either a Romanist or a Socinian in *evidential* argument: the only argument, though on different grounds, in which we can meet either of them, or indeed any person who on the ultraist basis has adopted erroneous views of doctrinal Scripture; because the Romanist with the Council of Trent will always declare of his faith *SEMPER hæc fides in Ecclesia Dei fuit*, and because the Socinian and every other ultraist will always say that his private judgment is as good as the private judgment of his opponent. It furthermore strikes me, at least such is my own internal experience, as leaving an enquirer in a state of uncomfortable doubt, since he is building, not upon *tangible evidence*, but purely upon his own opinion: an opinion, perhaps, which differs essentially from the similarly formed opinion of others, whom, unless vanity be fearfully predominant in his constitution, he can scarcely look down upon as his inferiors in unassisted intellect. On these grounds, I reject, and trust that I always shall reject, the PRINCIPLE: but the term itself I took up, not out of any deference to the Tractarians, though I

* Serm. liii., Appen. p. 24.

have a high personal respect for Mr. Newman, but purely because I possessed not skill sufficient to fabricate a *better*.

From the simple exercise of my reason, no less than on the foot of dutiful allegiance, because I deem the Church of England, as Casaubon speaks, *the soundest part of the whole Reformation, since, in her, with the study of revealed truth, flourishes also the study of antiquity*: I hold the Tractarians and the antiquity-rejecting Protestants (if Mr. Scholefield prefers this somewhat more sesquipedalian appellation) to depart alike, though in opposite directions, from genuine sound-headed Anglicanism.

The *former*, by not restricting the appeal purely to an *ascertainment of the sense of doctrinal Scripture*, and by resorting to the fathers of the fourth and fifth centuries for an *establishment of matters at once unscriptural and unsupported by aboriginal antiquity*, adopt the Popish perversion of a principle sound in itself: the *latter* make quick work with the business, by rejecting the principle altogether, on the ground of preferring their own private judgment to the unanimous testimony of history; and *this*, not very intelligibly, they profess to consider, as a putting of special honour upon God's word, by a stout refusal to adopt any other rule of faith than the *Bible as interpreted by themselves*.

It is, indeed, perfectly true, as Mr. Scholefield observes in his fourth sermon, that, let us profess what we please, we must *ultimately* come to the exercise of our private judgment: but *this*, I take it, is not exactly the point. What I object to, under the name of *ultra Protestantism* or Protestantism which goes *beyond* and *beside* what to myself is the *standard* Protestantism of the Church of England, is not the exercise of our judgment *upon EVIDENCE or TESTIMONY* when placed before us, but the exercise of our mere insulated judgment *without EVIDENCE or TESTIMONY* to guide and instruct it.

Thus, analogously, if the *import* of a passage in Magna Charta be disputed, I object not to our judging of it *upon TESTIMONY*, but to our judging of it *without TESTIMONY*: a process, which, I should think, could not be very satisfactory to the individual himself; certainly, in no wise satisfactory to those who *differed* from him as to the *import* of the passage in question.

The *former* proceeding is rationally intelligible, and is that which the Church of England prefers: the *latter* proceeding is mere individual dogmatism, *possibly* satisfactory to the dogmatiser himself, but *assuredly* no way binding upon any other person who has just as much right to dogmatise as his neighbour.

Mr. Scholefield, indeed, while he contends for the *exercise of insulated private judgment upon the sense of Scripture*, limits it to the *interpretation of Scripture under the teaching of the Holy Spirit*: but he does not tell us, how this mode of exercising insulated private judgment is *practically* to be conducted. It is easy to state, broadly and flowingly, a favourite popular opinion: but it is not quite so easy to reduce it to actual and effectively useful practice. Cases have occurred, where two equally pious and equally sincere men (at least, so far as *we* can pretend to form an estimate of them) have,

with direct prayer for illumination, confidently adopted the mode recommended by Mr. Scholefield: and have forthwith delivered interpretations, *diametrically opposed to each other* *. How is insulated private judgment, even though professing to be directed by the Holy Spirit, *here* to settle the disputed point of the true import of doctrinal Scripture?

As for Mr. Maitland's estimate, both of the prophetic numbers of Daniel and St. John, and of the historical character of the Valdenses and Albigenses, it constitutes, we see, so eminent a stronghold of the Tractarians, that the object of these Provincial Letters would be very imperfectly answered, unless it were duly sifted and examined. For, though my pervading argument is to shew, by direct evidence, that *the PURPOSE and SYSTEM of the Tract School is to whiterash the Roman Church and to blacken the Reformation*: yet, unless I should also shew, in passing, *the utter baselessness of such a system*, my argument, in its naked form, might look too much like a sort of *argumentum ad invidiam*. For this reason, I must bespeak your patience, if yet again, in some future Letter or Letters, Mr. Maitland should figure as the hero of what Milton, I suppose, would call *this great argument*.

Sherburn House, March 5, 1841.

G. S. FABER.

Reviews.

John Huss: a Memoir, illustrating some of the workings of Popery in the Fourteenth and Fifteenth Centuries. Translated from the German, by Margaret Anne Wyatt. London: Seeleys. 1841.

MISS WYATT has, in this little volume, given us a very admirable translation of a work which well deserves to be known. The life of Huss comprehends so many important events, and exercised so memorable an influence on the Reformation, that we require to know not only what his countrymen thought of him as an innovator, but what they now think of him as a reformer. We extract the following account of his martyrdom:—

"The ceremony of degradation is thus described by eye-witnesses: Huss was commanded to put on the sacerdotal dress, which lay on the table. This he readily did, merely observing, as he put on the surplice, 'Jesus was also arrayed in white vestments,' and sent by Pilate to Herod, who set him at nought.' When he was completely attired, seven bishops, who had been appointed for this special purpose, once more admonished him to save his life by changing his opinions. Huss answered them in the same touching manner in which he had formerly replied to Chlum and the Bishop of Ostia. There now arose a universal cry, 'Come down, thou obstinate heretic, come down.' He came down, when they immediately snatched the chalice from his hand, exclaiming, 'Thou cursed Judas,

* See my "Primitive Doctrine of Election," book i., chap. 5, § II. 2. (2).

who hast rejected all offers of peace, and has taken council with the Jews, shame to thee! Behold! we herewith take from thee the cup of salvation and redemption.' Huss then replied: 'I trust that God will not only not deprive me of it, but that he will suffer me to drink it this very day in the company of Jesus.' The seven then proceeded to strip him of his clerical ornaments one by one, accompanying the removal of each article with an especial curse. When they were about to violate the priestly tonsure, a difference of opinion arose among the bishops, some requiring the scissars, others the razor, to be used. Huss here turned to the emperor, who was hereby awakened from a torpor, and said, 'My tormentors cannot agree, it seems, on the method of tormenting me.' At length, however, the scissars were determined on, and his tormentors having cut his hair in the form of a cross, said, 'Now he is degraded from the sacred and honourable office of a priest, and from henceforth delivered to the secular powers to receive due punishment at their hands.' A pointed paper cap was then exhibited, on which three devils were painted, and the word, 'Arch-heretic,' written. This cap Huss suffered them to place on his head, merely saying, 'The crown of thorns was heavier and more painful to Jesus.' The scene now concluded by his persecutors exclaiming, 'We commit thy soul to Satan.' 'And I to the Lord,' replied Huss. The emperor then delivered the prisoner from the hands of the priests into those of the Duke of Bavaria, by whom Huss was immediately led from the church to the place of execution; previously, however, to which, he was compelled to witness the burning of his own books in the churchyard. Huss stood still, smiling at the folly of imagining that the destruction of mere inanimate books would necessarily involve that of the doctrine therein written. According to the written testimonies, even of his enemies, he possessed to the last moment of his life an astonishing dauntlessness of spirit, giving friendly salutations to all around him, and assuring his attendants, and the spectators, that, although a sacrifice to injustice and hatred, he yet joyfully and willingly laid down his life for the truth.

"Arrived now at an island in the Rhine, where was assembled a numerous company of guards, eight hundred soldiers from the Palatinate, and more than one thousand of the militia of Constance, he knelt down and said, 'Lord, I thank thee that thou hast heard me. In thee do I put my trust. O my rock, and my fortress, into thy hands I commend my spirit.' The bystanders immediately gave utterance to a sudden feeling of sympathy, exclaiming, 'This man is a Christian. He ought to have a confessor.' But the unfeeling chaplain of St. Stephen, loitering on horseback among the multitude with an air of idle amusement, appeased the people by crying out, 'Good people, the church cannot absolve heretics.' The paper cap then falling from the head of the prisoner while praying, his tormentors rudely covered his face with it, saying, with a sneer, 'It is meet that the devils and their servants should not be separated.' Huss, however, besought his three jailors, near whom he accidentally found himself, that it might be removed. The request was granted;

and he thanked them for this act of humanity, in which he said they had shewn themselves more like brothers than jailors. He was now placed with his back against the stake, and the different parts of his body were bound with six wet cords; besides which his neck and feet were fastened with an iron chain. A member of the council then present, having remarked that the martyr was placed facing the east, he was, at the command of this person, turned towards the west; wood and straw being afterwards piled round the stake, up to the knees of the sufferer. An old peasant, thinking to propitiate heaven, hastily brought wood, which he called 'heretic's food.' But Huss, on seeing this, was moved with compassion, and exclaimed, with a sigh, 'O holy innocence!' The Duke of Bavaria then riding up to the stake in company with a marshal, and warning Huss not to leave the world without abjuring his errors, the reformer exclaimed in a clear voice, 'What errors must I abjure? I have ever taught according to God's word, and will still hold fast the truth, which this very hour I shall seal with my death.' Astonished at a firmness of which he had no conception, the duke clasped his hands over his head, and with his companion hastily fled away from the scene. The pile, which was set on fire on a given signal, was soon in flames, and the martyr no sooner beheld the blaze, than he began to sing the first verse of an old hymn. After the words, 'And take me to thyself to live with thee for ever,' his voice was stifled by the smoke. For a few moments his lips still continued to move, as if in prayer. His head then sunk on his shoulder, and his pure spirit soared, as it were, from the ashes of the martyr, to the gates of heaven; whilst his fame is still cherished and honoured upon earth.

"When the smoke and flames had somewhat subsided, the upper part of the body was discovered half-consumed, the intense heat having wholly consumed the rest. With savage fury the executioners threw down the stake, demolishing all that remained of the body with clubs and pokers. Even the heart, which the fire had not touched, they roasted on a spit, afterwards kindling a fresh fire to consume the whole mass. The cloak also, and other garments of Huss, they had set aside; but Duke Louis hearing of this, and foreseeing they might become precious relics to the Bohemians, by means of large bribes, with difficulty prevailed on the people to commit their booty also to the flames. When all was burnt, they were not content with merely removing the ashes, but digging up the earth where they had lain, to the depth of four feet, they placed the whole heap upon a cart, and threw it into the Rhine; and the spot has, till very lately, been regarded by superstition as accursed ground."

Fox's Book of Martyrs. Edited by the Rev. J. Cumming, M.A.
London: Virtue.

MR. VIRTUE is again before us with another of his beautiful publications, "got up" in a similar manner to "Josephus." It will, we think, gain the merited esteem which that well executed edition of the Jewish historian has received from the public.

A Brotherly Enquiry for "The Holy One of Israel." London: Ridgway. 1841.

THIS volume is the production of a truly amiable Christian. It is addressed to the lost sheep of the house of Israel, and well calculated is it to bring them to the fold of Christ. We quote from it a passage of great importance, on a highly interesting subject, and we quote it with the more pleasure on account of its devout spirit. The writer is speaking of the mysterious number—six hundred and sixty-six:—

"These words appear, I find, to be considered by Bishop Newton as meaning *a mode of numbering adopted by man*; but this explanation appears to me far too tame for an expression making so conspicuous a part of a sentence ushered into our notice by the exclamation, 'Here is wisdom'—words calling upon us for our closest attention, since the subject about to be offered to it is nothing less than *an extraordinary display of the wisdom of Omniscience*. Had these words no other meaning than that which appears to have been assigned them, I cannot see of what use they are in the sentence, which would have been more concisely expressed, 'Let him that hath understanding count the number of the beast, *whose number is six hundred threescore and six.*' Rejecting, then, this explanation, I cannot conceive that 'a man' means any indefinite mortal, but more probably 'the man, Christ Jesus;' to whom, as we shall presently see, and to 'the beast,' so large a portion of the previous passage relates." * * * *

" 'Here is wisdom' may have also more than a *literal* meaning, and may have reference to the Word of God, the second person in the blessed Trinity—according to its explanation in the eighth chapter of Proverbs: 'The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he prepared the heavens, I was there. When he appointed the foundations of the earth, then I was by him, as one brought up with him.' This description must surely be meant to apply to the Word or Son of God, 'without whom (as St. John says) was not anything made that was made' (i. 3), and whom, as we have before seen, God calls 'the *man* that is my *Fellow*.' 'Wisdom,' then, besides its literal meaning, may have this signification in the passage under consideration." * * * *

"Let us, then, see when the three periods given by Daniel will terminate, taking their commencement six hundred threescore and six years after the birth of Christ.

"Jesus of Nazareth is said to have been born in the year of the world 4000: therefore, six hundred threescore and six years after his birth brings us to the year 4666; to which add the first period of a thousand two hundred and threescore years, and we are brought to the year 5926. The next period mentioned, a thousand two hundred and ninety years, or thirty years more, will bring us to the year 5956; and the longest period of a thousand three hundred and five and thirty years—to which time 'blessed is he that waiteth

and cometh'—will bring us to the year of the world 6001, or the year which we have seen reason to suppose will be the commencement of the *great Sabbath*.

"Here, then, my brethren, we have three modes of computing the period of 'two thousand three hundred days.'

"First—The suggestion of Bishop Newton that they should be calculated from the invasion of Asia by Alexander, A. M. 3670; which brings their termination to A. M. 5970.

"Secondly—Taking the reading to be 'two thousand *two* hundred days;' which brings their termination, supposing them to commence from the same period as in the last case, to A. M. 5870.

"Thirdly—The number of a man, six hundred threescore and six;' which brings their termination, or at least that of the 'thousand two hundred and threescore,' supposed to end at the same time, to A. M. 5926.

"The *probability* of each of these we will now consider; for farther than this I do not think we are at present permitted to see.

"The first brings the end of these 'days' to A. M. 5970; the correctness of which appears probable, because, if we add to these the additional thirty mentioned by Daniel, we are brought to A. M. 6000, or the very eve of the millennium; when we have grounds to anticipate great events, by which Satan will be deprived of his power for a thousand years.

"The second brings their termination to A. M. 5870; which is rendered probable by the anticipated overthrow of the Mahometan and Popish religions, as we have already seen, in that same year.

"The third brings their termination to A. M. 5926; which is probable from the seventy-five 'days,' (the difference between 'time, times, and an half,' or twelve hundred and sixty 'days,' and a 'thousand three hundred and five and thirty days') bringing us—supposing them to be a prolongation of this period, as they apparently are of the 'time, times, and an half'—to A. M. 6001, or the first year of the *millennium*; which time is calculated to make good the promise to Daniel, 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' It is possible, however, that these 1335 days have reference only to the number 666.

"These diversities of dates, each of which has grounds for the probability of its correctness, only prove to us, my brethren, that the seal is not yet removed from the book. Still, as the promise has been long making good, that 'many shall run to and fro, and knowledge shall be increased' (Dan. xii. 4), the seal will, doubtless, be gradually removed: for, as in science, one discovery is the sure precursor of another; so, in the understanding of prophecy, does the elucidation or fulfilment of one prediction furnish a clue to the correct reading of another.

"I cannot, however, refrain from expressing a strong persuasion that the latter computation is the correct one; not only from its being founded on a date derived from divine revelation, but also from the time at which it makes the 'thousand three hundred and

five and thirty days' of Daniel to terminate. Let us not omit to observe, however, that one fact is assured to us by each of these computations: '*The end of all things is at hand.*' Neither let us forget the admonition which this assurance is so calculated to enforce: 'Be ye, therefore, sober, and watch unto prayer,' (1 Peter, iv. 7). Neither let the difference in computation of time by your nation render you too sceptical on this point, nor induce you to be negligent; for what said Jesus of Nazareth? 'Be ye ready: for the Son of Man cometh *at an hour when ye think not,*' (St. Luke xii. 40)."

Would that all writers on the millennium were as cautious and as devout. We do not venture to give our adhesion to all that the volume contains, but it is worthy of an attentive perusal.

Verses by a Poor Man. Part the First. Durham: Andrews.

It is a sign of the times when poor men write verses—not because poor men have not done so in all days, from the era of Homer to that of Burns, but because the cultivation of literature among the poor has a beneficial and softening influence. Show us the labouring man who has Cowper on his shelf, and reads the "Task" when his own daily task is over, and you will have shown us a man who is a good parent, a good husband, and a good citizen. It is better than music, for literature is a *home* amusement, and works its effects not the less certainly because it has few witnesses. We do not mean that it is always thus accompanied, for we recollect Burns and Dermody; but its *tendency* is good. Now the present is an age in which *many* labouring men have come forward in the fields of poetry and romance. Poetry is, however, a *rare* endowment. Many write verses, but few write poetry; and very often the hidden genius may be discovered in a rhythm, or the turn of a sentence. We think the "Poor Man" whose little pamphlet is before us possesses some real poetical ability; and we shall, unless he be an imitator of rhythms and sentences, find him a poet of performance, as well as a poet of promise. We take, as specimens, two poems:—

"The Bible! what a precious sound
In that one single word;
At church, at home, and everywhere,
By the poor man's ear is heard.

"The Bible! you may find it now
In cottage windows lying;
It teaches healthy living men,
And comforts all the dying.

"The Bible! I have often known
In poor men's houses small;
They scarce had any other book,
But it was all in all,

"The Bible! 'tis the library
Of many ragged men;
And as each rolling year comes round,
They read it through again.

"The Bible! many poor do know
About the sacred scroll,
Better than learned gentlemen,
For their immortal soul.

"The Bible! bless the sound, ye poor;
Its pleasures never cease:
And though you be not rich in wealth,
You will be rich in peace."

How much beautiful truth is here, albeit the fifth stanza is rather uncouth. Take one more specimen :—

"A tale is told by the peasants old
In the north of England free,
Where streamlets glide down the
mountain side,
And birds sing merrily.

"They tell how once, in the village
dance,
In the festive times of yore,
There came a sprite in a robe of white,
And a rose in her breast she wore.

"Yet she mingled not, on that lovely
spot,
With the light hearts tripping there;
But sat silent by, while each wonder-
ing eye
Gazed on the stranger fair.

"The zephyr breeze, thro' the leafy
trees,
Her tresses just did move ;
And the young moon threw, 'mid a
sky of blue,
Its gleam on her from above.

"O! yes—she seemed, as each faint
ray beamed
On her face and lily hand,
To have come from afar, from some
dewy star,
Or else from a fairy land.

"They lingered till the cock-crow shrill
Declared the morn was near,
And all, save one, had homeward gone,
And the heavens were bright and
clear.

"The one that staid with the fairy
maid,
He saw her rise and go ;
She sought a lone fountain in his na-
tive mountain,
And mixed with its murmuring flow.

"And to this day, the peasants say,
When the heavens are bright and
clear,
At the fountain's head, like some hymn
for the dead,
Wild notes are floating near."

We shall be able to judge better of the "Poor Man's" talent when we see the second part.

Clerical Education, considered with an especial reference to the Universities ; in a Letter to the Right Rev. the Lord Bishop of Lichfield. By the Rev. Charles Perry, M.A. London : Parker. 1841.

THERE are no subjects more truly important than that which is here discussed by Mr. Perry. His station and reputation in the University of Cambridge give an additional weight to his opinions ; and we therefore felt some hesitation when we found our views, in many points, differing from his. After stating the objects of his letter, Mr. Perry says :—

"These objects will, perhaps, be most readily obtained by the formal statement of the three following propositions, which I shall afterwards endeavour to establish.

"First—The theological education of candidates for holy orders ought to be confided by the Church to the existing Universities, as being the most appropriate and trustworthy institutions for the superintendence of this duty.

"Secondly—It is the duty of the Universities to assume this

office, and to adopt immediate measures for providing a suitable course of instruction for students in theology.

"Thirdly—The Universities possess already a machinery almost, if not completely, sufficient for the effectual discharge of their duty.

"In support of each of these propositions I would offer to your lordship's notice a few very simple considerations, by which it appears to me that they may be satisfactorily established."

We quite agree with him that the *theological* and the *experimental* education of the young candidate for orders are perfectly *distinct*, and also that the Universities afford the best schools for the former.

"I confess, my lord (says Mr. Perry), that, although I am sensible of the necessity which existed for some immediate measure, in order to meet the exigency of the case; and although I owe, and feel, the most respectful deference for the wisdom and judgment, as well as the zeal and piety, of those eminent men, the heads of our Church, who have recently founded theological colleges in their dioceses; yet I cannot divest myself of a degree of apprehension when I contemplate the possible issue of these institutions. The character of the instruction which will be given in them will obviously depend entirely upon the opinions of the *few* individuals by whom they may be for the time conducted; and as we know that dangerous errors have heretofore been openly avowed, even by learned and distinguished members of the Church of England, what security is there that some of these, or similar errors, may not be adopted by the very men who shall hereafter possess the superintendence of this instruction? And if such an event should at any time occur, I ask again, what security will there be against the insidious introduction of these errors, and their ultimate prevalence among the students? A fatal heresy might spring up unnoticed, and produce its baneful fruits in many a youthful mind, before the attention of the Church was directed towards it, and any effectual measure could be taken to eradicate it."

Again:—

"Your lordship may be surprised at the introduction of any qualifying words in my statement of this proposition, since we appear to be so amply provided with instructors; but perhaps it may be regarded as a defect in our professorial establishment at Cambridge that there is no chair of pastoral theology: in other words, there is no professor whose office specifically requires him to instruct his class in matters relating directly to their future pastoral duties—such as the composition and delivery of sermons, the reading of the lessons and liturgy, the interpretation of the rubrics and canons, the knowledge of the more important particulars of the ecclesiastical law, and such general rules as can be given in a lecture-room for the management of parochial schools, and for carrying on those 'private monitions and exhortations,' which, at our ordination, we solemnly declare that we will use, 'as well to the sick as to the whole, within our cures, as need shall require and occasion shall be given.'"

We should rejoice at the establishment of a chair of pastoral

theology, though we see still more necessity for professors of Christian antiquities and ecclesiastical history. But after having gone thus far with Mr. Perry, we stop. We have no desire to extend the term of college residence—no desire to interpose a new examination between that for the degree and that for orders; and we say this for two reasons—first, because, if compulsory, the number of young men at the Universities would be greatly diminished, a result we are far from thinking desirable; and secondly, if it be not compulsory there are comparatively few who would avail themselves of it. We shall probably return to this subject again; in the mean time we add, that much may be learned from Mr. Perry's letter.

Helen Fleetwood. By Charlotte Elizabeth. London: Seeleys. 1841.

WE have found this volume a very pleasing wonder; the writings of the authoress have so long been, not merely tinged, but so deeply dyed with the hues of a bitter theological party spirit, so filled with the denunciations of "Puseyism," as the "Record" calls it, that we expected when we opened this book to find it merely a sample of the same kind of stuff woven into a tale. We have been agreeably disappointed. We find a pleasing and affecting narrative of a family unhappily persuaded to leave an agricultural employment by the sea-shore, and betake themselves to the spinning mills of a cotton manufacturing town: their progress, together with the abominations of the factory system—that hideous blot upon British humanity—are well depicted. Intense labour, care, want, anxiety, and disappointment, work out at last the natural results, while at the same time the effects of true vital religion are beautifully exemplified.

We could have wished the parochial clergyman occasionally introduced; as it is, it is the doctor, the widow Green, the missionary agent, who appear by the bed-sides of the sick, to offer up prayers and to administer encouragement and advice. But to have the rector introduced in such a capacity, would be perhaps too much to expect from Charlotte Elizabeth. However, there are no faults of commission—no envy, hatred, malice, and all uncharitableness; and as the book is really a good one, so far as it goes, we must willingly forgive the sins of omission.

The Restoration of the Jews to their own Land, in connection with their Future Conversion, and the Final Blessedness of our Earth. By the Rev. E. Bickersteth, Rector of Watton, Herts. London: Seeleys. 1841.

THIS very interesting publication is not entirely new to the reading public. It consists of an introduction, in which Mr. Bickersteth speaks with his usual happiness and piety of the state and expectations of the Jews, of various discourses preached on their behalf; and an appendix of papers of a similar character. It must not, however, be imagined, from this description, that the volume is a mere collection of miscellaneous papers. All its contents have a consecutive character, and make not only "a whole," but a well-digested and useful whole.

Mosheim's Ecclesiastical History. By Murdoch and Soames. London : Cadell, Longmans, &c. 1841.

AMONG the many desiderata of late years has been a new edition of Mosheim. The task was one for which few persons were properly qualified ; for, in the first place, the translation of Maclaine was anything but a faithful one ; in the second place, even were the translation ever so perfect, the *book itself* was, to the English student, both incomplete as a history, and unsatisfactory in much of its philosophy and divinity ; and lastly, the references wanted verification. Hence, then, it became necessary that the editor should be himself a man deeply read in ecclesiastical history ; thoroughly conversant with the fathers ; gifted with patient industry and great critical acumen ; and lastly, that he should be a man whom the Church could trust.

On further enquiry, it appeared that the American translation, by Dr. Murdoch, was very accurate ; and the references having been already carefully verified, the work was put into the hands of the man, perhaps of all others the best qualified for the task. Mr. Soames was already well known as the author of more than one work on British Ecclesiastical History, and we have in the very beautiful reprint before us the result of his labours. The occasionally erroneous views of Mosheim are checked, and his deficiencies supplied ; the Anglican Reformation brought out to its due prominence, and the Anglo-Saxon Church satisfactorily elucidated.

It is a very cheering symptom—an “*auspicium melioris ævi*”—that such works are wanted. Were we compelled to be without either one or the other, we would rather lose our “*Commentary*” than the “*History of Christ's Church* :” nor do we know a book more essential to the Christian library than these four goodly tomes.

The credit of securing for this work the tried ability of Mr. Soames belongs to the Rev. Thomas Hartwell Horne ; and he who delivers a sword of keen temper to a mighty and skilful warrior, is not to be forgotten in the day of battle.

Biblical Cabinet, Vol. XXX. Commentaries on the Epistles of Paul to the Galatians and Ephesians. By John Calvin. Translated from the Original by the Rev. William Pringle, Auchterarder. Edinburgh : Clark. 1841.

AMONG the many admirable volumes which from month to month are gradually completing the series of the “*Biblical Cabinet*.” Though generally speaking, the books selected are the works of modern German scholars, yet now and then an older vein is struck into, and some of those divines of whom we *hear and talk much*, but *read little*, are placed before us. The thirtieth volume gives us the “*Commentary of Calvin on the Ephesians and Galatians* ;” and though we are not of those who agree with the doctrinal peculiarities of Calvin, yet we look upon him as a man of wonderful intellect and great piety ; we never read his practical works without profit : and we cordially thank the editors of the “*Biblical Cabinet*” for this portion of the Genevan Reformer's labours.

Tracts of the Anglican Fathers. Part VII.: Tyndale and Bilson. Part VIII. Ridley, Becon and Bramhall. London: Painter. 1841.

WE presume, by the February and March numbers of these Tracts, that they are fulfilling their promise. We have here Tracts by five of the most eminent of the Anglican Fathers; and, while they maintain the principles of High Churchmen, they are not the less truly evangelical. It is a great matter to prove that the fathers of our spiritual Israel were neither cold formalists nor mad enthusiasts; that they assimilated neither to the *Papists*, nor the *semi-Papist*, nor the ultra-Protestant; but that they understood and taught the true *via media*.

"The Reformation (says the preface of the March number) was a gradual work; it begun with Wickliffe, or even earlier, it was completed in the reign of Elizabeth; and there is no more common or yet grosser error than to imagine that our forefathers were one day Papists—dark, carnal, and bigoted; and the next, by Act of Parliament, Catholics—enlightened, spiritual, and full of charity.

"One by one the errors of Romanism were cast aside, and the pure truths of Catholicity brought into their proper position; but the first objects of attack in the era of Henry VIII., were those points of the Roman discipline which pressed the most heavily upon royal convenience. First, the supremacy of the Pope was renounced; then absolution was put upon its true grounds; then the authority of fathers and councils was justly defined. During the course of these discussions the nature of schism was ascertained, and a tacit admission given to the doctrine of the apostolical succession. *Afterwards* the sacraments became the objects of patient investigation; the truth was elicited, as it were, piece by piece, till at length it stood clearly and beautifully developed in the revised Articles."

The history of the Reformation prepares us to understand the philosophy and the divinity of the Reformation; and the subjects of absolution, regeneration, and baptism, on which the last number treats, are among the most important of those then brought forward for discussion. Speaking of Becon, the Anglican Tractator says, he was "an active and learned man, one of the most prominent among the Reformers, the chaplain and intimate friend of Cranmer, and who is supposed to have had a hand in drawing up the offices of the Church. His work, 'The Castle of Comfort,' treats of the nature and effects of absolution. If it be at all lawful to compare the writings of uninspired men with those of men moved by the Spirit to speak to the Church the words of God, we would say that as there is an apparent discrepancy, but a real agreement, between the epistles of St. Paul and St. James, so is there between the opinions of Becon and those of Andrews. The sermon of the latter, upon absolution, was published in the second part of the first volume: it treats of the Church as having authority, and of her absolution as being no mere form, but a positive and unconditional forgiveness; and, so doubtless it is, *but not of the guilt of sin*. The Church forgives offences against herself: she never presumed to forgive those committed against God. On this subject we shall enlarge

in the notes, and pass on here with the remarks, that Becon speaks of the guilt of sin and the forgiveness of God, while Andrews spoke of the offence against the Church and *her* forgiveness. Now, doubtless, though these were kept carefully distinct in the early Church, yet a corrupt priesthood was not slow to discern the use that might be made of a confusion. Gradually did the error prevail, that the priest had the power of forgiving sin *as sin*, and that his forgiveness involved that of God; and though this monstrous blasphemy was at no time formally acknowledged by the Roman Church, yet, by tacitly suffering her priesthood to inculcate the doctrine, she becomes justly chargeable with its effects. And here we find a signal instance of retributive justice: this error went on widening its course till it gave rise to the open sale of indulgences, and the sale of indulgences was the immediate cause of the Lutheran reformation."

There can be no doubt as to the success of this series, neither can there be any as to its beneficial tendency. We can only add, we wish the "*Tracts of the Anglican Fathers*" "*good speed in the name of the Lord.*"

A Topographical History of Surrey. By E. W. Brayley, F.S.A., assisted by J. Britton, F.S.A., &c. &c. Dorking: Ede. London: Tilt and Bogue, 1840.

We have now before us Parts 1 to 5 of the above interesting work; a more pleasing topography we have not yet met with. It is beautifully "got up," and reflects great credit on the taste of that enterprising and active publisher, Mr. Ede, who, though not in the metropolis, has yet commenced a publication that may reasonably vie with our metropolitan works.

We need entertain no fears respecting the popularity of this publication; the names of Brayley, Britton, and Mantel, are a sufficient guarantee of its excellence and worth. The illustrations are exceedingly good. The pencils of Harding and Shepherd have been employed to depict some of the fairest scenes in Surrey, and very faithfully have they portrayed them: the engravings are capital specimens of the art. We are most willing to recommend this elegant and useful work to the attention of our readers, as a valuable addition to the library of the antiquarian, and as a pleasing source of gratification to the public in general.

In Part 3, we find a very interesting notice of the river Mole, a stream rendered familiar by having been introduced into the poems of Spencer, Milton, Pope, Thomson, and Mrs. Barbauld. This river derives its origin from several small springs, which descend from the high hills of Sussex, on the northern borders, and enters Surrey on its south-eastern confines. The frequenters of the pretty village of Dorking will remember their eandering course which this river takes around the base of Box Hill. Besides a full and highly amusing account of this little river, there is a description of the *swallows*, which are openings in the banks and bed of the river. The reader will be repaid by perusing the account of these singular apertures.

We say the whole of this work is highly pleasing in its character,

and, we think, likely to be very generally useful. We wish it all the success it merits, and we cannot but think that our wishes will be realized.

Sketches and Legends amid the Mountains of North Wales: in Verse.
By Janet W. Wilkinson. London: Boone. 1840.

WE were both astonished and delighted by the perusal of the above little volume—astonished, when we reflected upon the juvenile age of the fair author; and delighted, when we were enabled to discover such exhibitions of talent as adorn the whole of this her virgin production.

The work consists of sundry sketches, made during a tour through North Wales. The descriptions which Miss Wilkinson scatters through her poetry are vividly drawn; and we are led to conclude that no mean pencil has painted the scenes she has introduced to our notice. Various interesting legends are ever and anon interspersed through the volume; the most interesting of which is, the "Soldier's Story." We wish we had space to devote to a few extracts, which we would willingly make, though some difficulty might arise respecting the preference we should make in our selection, as the whole book is so good and pleasing, as to render the task of culling from it no very desirable matter. We therefore recommend our readers to purchase copies, and judge for themselves; and we shall be much mistaken if they do not rise from the perusal as much pleased and instructed as ourselves.

We might add, to those who have lately travelled through the northern parts of the principality, and have gazed upon the very scenes which are herein so beautifully depicted; we say to such, this little work will be a pleasant associate, calling up the sweet recollections connected with their own Cambrian excursions, and affording many an opportunity of bringing the lovely spots which linger in their minds before their delighted sight. We say to our very young authoress, "go on and prosper."

My Life, by an Ex-Dissenter. London: Fraser. 1841.

AMONG the many tales which are being daily published on behalf of our beloved Church, to show the value of her ministrations and the apostolicity of her character, must, we suppose, be ranked the elegant volume before us. Yet we cannot help suspecting that this is no fiction; there is an air of reality and of moderation, an absence of caricature, which persuade us that the "Life of an Ex-Dissenter" is one which an Ex-Dissenter has really lived. There is an elaborate preface, which is well written, and on many accounts worth perusal. It makes the proper distinction between the Wesleyan and the political Dissenter. We could wish not to have found in so Christian-spirited a book the offensive nick-name "Puseyite;" but here and there are tokens of haste and inconsideration, which do not harmonize with the rest.

Taken as a whole, we are much gratified with the volume, and while we cordially recommend it to our readers as a true picture, we must add that it is a picture sketched by a charitable pencil.

Ecclesiastical Report.

WE have already pledged ourselves not to take any part in the controversies of the day; yet we should hardly satisfy our readers were we to leave totally *unnoticed* the events that have lately transpired at Oxford. In the early part of last month the 90th "Tract for the Times" appeared; its title was "Remarks on certain Articles of the Church of England," and its object was, or appeared to us (and we speak not as partisans either one way or the other)—its object seemed to be to establish the following propositions—that those Articles which treat of the doctrines of purgatory, pardons, the worship of images, transubstantiation, the authority of the Pope, the invocation of the saints, and the celibacy of the clergy, did not impugn any form in which these doctrines might be presented, save the Romish form; so that a member of the Anglican Church may reasonably believe them all, provided he did not adopt that modification of them condemned by the Articles as the Romish one. The appearance of this Tract excited great attention, and in a short time the University was in a ferment. The first overt step towards an investigation was taken by four tutors of colleges, who, on March 8th, addressed the following letter to the editor of the Tracts:—

"TO THE EDITOR OF THE 'TRACTS FOR THE TIMES.'"

"Sir,—Our attention having been called to No. 90 in the series of 'Tracts for the Times,' by members of the University of Oxford, of which you are the editor, the impression produced on our minds by its contents is of so painful a character, that we feel it our duty to intrude ourselves briefly on your notice. This publication is entitled 'Remarks on certain Passages in the Thirty-nine Articles;' and, as these Articles are appointed by the statutes of the University to be the text-book for tutors in their theological teaching, we hope that the situations we hold in our respective colleges will secure us from the charge of presumption in thus coming forward to address you.

"The Tract has, in our apprehension, a highly dangerous tendency, from its suggesting that certain very important errors of the Church of Rome are not condemned by the Articles of the Church of England; for instance, that those Articles do not contain any condemnation of the doctrines—

- "1. Of purgatory,
- "2. Of pardons,
- "3. Of the worshipping and adoration of images and relics,
- "4. Of the invocation of saints,
- "5. Of the mass,

as they are taught authoritatively by the Church of Rome; but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do. It is intimated, moreover, that the declaration prefixed to the Articles, so far as it has any weight at all, sanctions this mode of interpreting them, as it is one which takes them in their 'literal and grammatical sense,' and does not 'affix any new sense' to them. The Tract would thus appear to us to have a tendency to mitigate, beyond what charity requires, and to the prejudice of the pure truth of

the Gospel, the very serious differences which separate the Church of Rome from our own, and to shake the confidence of the less learned members of the Church of England in the scriptural character of her formularies and teaching.

"We readily admit the necessity of allowing that liberty in interpreting the formularies of our Church which has been advocated by many of its most learned bishops and other eminent divines; but this Tract puts new and startling views as to the extent to which that liberty may be carried. For, if we are right in our apprehension of the author's meaning, we are at a loss to see what security would remain, were his principles generally recognised, that the most plainly erroneous doctrines and practices of the Church of Rome might not be inculcated in the lecture-rooms of the University and from the pulpits of our churches.

"In conclusion, we venture to call your attention to the impropriety of such questions being treated in an anonymous publication, and to express an earnest hope that you may be authorized to make known the writer's name. Considering how very grave and solemn the whole subject is, we cannot help thinking, that both the Church and the University are entitled to ask, that some person, besides the printer and publisher of the Tract, should acknowledge himself responsible for its contents. We are, Sir, your obedient humble servants,

"T. T. CHURTON, M.A., Vice-Principal and Tutor of Brasenose.

"H. B. WILSON, B.D., Fellow and Senior Tutor of St. John's.

"JOHN GRIFFITHS, M.A., Sub-Warden and Tutor of Wadham.

"A. C. TAIT, M.A., Fellow and Senior Tutor of Balliol.

"Oxford, March 8th."

This letter remained unanswered; no notice was taken of it, nor perhaps could there be, inasmuch as there never was any editor of the "*Tracts for the Times*." It would appear that those gentlemen who wrote them, wrote, each on his own responsibility, what he pleased, as much as he pleased, and at what intervals he pleased. At length, on March 15th, the Hebdomadal Board, i. e., the Vice-Chancellor, the Heads of Houses, and the Proctors, meeting at the delegates' room, took the Tract into consideration, and came to the following resolution:—

"At a Meeting of the Vice-Chancellor, Heads of Houses, and Proctors, in the Delegates' Room, March 15th, 1841.

"Considering that it is enjoined in the statutes of this University (tit. iii., sect. 2; tit. ix. sect. ii., § 3, sect. v., § 3) that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them; considering also that a Tract has recently appeared, dated from Oxford, and entitled, '*Remarks on certain Passages in the Thirty-nine Articles*,' being No. 90 of the '*Tracts for the Times*,' a series of anonymous publications, purporting to be written by members of the University, but which are in no way sanctioned by the University itself;

"Resolved, that modes of interpretation such as are suggested in the said Tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

"P. WYNTER, Vice-Chancellor."

The next day Mr. Newman acknowledged himself to be the author of the Tract in question, of which no one had previously doubted, though

no official information was given them. We subjoin Mr. Newman's letter to Dr. Wynter :—

“ Mr. Vice-Chancellor,—I write this respectfully to inform you, that I am the author, and have the sole responsibility, of the Tract on which the Hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you if I say, that my opinion remains unchanged of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it forth. At the same time, I am prompted by my feelings to add my deep consciousness that everything I attempt might be done in a better spirit, and in a better way ; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.

“ I say all this with great sincerity, and am,

“ Mr. Vice-Chancellor, your obedient servant,

“ Oriol College, March 16th.

“ JOHN HENRY NEWMAN.”

Mr. Newman, immediately after the appearance of this letter, addressed and published one to the Rev. Dr. Jelf, canon of Christ Church, vindicating the views maintained in No. 90 of the Tracts ; and nearly at the same time appeared one from Mr. Professor Sewell to Dr. Pusey, blaming very strongly the Tract No. 90, and, to a certain extent, the Tracts in general, and declaring that he himself was not one of the Tractarians, and that he had studiously avoided habits of intimacy with their authors. Now, without taking any part for or against the Tracts, we cannot help thinking Professor Sewell's conduct anything but creditable to him. He writes a letter to Dr. Pusey, beginning “ My dear Pusey,” to *show that he has studiously avoided habits of intimacy* with their authors. How did Mr. Sewell know who the authors were ? Besides, he is known to have reviewed the Tracts in certain quarterly and other periodicals, in terms of the highest commendation ; and now, when the Heads of Houses look coldly upon the series, Mr. Sewell is the first to run away, and to say, like a naughty school-boy, “ Please, Sir, it was not me.”

We are sorry to find that the seminary of St. Sulpice, in Canada, is to have the fostering aid of a *liberal* Government. Surely these are not the days when Popery needs State assistance : but as Popery has it in the west, so Paganism has it in the east. We refer our readers, with feelings of deep regret, to the letter in our Correspondence on that melancholy subject.

The proceedings of the House of Lords on the Bishop of Exeter's motion relative to the incorporation of the Popish college of St. Sulpice, will grievously disappoint the Christian public. It furnishes another melancholy proof of the predominance of party and expediency over principle and truth. If the incorporation of such an ecclesiastical body be a blow struck at the Reformation, does it become this Protestant country to sanction

such an outrage? Does it make much difference whether it has or has not a precedent? Let it be observed, the question was not about the *forfeiture* of a charter, the *disannulling* of a compact, the infliction of a *penalty*. It was about the bestowal of *new* privileges not at present enjoyed; it was about the bestowal of *additional* powers; and, consequently, we do not consider that the establishment of one bad precedent ought to sanction the repetition of another.

We have heard, on what we consider excellent authority, that it was with great reluctance, and after much persuasion on the part of Lord Aberdeen, that the Duke of Wellington consented to forego his opposition to the royal ordinance incorporating St. Sulpice. It is stated, that Lord John Russell had intimated his intention of resigning, had the address of the Bishop of Exeter been carried, and that both Sir Robert Peel and Lord Stanley strongly declared their reluctance to come into office upon the issue of such a question. The Duke, however, is said to have at first continued unmoved by these difficulties, when Lord Aberdeen urged on his Grace's attention the fatal precedent of the incorporation of St. Nicholas, and also certain proceedings either connected with that hospital or some other Popish foundation in Canada, to which Lord Aberdeen was also a party in the administration of the Duke himself. It is added, that it was not till after a discussion of three hours' continuance that his Grace gave way. It is to be deplored, however, that any precedent should be deemed sufficient to sanction what he himself admitted to be an attack on the Reformation.

FEASTS AND FASTS IN APRIL.

3. *Richard, Bishop of Chichester.* 4. *Palm Sunday, St. Ambrose* 8. *Maundy Thursday.* 9. *Good Friday.* 11. *Easter Day.* 12. *Easter Monday.* 13. *Easter Tuesday.* 18. *Low Sunday.* 19. *St. Alphage.* 23. *St. George.* 25. *St. Mark.*

3. ALL the account we have of the individual who retains a place in the calendar on this day, is, that his name was Richard De Wicke, and that Pope Innocent the Fourth caused him to be chosen Bishop of Chichester, in the reign of Henry the Third, in opposition to the wishes of the king. He died on the third of April, 1253, and was canonized by Pope Urban the Fourth, in 1262.

4. Palm Sunday falls annually on the Sunday preceding Easter Sunday. It is called Palm Sunday from a custom which prevailed in England until the reign of Edward the Sixth, of carrying branches of the palm-tree in procession on this day; some vestiges of which still remain in the willow flowers, or buds, gathered on this Sunday. The practice is supposed to have originated from the fact that branches of palm or olive were strewed in the path of our Saviour, when proceeding to Jerusalem, in order to present himself in the temple, (Matt. xxi. 8).

St. Ambrose was of noble parentage, and born in the palace of his father, at Arles. After perfecting himself in the study of the civil law, he practised as an advocate at Rome, and was afterwards appointed governor of Liguria and Æmilia. On the decease of Auxentius, Bishop of Milan, Ambrose was elected to fill the vacant see. When the heathens attempted to restore their worship, then declining, St. Ambrose opposed the famous orator, Q. Aurelius Symmachus, in his proposal to repair the altar of Victory. He also successfully resisted the Arians, though openly supported by the Empress Justina. St. Ambrose died at Milan, on the 5th April, 397. This saint is supposed to have been the composer of the celebrated hymn of *Te Deum*, on the baptism of St. Augustine.

8. Maundy Thursday falls on the Thursday preceding Easter Sunday. The Saxon *mand*, whence our old English word *maund*, signifies a hand-basket, and hence, as some think, Maundy Thursday, as being the day on which provisions are distributed in hand-baskets to the poor. Other authorities, however, regard Maundy Thursday as a corruption of *Mandate* Thursday, anciently called *Dies Mandatæ*, in allusion to our Saviour's commandment to the apostles to love one another, given after he had washed their feet—an act of humiliation, in imitation of which many of our English monarchs anciently washed the feet of the objects of their beneficence on this day, though the custom has now been long discontinued. There is at the present day an annual ceremony at Whitehall chapel, where the Lord Almoner, or his deputy, attends, and, after hearing divine service, bestows the royal bounty, consisting of clothes, bread, beef, a sovereign, and as many silver pennies to each as the monarch has numbered years, on as many poor women.

9. Good Friday is observed by the Christian Church as a day of solemn fast, in remembrance of the crucifixion of our Saviour, who, having taken upon him the nature of man, suffered on this day for our redemption. Its appellation of *good*, which is peculiar to the Church of England, can only be accounted for by referring to the blessed effects purchased for us by our Lord's sufferings. The ancient title of the day was Holy Friday; and the week in which it happens is still denominated Holy or Passion Week. Buns are sold in London on this day, on which are impressed the sign of the cross, and which are cried about the streets under the appellation of "Hot Cross Buns." This custom is not peculiar to London, being common to the whole kingdom. In some counties great care is taken to preserve a portion of these cakes, which, being grated after they are dry, are esteemed by the superstitious as infallible cures for many diseases.

11. Easter Sunday now invariably happens on the Sunday after the full moon immediately succeeding the 21st March, which is termed the vernal equinox. Respecting the particular time when this festival was to be kept, there was anciently much controversy; but by a council assembled, in 325, at Nice (hence called the Council of Nice), by the Emperor Constantine, it was ordained that Easter should be kept on the same day

throughout the world, and that that day should be a Sunday. This decision was confirmed by Pope Gregory's regulation of the calendar, in 1582, since which it has been invariably observed as before explained. It would be needless to say that Easter Day is celebrated to commemorate the resurrection of our Lord and Saviour Jesus Christ. So ancient is the observance of this festival that it is supposed to have been first celebrated about the year 68, by the immediate successors of the apostles. It was anciently called the Great Day, the Feast of Feasts, and the Queen of Feasts, and it governs all other moveable feasts. As to the word Easter, some derive it from *Eastre*, the Goddess of the East, a Saxon deity; but others, though with less reason, deduce it from a Saxon word signifying *to rise*, as expressive of the resurrection, which it is intended to commemorate.

The Church appoints particular services for Easter Monday and Tuesday, but they are generally regarded as days of pastime and holiday, especially among the lower orders, very few of whom can be restrained to their usual occupation during any part of Easter week. In the north of England is still extant a custom called *lifting* at this season, which is intended to be typical of the resurrection. Of this practice Mr. Hone affords an amusing account, accompanied by an engraving, in his "Every-Day Book," vol. i. Another custom, termed *blazing*, in allusion to our Saviour's rising from the tomb, is also still practised in some country places.

18. The term *Quasimodo*, applied to this Sunday, came from the words "*festi quasi modo geniti*," being the commencement of the ancient hymn for mass this day in the Catholic Church; and the title of Low Sunday, from the ceremonies used and the services which are enjoined on this day being of a lower degree, or of a less pompous nature, than those of the high festival of Easter. It is always the first Sunday after Easter.

19. St. Alphege, or Alphage, was by birth an Englishman, who, dedicating himself to the service of the Church, retired to a monastery at Derherst, in Gloucestershire. He afterwards built a cell near Bath, from which solitude he was drawn forth to become principal of the abbey of that city. Upon the death of Ethelwolf, Bishop of Winchester, anno 984, St. Alphege was promoted to that see, which he filled until the year 1006, when he was advanced to the Archbishopric of Canterbury. When the Danes invaded this country, and took the city of Canterbury by storm, the archbishop fell into their hands, and, being conveyed to Greenwich, was offered his liberty for 3000 marks of gold. "The only riches I have to offer (said the archbishop), are those of wisdom, which consists in the knowledge and worship of the true God." Incensed at this reply, they struck him with the backs of their battle-axes, and afterwards stoned him until nearly dead, when one of the number, cleaving his skull, terminated his life, on the 19th of April, 1012. On the spot where St. Alphege fell now stands the parish church of Greenwich, in which is an inscription referring to this event.

23. St. George is honoured as the tutelar saint of the English nation, the

patron of arms, of chivalry, and of the Garter. There are two accounts of him, of which there is some difficulty in determining which is the true one. By the first of these accounts, it is asserted of him that he was born at Epiphania, in Cilicia, in a fuller's shop. From this obscure and servile origin, he eventually became very high in the Christian Church. He had the good fortune to be patronized by persons of influence, who procured for him a lucrative commission to supply the army with a portion of food. In this occupation he accumulated wealth, but his fraud and corruption rendered it necessary for him to fly. After his disgrace, he embraced Arianism,* collected a valuable library, and was subsequently chosen Bishop of Alexandria. It was in this capacity, whilst endeavouring to abolish the superstitions of the heathens, that he was killed, and his body dragged through the streets, and afterwards burnt. Since his death, he has had the reputation of a martyr, a saint, and Christian hero. In the other account, he is related to have been born in Cappadocia, of Christian parents, and carefully instructed in the principles of Christianity. St. George, at his father's death, accompanied his mother into Palestine, where they became possessed of a considerable estate. He was admired by the Emperor Dioclesian for his majestic person, who gave him the command of a legion. When the persecutions against the Christians were renewed, he retired from this service, and assisted the Christians with his large fortune. He incurred the emperor's highest indignation, by adhering steadfastly to the unfortunate Christians; and, after having been tortured several times, was beheaded at Lydda, on the 23rd of April, 290. Of these accounts a legendary tale has been the result, namely, that St. George had a combat with a dragon, to preserve a princess from being devoured by that monster. He was originally represented merely as a knight on horseback; but since the story of the dragon has become a favorite with the multitude, he is drawn on horseback fighting the dragon; and so represented he forms a badge for an order of knighthood now in existence in England, viz., for that of the Garter, which is the most noble and ancient order of knighthood in the world. The knights are princes and peers, and the monarch of England is the sovereign of the order. It originally consisted of twenty-six, but six were added in the year 1786, on account of the increase of the royal family, and it was further increased on the occasion of the visit of the allied sovereigns to this country, in 1814. This illustrious order is stated to have been instituted in the reign of Edward the Third; though it is by some supposed to have been devised by Richard the First at the siege of Acre, when he caused twenty-six knights, who firmly stood by him, to wear thongs of blue leather about their legs; and to have been revived and perfected in the nineteenth year

* The professors of Arianism were the followers of Arius, a presbyter of the Church of Alexandria, about the year 315. They maintained that the Son of God was inferior to the Father, and that the Holy Ghost was created by the power of the Son.

of Edward the Third. St. George is famous in other countries, and there are still several orders of knighthood bearing his name, which continue to be famous; and there have been many such orders, which are not now in existence.

25. St. Mark was born of Jewish parents, originally descended from the tribe of Levi. The style used by him in his writings is considered strongly to confirm this fact; in addition to which, it is supposed to have been in the house of his mother Mary, at Jerusalem, that the disciples of our Saviour usually assembled. His Hebrew name is considered to have been Mordecai; that of Marcus, or Mark, was assumed at Rome, agreeably to a custom among the Jews of adopting another name when they travelled into foreign parts. St. Mark was converted to the Christian faith by some of the apostles, probably by St. Peter, to whom he was a constant companion in all his travels, acting in the capacity of amanuensis and interpreter, and from whose discourses he compiled, at Rome, the writings distinguished by the title of "The Gospel according to St. Mark," styled, for this reason, by many of the ancient fathers, the Gospel of St. Peter. When St. Mark quitted Italy, he was sent by St. Peter to Egypt, and took up his abode at Alexandria; where, according to Eusebius, he converted multitudes to the Christian faith. After constituting bishops and other clerical pastors at Alexandria, he extended his labours westward, towards Lybia, returning to Alexandria in the year 61. Here the Egyptians, jealous of his success, and exasperated by the behaviour of some of his converts while the heathen solemnities of Serapis were celebrated, broke in upon St. Mark while he was employed in divine worship, on the 25th of April, A. D. 68, and binding his feet with cords, dragged him through the streets until he expired. Hence, in all pictorial representations of St. Mark, is to be seen, in the background, a person dragged by the heels, as denoting the manner in which the life of this saint was terminated. St. Mark is not supposed to have left any other writings behind him except the Gospel which bears his name.

NOTICES TO CORRESPONDENTS.

Mr. Rogers, the author of "Anti-Popery," which volume was reviewed in our number for March, is exceedingly dissatisfied with us that we have not re-echoed the opinion of certain newspapers, which pronounce him to be a very wonderful controversialist, a "giant," &c.; and requests us to undo the mischief we have done, &c. We, therefore, inform our readers, that we have received many letters from Mr. Rogers, all tending to assure us of this fact, and we repeat it to them on Mr. Rogers's authority. Mr. Rogers's principal letter is an advertisement, which we shall be very glad to see on the cover of the Magazine.

Dr. Rudge's account of Ford Abbey in our next.

"C. L." Declined with thanks.

"A Protestant." We refer this Correspondent to Mr. Faber's Provincial Letters.

"Rev. Charles Hudson, M.A." We shall be much obliged by the papers to which Mr. Hudson refers.

THE CHURCHMAN,

A MAGAZINE IN SUPPORT OF THE CHURCH OF ENGLAND,

[NEW AND ENLARGED SERIES].

MAY, 1841.

THE LIVING AMONG THE DEAD.

BY THE REV. HENRY CHRISTMAS, M.A., F.S.A.

"Why seek ye the living among the dead?"—*Luke xxiv. 5.*

IF some friend to whose power we had looked in times of distress, by whose wisdom we had been advised, and by whose love we had been consoled, were suddenly to disappear from our sight, to elude our researches, and to baffle all our enquiries, where should we most diligently and with the greatest probability of success seek him? We might mingle among the gay and the voluptuous; scan every face as it passed us, and hope in the halls of pride and magnificence to find the object of our search: we might go to the seats of commerce and speculation in hopes to meet him among merchants and traders; or we might wander into the abodes of sorrow and distress in hopes to find him soothing the agony of remorse, alleviating the miseries of penury, or calming the languid but mournful anticipations of disease. In scenes like these we might expect to see the friend that we had lost; but who, knowing that the man he sought was yet living, would think to find him in the catacomb or the charnel-house, surrounded by the wreck of all that once was human, by those mouldering ruins upon which are inscribed, by the hand of God himself, the sentence of man's mortality? Yet such was the case with the disciples when their Master was removed from their head: sunk in deep sorrow, they already deemed their cause desperate, and their mournful exclamation was, "We trusted that this was he who should have redeemed Israel!" And when we come to recollect, that for three years they had enjoyed the company and instructions of their Divine Master; that from his lips they had listened to lessons of wisdom and love, as man never spake before; that they had been the chosen companions of his earthly pilgrimage; had witnessed the miracles whereby he attested his power over the elements and the spirits that inhabit them; had seen death vanquished by his word, and devils flee at his rebuke;—oh! we may understand with what feelings they found themselves alone in the world, and apparently forsaken by their Captain and Lord! Yet he had warned them again and again that such a time must come; and that when the great sacrifice was completed—that sacrifice concerning which Moses and Elias had talked with him on the

mount of transfiguration—then must He who had died upon Calvary for man's sins, rise again for man's justification, and God, having been manifest in the flesh, be believed on in the world, and received up into glory. These things were as yet but imperfectly understood by the disciples. The awful event on Golgotha yet cast a gloom over all hearts; the Pharisees and Scribes, with the priests and elders, were in a state of unspeakable agitation: the thick and palpable darkness for which no natural cause could be assigned; the earthquake, and the rending of the veil in the holy of holies; the spirits of the prophets and just men of old times, who left the repose of the tomb to walk once again in the streets of the now doubly guilty and devoted city—all struck a terror into the souls of these wicked men; and when the report of the guard reached them, and they heard of the coming of the angel who rolled away the stone from the mouth of the cavern sepulchre, they were, indeed, ready to call upon the rocks to fall upon them, and on the mountains to hide them. Yet while sorrow thus pressed heavily on the disciples, and terror on the enemies of our Lord, there were a few who, if they did not fully understand the nature of his kingdom, and the certainty of his resurrection, were yet filled with love, devoted, unfearing love, for the Messiah. Those women who had ministered unto him in life, came now, heedless of danger and reproach, to pay the last offices to his sacred remains.

It was early on the morning of the first day, before even the grey twilight had clothed the landscape in its sober livery, that Mary Magdalene, and Mary the mother of James, and Joanna the wife of Chuza, Herod's steward, took with them spices and precious ointments, to complete that embalming which Joseph of Arimathea had begun. They prepared again to wash those divine feet with their tears, and to wipe them with the hairs of their heads. Sadly and silently did they go on their mournful but affectionate errand; but lo! the stone is rolled away, the sepulchre is vacant, and two men—two of the heavenly host placed as sentinels over the now deserted tomb—stood by them in shining garments. Oh! would not the radiance of those angelic forms be sufficient to bring back to the minds of these women the Godhead of the Redeemer; to recal such words as these: "If I were now to pray unto my Father, he would presently give me more than twelve legions of angels?" But while struck with awe at the presence of the celestial visitants—they were afraid, and bowed down their faces to the earth—were those comfortable words pronounced, "Why seek ye the living among the dead?" At once the light of the truth flashed upon them, and they scarcely needed the further explanation of the angels. "And they returned from the sepulchre, and told all these things unto the eleven, and to the rest." The apostles were not so eager to testify their affectionate respect as these women, and we find that while they had evidence of the Lord's vision, it was *the women* alone to whom the glorious fact was announced by angel voices; *their* warm and ardent faith at once accepted the truth, while it was not till after the Lord's appearance to the disciples, as they sat and talked together at Emmaus, that the clouds of unbelief passed away

from *their minds*, and the sunshine of peace streamed in upon their hearts.

“Why seek ye the living among the dead?”

The question which implied to these devoted female disciples—Why seek ye the Lord of life and glory among the perishing remains of mortality?—applies to us also in these latter days, though not precisely in the same manner. We are too often engaged in the vain pursuit, and we require all the warnings of God's word, all the lessons of his providence, to show us the folly of our search. See that man who is laying up treasure; he rises early, it is late when he takes rest, and he eats the bread of carefulness. All his undertakings have reference to this one paramount design; and he vainly hopes to find a spring, a living spring of comfort in the dross of the earth that he has scraped together; the possessor of an immortal spirit is preparing for a few days uncertain enjoyment, and neglecting the eternal kingdom to which he may lay a successful claim. Angels and archangels are the companions for whom he is designed; and he is seeking satisfaction in the pleasures of sin, in the wealth of earth, in the approbation of men. Is not such an one seeking the living among the dead? Those among whom he is found are dead in sins; like himself, they are absorbed with the present; and they are like a man who should deck with gold and costly gems a body from which the spirit was departed.

The glare of a thousand torches once lighted up such a scene. We read in one dark page of history the tale of a sovereign who took from the grave its mouldering tenant, and compelled the living to bow in homage to the dead. But corruption claimed its prey; and, once more stripped of its ornaments, the body was committed to the vault. We shudder at the horrible recollection of a madness like this; but we look with indifference at the bulk of our fellow-creatures, who are making the embodied temptations of this world the object of their undivided homage. Shall we open the gates of that temple, the human heart, and draw aside the veil that hides the idol? Shall we show you the glittering image upon which you have lavished your wealth? It is, indeed, beautiful to *your eye*, because, like the Galatians of old, you are bewitched, lest you should obey the truth. But let your vision be cleared, let the hand of the enlightening Spirit touch your eyes so that the scales may fall from them, and then you will see that the god of your idolatry, which you deemed mighty to save, is a lifeless and loathsome image, painted without, but corrupt within; and ready, before your own departure, to crumble away into dust. Strip from it, then, the jewels of your affections, wherewith, in the hours of your blindness, you have so madly adorned it. Cast the idol itself to the moles and to the bats, and let the treasures that you enriched its shrine withal, be brought as a tribute of love to Christ, who is not only the living and only true God, but himself the resurrection and the life.

And who are those with whom we live and associate? They are but too often dead in trespasses and sins. It is among the worldly-minded, the careless, the unregenerate, that we seek for friends; forgetful that death shall snap asunder the chain, however

firmly we have riveted it—that we may continue a few days with the objects of our regard, and then we shall be separated for ever. St. Paul had many reasons in his mind when he exhorted his converts not to be “unequally yoked together with unbelievers;” he not only meant to imply that every friendship, every connection, into which the Christian enters here, is intended to be ripened to perfection in the kingdom of heaven—that none should be commenced that is not calculated for eternity; but also, that if more than is necessary we walk and converse with those whose path is not towards the new Jerusalem, we shall assuredly be hindered on our way thither. It is not intended that we should withdraw from the world, or avoid its business: Christ prayed that his disciples might be kept from the evils, but not removed from the duties, of humanity. Nay, more, we are not called upon to renounce one really good thing of all that the world can offer us; but if we voluntarily choose our dearest friends and nearest connections among those whose hearts are not influenced by the Spirit, we must expect to find the consequences in our weakened faith, in our diminished ardour, in our less earnest striving after the blessings of the covenant. There was a monarch of old who punished murderers by binding the criminal to the body of his victim, and thus leaving him to perish by a death the most frightful that can well be imagined. And if the living soul be closely bound to one dead in sin, how can we expect the spiritual life not to languish? “Come out from among them, and be ye separate, and touch not the unclean thing.” “And if any man will not hear the church, let him be unto you as a heathen man and a publican.” “With such have thou no fellowship, no not even to eat.” Such are the precepts of inspiration; and to those, who, professing to be of Christ, are found associating habitually and making common cause with the infidel, the unregenerate, and the profane, may we not take up the language addressed by the angels to the devout women, and say—but in a tone of sorrowful expostulation—“Why seek ye the living among the dead?”

Nor can we expect to find the graces of the Spirit among those who are not raised from the dead, and enlightened by the influence of the Gospel. There are many who can say, with Agrippa, “Almost thou persuadest me to be a Christian.” They are satisfied with the evidences, and convinced of the importance, of Christianity; but, alas! there is some hindrance, some sin, some idol, which they are unwilling to give up; they may be upright, and moral, and respectable, but the blood of the passover is not struck upon their door-posts, and when the destroying angel cometh, he shall sweep them away. Among such can we seek the characteristic beauty of holiness? Do men gather grapes of thorns, or figs of thistles? Can a corrupt tree bring forth good fruit, or a fountain send forth at the same time sweet water and bitter? So neither can man, unless he be renewed in the spirit of his mind, do that which is good and acceptable in the sight of the Lord. All that is to be found amiable and pleasant in our unrenewed nature; all that a naturally good disposition, assisted by a good education, can do, we *may* expect to see; but if we look for more, if we seek the peculiar marks of Christ’s Gospel, we shall lay ourselves open to the imputation of

folly, and the question of our text may be put to us, "Why seek ye the living among the dead?"

But it is not only as a question of practical importance, and in a spiritual point of view, that we should regard this passage; taken in its more literal interpretation, understood as the women to whom it was addressed understood it, there is an undying, an imperishable interest connected therewith. The evidences and the nature of our Lord's resurrection are surely matters of no small moment to those who allow, that upon this doctrine depends the whole of Christianity. "For (says the apostle) if Christ be not risen, then is our preaching vain, and your faith is also vain." We shall, therefore, very briefly touch upon the evidences of the fact, as deduced from Holy Writ, and then proceed to notice the nature of that resurrection which drew forth the words of the text.

It appears that, after the crucifixion, some of the Jews recollected the saying of our Lord, that "on the third day he should rise again;" and supposing that his disciples might take away the body, and so spread an account of the resurrection, they procured from the governor a guard of Roman soldiers, who were appointed to watch the sepulchre, till the appointed time was past, and then they intended, by the production of the body, to put a final stop to the progress of his religion. When, however, by the power of God, all this skilfully devised plan was rendered nugatory, and the resurrection before prophesied took place under circumstances the most awful and sublime, the chief priests and heads of the Pharisees sent for the soldiers of the guard, and bribed them to say, "His disciples stole him away while we slept;" promising at the same time to secure them from the punishment due to the military offence with which they charged themselves. Now had this statement thus made at their request been a true one, who would have been so loud in their clamours for vengeance on the Roman guard as the Pharisees? They would have said, "But for these men the impostor would have been unmasked, whereas now we are compelled to leave the matter almost where it was; if, therefore, the body which the disciples have stolen away be not recoverable, at least deliver up to condign punishment the men by whose carelessness, or perhaps by whose treachery, we have been so bitterly disappointed." Now nothing of all this took place; no search was made for the body said to be stolen; and the soldiers who acknowledged that they had committed a crime worthy of death—a crime, too, by which the designs of the Pharisees were frustrated—these soldiers were rewarded with money, and dismissed. This is the account, though given without comment by the evangelists, of our Lord's resurrection; it is an account published at the time, and never denied; and we may depend upon its accuracy, even in the minutest particulars.

But it is of more importance to us to consider the nature, than the evidences of a resurrection which we all admit took place. Our blessed Redeemer, having taken upon himself the form of man, did not renounce that form when he had expiated upon Calvary the sins of the whole world. He was buried, and descended into the invisible state; nay, we may say, with the common interpretation of the word,

he descended into hell; he appeared as a conqueror among the rebellious angels: in the face of the whole universe, before the hosts of heaven, before the spirits of the saints, before yet unsinning worlds, did he openly make a show of principalities and powers, he trampled upon the old serpent; and while the dark array of fallen spirits looked on in unspeakable dismay, did he exhibit to their view the form of man majestic with the glory of the Godhead, and fulfil the first promise made to a sinful race. We can hardly suppose that those who had had the blessed opportunity of hearing continually the words and seeing the miracles of the Saviour, who professed to be his disciples, had wrought wonderful works in his name, and had on so many occasions been favoured with his especial approbation; we say it is difficult to suppose that these men disbelieved any part of his word. It is, however, evident, that they did not expect his resurrection in the way in which it took place, and that when the women told them of the fact, they knew not whether to believe them or not: some of them did not yield their assent till long afterwards, and none till they had beheld once more Jesus in the flesh. They probably expected that some kind of spiritual resurrection would take place, and that they might possibly be favoured with *some* manifestation of their Master's presence in a disembodied state. It is certain that they did not look for the resurrection of the body three days after the death of Jesus; and yet upon this very circumstance did the consistency of the whole revelation depend.

We acknowledge that when the fulfilment of the promise came, that when the fulness of time was come, more was done for man than can be conceived. We know that this promise acted upon all men, giving the opportunity of the same glorious salvation to the Jew and the Greek, and that it was effectual from the very beginning of time, from the very period when those auspicious words were pronounced, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We find, however, that the life which Adam first received from his Divine Maker was, though a bodily life, not necessarily subject to death; it was, indeed, liable thereto, but there was no need that that liability should have passed into certainty. Now this same life, with this same liability, shall be restored to man at the resurrection; he shall be clothed upon with an ethereal body far more glorious than that of our first parents; he shall be secured from any liability to fall; and though the body which he shall then have will be susceptible of decay and dissolution, yet we know that neither decay nor dissolution shall affect him, but that he shall flourish for ever in power and splendour, to the glory of God and his own everlasting happiness.

Let us be understood upon this point; we do not mean to assert that death, either natural or spiritual, can have any power over those who are partakers of the heavenly kingdom; but we do mean this: that as all material substances, animated or not, are subjected by nature to decay and dissolution, so the spiritual, or as it would be more correctly rendered, ethereal body, shall not be exempted from this law of nature. We believe, therefore, that a kind of paradisaic

life shall be enjoyed by the just in the presence of the Lord ; but a life far more lofty, far more holy, and far more happy, than even that of Eden ; and for the eternity of that life we find a provision made by the Great Supreme, exactly adapted to the necessities of the glorified body. After that magnificent description of the city of the living God, the new Jerusalem, which by its solemn sublimity raises up the imagination to divine things more, perhaps, than any passage of Holy Writ, St. John proceeds thus to relate the continuance of his vision : " And he showed me a clear river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

Now this was after the heaven and earth had passed away, and there was no more sea. What, then, could be intended by the leaves of the tree being for the healing of the nations, in a place where there was no sorrow nor sickness, neither any more crying, but all tears were wiped away from all eyes ? We answer, to fulfil the same office which the tree of life was to have fulfilled in Eden ; to preserve the ethereal inhabitants of that heavenly city in the same state of continual unfading beauty. Let us not be told that these things are all allegorical ; we ask, of *what* is this healing typical ? If it mean not the prevention or remedy provided against some mischief, we boldly assert that it means nothing at all ; but if, as we believe, it is to be literally understood, then are we furnished with a clue by which to understand that glorious existence enjoyed by the saints. Nor let us suppose that an immortality is less blessed, less transcendently good, because it is to be renewed from time to time for ever. We know that the spirit of man is essentially eternal ; and we are here told that the risen body shall be so constituted and so provided for, as to equal the immortality of its immaterial occupant. The words of St. Paul, " We have a house not made with hands, eternal in the heavens," may be thought to bear a reference to that *body* which we shall be invested with when the earthly house of this tabernacle shall be dissolved ; and surely it has a more direct allusion than merely to the eternity of that *state* to which the blessed shall be received. Well, therefore, do the words of the angels addressed to these devout women merit our consideration, " Why seek ye the living among the dead ?"

Our bodies are to be the temples of the Holy Ghost, members of Christ ; they are to appear, in all the consciousness of their identity, before the great Judge of all. What should be the fate of that rebel dragged before the presence of his offended sovereign in the very arms with which he has carried on against him an unholy warfare ? Would not the insulted monarch cause the criminal to be cast out from his presence, and banished from his court ? And what shall be done unto man, the thrice guilty, the fallen, the corrupt, the ingrate, if he appear before the God of the whole earth with those members which have been the instruments of rebellion ? There is yet time to consecrate them to the service of God, to render them holy, and to enrol among the armies of the Eternal our bodies and

SACRED CHRONOLOGY.—No. IV.

BY MRS RILEY.

"Truth is our object: truth in religion, in morals, and in natural science. The more completely we attain it, if we faithfully apply it to its proper purposes, the more we shall bring happiness to ourselves and our fellow-creatures, and reverential honour to our God."

Rev. J. Smith.

From the Birth of Abraham to the Return of the Israelites to Canaan.

Period	Third Period.	Date of Usher.	Date of Hales.	Period of Usher.	Period of Hales.	Difference.
		B.C.	B.C.			
1	Birth of Abraham	1996	2153			
	Call of Abraham.....	1921	2078			
2	Isaac	1896	2053	100	100	
3	Jacob	1836	1998	60	60	
4	Levi	1836	1911	60	82	
5	Kobath	1836	1863	60	48	
6	Amram	1836	1808	60	60	
7	Moses	1571	1728	265	75	
8	Exode of the Israelites	1491	1648	89	80	
	Return to Canaan	1451	1608	40	40	
				545	545	

In this third period we find, that though Usher and Hales differ as to the dates of its commencement and termination, yet that they agree in its duration. This is accounted for by finding that Usher had rectified the date of Abraham's birth, comparing Genesis xii. 4, with Genesis xi. 32, and thus discovering that Abraham was born when Terah was one hundred and thirty, and not seventy years old, as erroneously deduced from the passage (Genesis xi. 26), "And Terah lived seventy years, and begat Abraham, Nahor, and Haran." Abraham was named the first of Terah's sons, not from primogeniture, but from pre-eminence, as "the father of the faithful, whose seed was Christ." By the same analogy, Shem, the second son of Noah, is placed first, in Genesis v. 32; and Isaac is named before Ishmael, though fourteen years younger, in 1 Chron. i. 28. But as Terah at his death was two hundred and five, at which time Abraham was seventy-five years old, it proves $205 - 75 = 130$.

"With this period the Mosaeal history properly commences; all the preceding part of Genesis is only introductory to the birth of Abraham, that illustrious ancestor of the Israelites and of the Jews, 'the father of the faithful,' and, by the highest of all titles, 'the friend of God.' From this rectification of the time of Abraham's birth, in the year B. C. 2153, according to the genuine system of Josephus, the outline of this period is easily adjusted; for Abram was seventy-five years old when he went to Canaan, and the exode of the Israelites from Egypt happened four hundred and thirty years after (Gen. xii. 4; Exod. xii. 41; Gal. iii. 17), amounting to five hundred and five years. St. Paul (himself a Hebrew of the Jews), who had studied the law at the feet of its most erudite elucidates, in many instances, by casual remarks, the

But when God would range the sky,
Mingling tempests mix their wings ;
Forth before him angels fly,
Light around a mantle flings.
Widely are the heavens display'd,
As drapery o'er a throne is laid ;
While spirits, each a glowing ray,
Attend their Maker on his way.

This mighty God the world hath fram'd
So fast, so firm, no mortal force
Hath e'er dominion o'er it claim'd,
Or turn'd it from its destin'd course.
At God's command the waters round,
Sank from the mountains to the ground ;
The thunder roll'd, His voice they knew,
And swiftly to their confines flew.

Now, earth-born man ! where is thy pride ?
The scanty stream, the swelling wave,
Alike thy vain command deride,
And scorn to be a subject's slave.
For thee no streams will deeper flow,
Or rushing waves their rage forego ;
But God at once their rage can rein,
And roll deep rivers to the main.

When man obtains despotic sway,
And fills the nations with his fame,
Rapine and havoc mark his way,
Horror and hatred blast his name.
And though a hundred monarchs bow,
And duteous pay their vassal vow,
Some dire reverse, some fatal fall,
Proves that man's pride is baseless all.

But when our Maker's viewless form
Sweeps o'er creation's boundless space ;
Borne on the pinions of the storm,
Or glowing wheels of rapid race :
Trembling we hear the thunders roll—
Yet awe, not hatred, fills our soul ;
His power confirms our faith and love,
His mercy lights to realms above !

Fix'd in his might will God remain,
Though man must own a brother's power :
'Gainst Him that warfare is in vain,
Which mortal man at once can lower.
Oh ! when to heaven our thoughts arise,
What earthly hope, what earthly prize,
Can lure us from those regions bright,
Where God's own glory pours its everlasting light !

"Whether Jacob married at the beginning or the end of his first seven years of stipulated service for Rachel, is a question which has divided and embarrassed chronologers. Demetrius and Josephus, followed by Petavius, Jackson, Kennicot, &c., suppose the latter, founding their opinion on Jacob's declaration to Laban: 'Give me my wife, for my days are fulfilled,' &c. (Gen. xxix. 21). On the other hand, Usher, Lloyd, Clayton, &c., contend that his marriage with Leah took place about a month after his arrival at Charran, at the beginning of the seven years, and his marriage with Rachel the week after. That he married at the beginning of the first seven years of service, is demonstrated by the birth of his third son, Levi, in his eighty-second year, or in the fifth year of his service."

Hales places the birth of Joseph nine years after that of Levi, or B. C. 1902. At nineteen he was carried to Egypt as a slave, and at thirty raised to the rank of governor of the land; and in nine years afterwards the rest of Jacob's family came down to settle in Egypt, this being also the date of Kohath's birth. There appears "a numerical difficulty in the account of Jacob's household which settled in Egypt. The *Old Testament* mentions seventy souls, (Gen. xlvii. 27); the *New* seventy-five souls, (Acts vii. 14). The difference, however, is only apparent, and they can be satisfactorily reconciled together, by a critical comparison of both passages."—(See Hales, vol. ii., p. 144).

"The extraordinary increase of the Israelites in Egypt is expressed by a remarkable amplification of terms: and 'they were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them,' (Exod. i. 7). The prodigious increase of their numbers and power excited the jealousy and apprehension of the court of Egypt, when 'a new king arose, who knew not Joseph,' or regarded not his great and important services to the state, and who, in violation of their charter as a free people naturalized in the country, in order to check their population and exhaust their strength, put them to works of hard labour. The Bible chronology, following Usher, dates the commencement of their bondage immediately from Joseph's death, or seventy-one years after their settlement in Egypt; but this seems to be too soon for the Egyptians to forget Joseph, and for the Israelites to increase to such a degree. We may, therefore, reasonably date it about thirty years, or one generation later, or about a century after their settlement."—(Hales, vol. ii., p. 162).

The decree which ordered the destruction of the male children "was in force at the birth of Moses, sixty-four years after the death of Joseph, and was probably enacted soon after the birth of his elder brother, Aaron, three years earlier, who was not subject to the decree. We may date it, therefore, about the thirty-second year of their bondage, and about one hundred and thirty-three years after their settlement."

"The sojourning of the children of Israel (*and of their fathers*) which they sojourned in the land of Egypt (*and in the land of Canaan*), was four hundred and thirty years. And it came to pass

at the end of the four hundred and thirty years (even the selfsame day it came to pass), that all the hosts of the Lord went out from the land of Egypt," (Exod. xii. 40, 41). This period of four hundred and thirty years included the whole time from Abraham's migration to "Canaan," during the sojourning of "their fathers" there for two hundred and fifteen years, and "their own" in Egypt for two hundred and fifteen years more. The foregoing insertions, therefore, in the *Masorete* text, warranted by the *Samaritan*, and by the *Septuagint* version, are absolutely necessary to adjust the chronology of this period. The wanderings in the wilderness occupied forty years, the close of which period was marked by the death of Moses, at the age of one hundred and twenty, and the entrance of the children of Israel, as conquerors, into that land where their illustrious forefather, Abraham, had sojourned as a stranger.

The records of this period offer a pleasing contrast to that of the previous one. There, glimmering through the obscurity, we found traces of nations, which, like some baneful meteor, shone for awhile, but set in total darkness: here, rising on the page of history, we find one solitary star, the herald of a multitude whom no man can number, reflecting the rays of the Sun of Righteousness. We see an aged childless man trusting in the promise that his descendants, numerous as the sand on the sea-shore, should possess the land where he wandered a stranger and a pilgrim. We see promises fulfilled, and new hopes given; we trace God's care manifested in the preservation and deliverance of his chosen people from their house of bondage; we behold His chastening hand stretched forth to punish, yet restrained by the pleadings of an earthly intercessor; and we watch a people fed and guided for forty years through a wild and desolate country, until at length, humbled and proved, they were led into the promised land through the astonished waters of the swelling Jordan.

We cannot wonder that these records should be so valuable to Jew and Gentile—the Jew proudly tracing his lineage to Abraham, the friend of God; the Gentile equally regarding him as his spiritual ancestor: for they which are of faith, the same are the children of Abraham. Thus "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed: that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," (Gal. iii. 8, 14, 16, 17, 29).

SELF-RIGHTEOUSNESS.

BY MRS. ABDY.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

NOT to the idle and the vain,
 The feeble and the weak ;
 Not to the scoffing and profane,
 These words of warning speak.
 No ; they appeal, with potent force,
 To minds of higher aim ;
 To those who tread the Christian's course,
 And bear the Christian's name.

Too oft of outward worth we boast,
 And in God's holy book,
 Cast, on the truths we need the most,
 A brief and passing look.
 And well to those who much profess
 This warning is applied,
 Tending to check self-righteousness,
 And humble moral pride.

Say, is our conscience free from stain,
 Oh ! may we not recal
 The time, when with severe disdain
 We mark'd a brother's fall ?
 On his temptations coldly dwelt,
 Noted his faults alone
 Nor ever for a moment felt
 His lapse might be our own ?

Have we not oft to pleasure's spell
 Listen'd with fond delight,
 And woo'd the strain, though knowing well,
 That safety lay in flight ?
 Ventur'd to error's flowery brink,
 Compass'd by perils round,
 And scorn'd the faint of heart, who shrink
 When near forbidden ground ?

Yet must our triumphs turn, at length,
 To shame and to dismay ;
 If, glorying in our own weak strength,
 We seek no other stay.
 We may not o'er our constant foe
 A conquest hope to win ;
 Each hour, alas ! we feel and know
 The power of innate sin.

Is there no way our foe to shun,
 No way our chain to break ?
 Yes, if we cling for aid to One
 Who suffered for our sake.

First offering the things of earth,
That now our thoughts engross ;
Our righteous deeds, our moral worth,
Before our Saviour's cross.

Teach us on thy sustaining hand
Devoutly, Lord, to call :
'Tis through thy mercy that we stand ;
Oh ! guard us, lest we fall.
Let us, when tempted, prov'd, and tried,
Turn to thy gracious throne ;
Laying our own poor works aside,
And trusting thine alone.

A CHAPTER ON GHOSTS.

BY ROBERTSON NOEL, ESQ., M.A.

IT may not be altogether unacceptable to our readers to gather together a few of the strange and wild notions which prevailed among our forefathers, on the subject of spectral appearances. A ghost differs from other spectral appearances, by always being the spirit of a human being now dead—visible, but not tangible. A work on the subject, written by the Rev. I. Taylor, contains, among much flippancy, some good remarks. “ If (said he) you should fall in with a ghost, do not attempt to exorcise it, or in any way to lay it, but proceed as you would do were it a disagreeable fleshly intruder, and you will seldom fail in your object. Thus when a friar thought proper to personate a ghost at the court of the late Emperor Joseph, King Augustus, who then happened to be at Vienna, and in that apartment of the imperial palace which the ghost occupied, walked up to him, and taking him by the middle, flung him out of the window, *laying* him thereby so effectually on the pavement that he never again made his appearance in this world.” But the best authority for popular opinions of ghosts, is Reginald Scott, who, with great minuteness, gives his sources of information. “ And first (says he) you should understand, that the souls in heaven may come down and appear to us when they list, and assume any body, saving their own, otherwise such souls should not be perfectly happy. You may know the good souls from the bad very easily; for a damned soul hath a heavy and sour look, whereas a saint's soul hath a pleasant and merry countenance; these also are white and shining, the others coal-black. The souls of the blessed do most commonly appear to those who are born on ember days, and they are oftenest seen at night, for that men may then be at best leisure and most quiet. They never appear to the whole multitude, seldom to a few, but commonly to one only. They are also most seen by those about to die, as Thrasella saw Pope Felix. They are seen by some, and others, though present, see nothing of them; as Ursine saw Peter and Paul, yet many standing by saw no such sight, but thought it

was a lie, as (says Scott) I do also." Now a good soul taketh no shape but a man, but a damned soul can take, and commonly doth take, the shape of a beast, a serpent, a blackamore, or especially of a heretic. "Hence we learn that blackamores and heretics are not men, but beasts; also that a heretic has some distinguishing mark about him, by which he may infallibly be known from a Catholic."

It may be here to the purpose to relate, upon the authority of Melancthon, what he states himself to have witnessed. Travelling in Germany, in company with some other persons, they saw a bird of an unusual appearance sitting upon a tree, and singing with a human voice; at last it clapped its wings, and exclaimed, "Oh eternity! eternity! who can tell the length of eternity?" Melancthon immediately commanded it, in the name of the holy Trinity, to say what it was; whereupon it exclaimed, "I am a damned spirit!" and immediately flew away. So far Melancthon; but it is but fair to say, that this amiable and learned man was both credulous and hypochondriac, as was his more renowned contemporary, Luther, who, sleeping one night with a bag of nuts at the head of his bed, which nuts were a present from a lady, the devil took the liberty to crack the nuts and to fling the shells at the lawful owner. "Do me the favour to dispose of them otherwise (said Luther); you are perfectly welcome to the nuts, but do not throw the shells in my face." This is Luther's own account of the matter. But to return to ghosts. As to why they appear, never seemed to trouble believers very much: it is seldom, save in novels of the castle and trap-door—the dagger and bowl of poison school, that ghosts are brought into effectual service.

There is a little story current in Germany, and which is translated by Mr. William J. Thoms, in his "Lays and Legends of various Nations," which is very pretty, and will lead us directly to another important thing, to wit, the dress of ghosts. The story to which we allude is called the "Stolen Pennies," and runs thus:—"A man and his wife and children were, once upon a time, sitting at their noon-tide meal, with a good friend whom they had invited to share it with them; and while they were so seated the clock struck twelve, and the stranger saw the door open, and a very little child, dressed all in white, came; it neither looked about nor spake a word, but went right through the chamber. Soon afterwards it came back as silently as before, and went out of the door again; and it came again in like manner on the second and third days, until at length the stranger asked the good man of the house to whom that beautiful child belonged who came every day at noon into the chamber? 'I have never seen it (said he), nor do I know to whom it can belong.' On the following day the stranger pointed it out to the father when it came in, but he saw it not, neither did his wife or children see it. Then the stranger arose, went to the door through which it had passed, opened it a little way and peeped in: then saw he the child sitting on the ground groping and raking in the crevices on the floor; as soon, however, as it perceived the stranger, it vanished. Then he related what he had seen, and described the

child so minutely, that the mother knew it at once, and said, 'Alas! that is my own dear child that died about four weeks since.' Then he broke up the flooring and found there two pennies, that the child had once received from the mother to give to a poor beggar, but it had thought that it could buy sweetmeats with the two pennies, so had kept them and hidden them in the crevices of the floor, and therefore it had found no rest in the grave, but had come every day at noon to search for the pennies; therefore the parents gave the money to a poor man, and after that the child was never more seen."

Hence we have two particulars respecting the belief in ghosts worthy of notice, viz., first, that ghosts can appear at all times, even at noon-day; and next, that they do, contrary to the opinion of Reginald Scott, appear in proper person and proper costume. In the little story related above there was a reason assigned for the appearance; but in seven out of ten of extant ghost stories, there is so evident a want of cause that they must be classed as inventions, and not very cunningly devised. Often, indeed, when a more direct purpose has been assigned, darker motives have been the origin. So long back as 1632, Glanville relates, that a man gave evidence before magistrates that the spirit of a young woman had appeared to him. It appeared that the deceased, who was possessed of considerable personal attractions, had been way-laid, grossly ill-treated, and at last murdered. These particulars, with some others unnecessary to repeat, the ghost declared to him, and also told him who were the murderers, and where they had concealed the body. The informer then led the officers of justice to a pit, where they found her mangled remains; the two accused persons were apprehended, and, on the evidence above related, condemned and executed. To the last they persevered in solemnly maintaining their innocence. In this case, it seems but too evident by whom the atrocious deed had been committed.

But while on the subject of the dress of ghosts, to which the story of the stolen pennies led us, an anecdote occurs to me, one of the best authenticated, and the most clearly explained, that graces the annals of ghostly history:—In the middle of the last century, there was in a town, in the west of England, a club consisting of twenty-four members, who were wont once in the week to hold social meetings, for the laudable purpose of drinking punch and talking politics. Like the academy of Rubens at Antwerp, each member had his peculiar chair, and the president's was more exalted than the rest. One of the members had been for some time in a dying state, and his chair remained, of course, vacant. The club being met on their usual night, enquiries were made concerning their friend, who lived in the adjoining house; the answer was, that he could not live through the night. This mournful intelligence threw a gloom on the conversation, and all efforts to turn it from the sad subject were unavailing. About midnight the door opened; the hitherto absent member entered, seated himself in his own place, gazed wildly round, but said nothing: at length he again rose, walked out, and left them. It

was not till after a long pause that the company recovered their speech, and of course their first and whole conversation was on the dreadful apparition which they had just witnessed. They sent to the next house and found that at the very hour he had been seen in the club their companion died. This story was credited, for twenty-three respectable individuals were able to testify its truth; and what could be urged against it? Years rolled on; the story ceased to engage attention, and was at last forgotten, unless when occasionally related to silence an unbeliever. One of the club was a medical practitioner, and in the course of his practice was called on to attend an old woman, who had been in the habit of attending the sick. She said she had one thing lay very heavily on her mind, and she wished to disburthen herself of it. "You remember (said she) Mr. —, whose ghost occasioned so much talk twenty years ago. Well, I was his nurse, and on the night he died I left the room for something that was wanted, at which time he was in a high delirium; in less than a quarter of an hour I returned, and found that the patient had dressed himself and gone out; I was so much frightened that I had no power to stir, but very soon to my astonishment he entered the room shivering, and his teeth chattering with cold, pulled off his clothes, laid down and died instantly. I could (said the old woman) have contradicted the story of the ghost, but I dared not, though I knew, from what had happened, that he must have gone to the club-room himself." Most ghost stories might be accounted for in a manner equally satisfactory, but being for the most part the tricks of some wags, there is no motive to reveal the mystery: so many little circumstances which would tend to throw light on the wonder are overlooked at the time, and totally forgotten afterwards.

I before noticed a remark of Taylor's, that ghosts should be treated as living beings, if you wish ever to derive benefit from their visitation, or, indeed, to escape disastrous consequences. To this end he relates a tale, that about fifty years ago, or at the present date we may safely say seventy years ago, some labouring men met at a public-house at Ripon, in Yorkshire, for the purpose of convivial enjoyment. After much merriment, the subject of courage was introduced, and each man had a wonderful adventure of his own to relate, with a ghost, a mad dog, or a pugilist; much boasting followed, till one of the company, who had hitherto remained silent, rose and declared that he would wager ten guineas (and, by the bye, times must be rather worse now than they were then, if a labouring mechanic could wager ten guineas)—he laid, I say, this wager, that not one of them would dare to fetch from the bone-house a skull, and place it on the table before them, (the bone-house in the parish church-yard was about a mile from thence.) This wager was immediately accepted by one of the party, who forthwith proceeded on his expedition. The wag who had proposed the bet now requested of the landlady the loan of a sheet, declaring, that as he knew a shorter way than that which his opponent had taken, he would soon cool the courage of this heroic adventurer. Highly

enjoying the joke, the landlady complied, and off set our wagerer with the utmost speed; he arrived at the bone-house first, and, throwing the sheet around him, placed himself in a corner of the place: very soon the other arrived with a slow deliberate pace, opened the door, and, seeing the figure in white, was, as he afterwards confessed, very much alarmed. He resumed his courage, stooped down, and picked up a skull. Immediately the phantom exclaimed, in a deep and hollow voice, "That is my father's skull." "If it is your father's skull (said the adventurer) you may have it;" and so saying he threw down that and picked up another. Again the figure in white interfered: "That (said he) is my mother's skull." The same answer was returned, the skull thrown down, and a third chosen. "That (exclaimed the ghost) is my own skull." "If it is your own skull (was the reply) I'll have it;" and off he ran, keeping possession of the skull, and the spectre after him. In his flight through the church-yard he stumbled over a stone, which occasioned the ghost to fall over him, not a little increasing his fright. He soon extricated himself, and bent his way towards the inn from whence he had set out. Bolting suddenly into the room, he flung the skull on the table, his hair standing on end, and his countenance exhibiting every mark of terror. "There (cried he) is the skull you sent me for, but, look out—the right owner is coming for it." Down went the skull, and in another instant in came the figure in the sheet; away ran the company like the blasphemy club at the ghost of Michael Kelly, some out at the window, some up the chimney, fully believing that a ghost had come to punish their sacrilegious theft. It was afterwards acknowledged that the intrepid adventurer had won his wager. Had he taken with him a good stick, and cudgelled the spirit into good manners, he would have escaped his fright, his exertion, and his fall, and have won the more easily his ten guineas.

It is well, however, not to use pistols or swords against ghosts, lest, contrary to your expectation, you find yourself involved in a charge of manslaughter, as was the case with one who too roughly laid a ghost at Peckham; or, perhaps, in a similar scrape to that of a young midshipman, who, going from Plymouth to London, slept one night at a country town, where he heard, from his astonished landlord, a very strange account of a ghost, which, dressed in white, was accustomed to parade the church-yard. Strengthened with an extra glass of grog, he determined to face this apparition, and, if possible, bring her to action. He went to the church-yard, and saw through the hazy air something moving backwards and forwards, but its shape he could not discern. He spake to it several times without receiving any answer, and a brick which he flung at it had only the effect of rendering it quicker in its motions. He then cautiously approached, but so misty was the air that even when almost close the shape of the spectre was still unknown. Drawing his cutlass he bestowed upon the unlucky apparition a hearty cut, at which it immediately flew out of sight, and afterwards becoming again visible; moved up and down with surprising velocity. He

then went home and went to bed. Early the next morning the young sailor was awakened by a voice, a melodious voice appertaining unto the town crier, and exclaiming, with the usual prelude, "Oh yes! whereas some evil disposed person or persons did, last night, cut, maim, and otherwise injure the rector's white mare, which was quietly grazing in the church-yard: this is to give notice, that any person who will give such information as that the offender or offenders may be brought to justice, shall receive ten guineas reward." The valorous seaman left the town as quietly as possible.

We have had occasion to mention the exorcism, or laying of ghosts. It seems that the most usual place for laying ghosts was in the Red Sea. This was not necessary, for a key or a key-hole would answer the purpose, without being any the worse for use, on account of its new occupant. This system was not peculiar to ghosts, for we find that spiritual essences of any kind might, by some potent charm, be deprived of their liberty, and, from wandering about through the thin air, might be imprisoned wheresoever it pleased those who had thus obtained the mastery over them.

One more ghost story, and I have done. The story which I am now about to relate was told me by an intimate friend, a graduate of Cambridge, and he had it from his brother, a post-captain in the navy, and the hero of the tale. Captain S—— was once appointed to the command of a tender, not at the time, it seems, in much employment, and he had only about a dozen men with him, he being the only officer. The ship was an old ninety-gun ship, and being no longer in active service, was painted entirely black: at the same time her guns, stores, and crew being taken out of her, she drew but little water, and made a figure at once dismal and colossal. Figure to yourself so small a crew in so huge and desolate a vessel, anchored ten miles from a shore, where nothing but reeds and marshes were to be seen, and during weather, wet, foggy, and squally. Captain S—— had abundance of time to meditate; and among other subjects which his situation forced upon him was the number of wild legends connected with the old ship he now commanded. She had cruized in the West Indies during the reign of the buccaneers. Scenes of bloodshed and wild revelry had been witnessed on and between her decks. She had been laden with Spanish gold, and her crews had sent to their last accounts hundreds of pirates. In short, she was a haunted ship. Tradition, whatever it said for their bravery, had but little to speak for the good conduct, in other respects, of her once occupants; and it was said, that execrations long obsolete sometimes startled the ears of the living between her decks. Save the captain's apartments, all the bulkheads were cleared away, and the view was fully suited to the ship, the season, and the station. For some nights all went off very well, though Captain S—— thought there certainly were very strange and very loud noises; but at last these became more and more distinct, and formed themselves before long into the noise and din of a tumultuous assembly in the midshipman's berth. The rattling of glasses and bottles, the spilling of liquor, oaths and songs of a past

period, were to be heard with a fearful distinctness, till at length the tumult of quarrel succeeded to the tumult of intoxication, and the clashing of daggers, mingled with discourse such as in the present day is rarely heard, even at sea. Night after night this continued, and continued to increase, till one night Captain S—— heard a low, suppressed, but inexpressibly bitter laugh, and then marked a stealthy step coming round towards the door of his cabin ; step after step he counted as it drew near, and then the handle of his door was violently shaken. Captain S—— was a man whose bravery had been too often tried to be supposed very subject to the influence of fear, but he acknowledged that his heart beat now quicker than usual : he leaped from his cot, drew his sabre, and approached the door ; again the same bitter suppressed laugh was heard, and again the door handle was shaken. Captain S—— now suddenly flung open the door, and cut furiously about him, but nothing was to be seen ; and the moon was shining between the decks, so that he could see from one end of the ship to the other. Struck with a shivering awe he returned to bed, but no sooner was the door closed than a long bitter peal of the most deriding laughter was raised from the scene of the former revelry. After this he never heard any more, but was soon, to his great joy, appointed to a frigate. This story probably owes much to the powerful and excited imagination of the captain. It certainly owes not a little to the imagination of my friend, and his exquisite mode of telling it ; and, as I before remarked, we are not acquainted with any of the attendant circumstances, and, consequently, not at all qualified to judge. It must be admitted, that a haunted ship is a yet more fearfully wild and desolate subject for fancy than a haunted house, or even a haunted castle.

We must carefully distinguish between ghosts and apparitions. Every ghost, if it becomes visible, is an apparition ; but every apparition is not a ghost. A ghost is the spirit of a deceased person ; any other supernatural sight is an apparition.

“ Partial darkness is the most powerful means by which the sight is deceived. Night is, therefore, the proper time for apparitions ; and the state of the mind during that season, the fear and caution observed, the opportunity given for ambuscades and assassinations, depriving us of society, and cutting off many trains of pleasing ideas, which the objects in the light never fail to cause, are all calculated to inspire the mind with apprehension ; and so much of our happiness depends upon our senses, that the loss of any one would be sufficient to occasion us a great degree of horror and uneasiness.” Thus speaks a very entertaining writer on the subject, and adds, “ The notions of the ancients respecting the soul may receive some illustration from these principles. In the dark, or twilight, the imagination frequently transforms an inanimate object into a human figure, but on a nearer view this resemblance is not to be seen. Hence the ancients sometimes fancied they saw their ancestors, but not finding the reality, distinguished these illusions by the name of shades ; and certainly the same feelings have operated in modern

times." This reasoning is rather specious than solid, but its refutation would lead us very far from our subject.

I shall now simply give a few anecdotes of remarkable apparitions which appear not to have been dreams. In the sixteenth century, Jacopo Donati, the head of that powerful family, one of the most important in Venice, had a child, the heir to the family, very ill. At night, when in bed, Donati saw the door of his chamber opened, and the head of a man thrust in. Knowing that it was no one of his servants, he roused the house, drew his sword, and, attended by several of his domestics, went over the whole palace, all the servants protesting that they had seen such a head thrust in at the doors of their several chambers at the same hour: the fastenings were found all secure, so that no one could have come in from without. The next day the child died. This anecdote rests upon the authority of Henningus Grossius, and deserves a place with the Scotch *bodach glass*, and the Irish *banshee*.

Many apparitions are related to have performed wonderful actions, to have gained victories (as those supposed to be gained by St. Jago over the Moors in Spain), to have foretold future events, and to have done many things far beyond human power. The Romans believed that Castor and Pollux frequently appeared to their armies, and overcame their enemies. On one occasion, Livy tells us, that after a battle had been successfully waged, two young men, of more than human beauty, were seen approaching Rome, and first announced the victory to Consul Domitius, who, refusing to credit the information, they stroked his sable beard, and it became immediately yellow. From this circumstance he was called *Ahenobarbus*, or brazen beard; and his family continued to bear it until the Emperor Nero, the son of the last Consul Domitius *Ahenobarbus*, and then, by his widow's marriage with the Emperor Claudius, Nero succeeded to the throne. I think the name became then extinct. The annals of Rome are full of such tales. It is reported of Scylla, the dictator, that when an infant, and borne about in the arms of his nurse, he was met by a tall and majestic woman, who declared him born to be a ruler, and happy. He was eminently fortunate, for he obtained the supreme power after an almost uninterrupted course of prosperity.

Even in our own history, we have some popular stories of this kind. William Rufus was warned by the apparition of a monk (some shrewdly think by a monk in flesh and blood), not to hunt on the day on which he died; but slighting the warning, he was killed by Sir John Tyrrel, by accident.

Many more such things might be adduced, but I cannot better conclude this paper than by an account of the singular case of Nicholai, the eminent and learned bookseller. He was once afflicted with a disorder so curious, that he wrote out a statement of it (which is now to be found in "*Nicholson's Philosophical Journal*"), and laid it before the Royal Academy of Berlin. It appeared from this, that Nicholai was troubled with a painful and distressing disease, and this preying upon his mind threw him into fits of occasional

dejection. The continual recurrence of these at length weakened his constitution and affected his senses. He perceived shadows, or dark outlines of figures, in all positions before him, walking, sitting, and running; this perplexed him, but, as far as supernatural beings are concerned, did not alarm him, though he began to fear he was losing his reason. Nicholai was a philosopher, and remembering the reasoning of the quack in Moliere, tried it in his own case. "Where there are no men (said he) there can be no shadows of men; therefore, I do not see these figures, but merely imagine I see them." This, however good, did not dissipate the illusion, and as he took no other means to rid himself of his unpleasant visitors, his malady increased: the figures now assumed the appearance of solidity and colour, and he could in no way distinguish them from really existing persons. The features were, in many cases, known to him; some were the apparitions of friends long dead, others of those in foreign climes; some of his then intimate acquaintances, others complete strangers. These distressing circumstances drove him for aid to medicine; his disease got better, and with it the figures, first gradually fading into shadows, and then in a week or two disappearing. But he was again attacked with his former disorder, and again the same unpleasant circumstances attended it; but his lowness of spirits being much increased by this second attack, he neglected to take any medicine at all. This conduct did not much tend to ameliorate his condition, and this time his spectral companions not only moved but spoke, and with some of them he held long conversations; but his acute intellect soon found out that all they said was but the echo of his own ideas, and from this he drew an additional proof of their actual nonentity. On a second application to medical aid he completely recovered, and was never afterwards troubled in the same way. This is a species of disorder not so very rare as to excite wonder in the medical practitioner; at the same time it sets in a very strong light the doctrine of ghosts. Among those who have been at different times subjects of these strange hallucinations, have been the late Mr. Roscoe, and a once popular minister of the crown.

SUNSET.

BY THE REV. R. G. CHAPMAN.

How oft the sun, nigh sinking in the west,
 Speaks loudly, to the wise, of Him who made
 The earth and heaven, who, by our sins oppress,
 Of God forsaken when by man betrayed,
 From Satan's grasp the lawful prey did wrest,
 To look on death and judgment undismayed,
 Of all his wondrous works his death the best—
 In beams of perfect majesty arrayed,
 Oft mildly sinks the sun into his rest,—
 Ere in the tomb the Son of God was laid,
 His cross the Father's secret name displayed.

ANTIQUITIES IN FRANCE.

THE ABBEY OF ST. VICTOR, AT MARSEILLES.

BY MRS. E. SMITH.

(From a MS. Work, entitled the "Resident in France").

It was in the month of March, 1840, that I visited Marseilles : very happily, I had never felt any great desire to see that city, as by that means I escaped the disappointment which a stupid day passed in so celebrated a place would have occasioned me. It began to rain as we entered the city, and it poured all day, so that when we walked about after our passports our eyes were bent upon the pavement, that we might avoid splashing into puddles ; consequently we passed through several streets without taking any note of them, except that they appeared interminably long. The lady with whom I was travelling had no curiosity, and little conversation. The inn was not a comfortable one, so that I longed for the moment when we should enter the diligence for Toulon, which we did in the evening. Thus, as my stay of nine hours at Marseilles offers no recollections that are amusing, I will, in place of my own lucubrations, present my readers with the following description of the Abbey of St. Victor, to which is attached a legend of Marseilles, from the French of M. Albert Maurin.

There is an ancient city in France whose infancy is enveloped in darkness ; whose founder one day descended on the shores of Gaul from a pirate's bark, and which was preceded by Rome only a hundred and fifty years ; a city which has had her days of pomp and glory—a glory religious, mystic, and bloody—a glory of battle-fields, and of science and industry.

This city was a school wherein the great men of Rome came to be instructed ; she engraved her laws on marble—for laws were then made for the future ; she served as the cradle of Christianity in Gaul ; the sword of Cæsar, and, in later times, that of Charles de Bourbon, were broken against her walls of stone. Five-and-twenty centuries have passed over her, yet her brow has no wrinkles, her features are beautiful, her colour is bright ; she appears a newly-founded city.

Seek not there for ruins ennobled by time and sanctified by the baptism of ages. This city was Greek, and has left no Grecian monuments, for Rome swept after ; she was Roman, and has no Roman monuments, for she fell into the power of the Goths ; after the Goths came the Burgundians, then the Franks, then the Normans ; and all these people demolished, but built nothing. The Counts of Provence came afterwards, but seek not the palaces which they inhabited ; one day they were overthrown by the citizens of that very city, which is called—*Marseilles*.

She is like an old coin, whose impression is effaced by dint of passing from hand to hand, without originality in her monuments as in her character. The Vandals have destroyed the first, a commerce with every nation has done away the second, and the conservation of the one is intimately connected with that of the others : it is in

the presence of eloquent ruins bearing the stamp of primitive manners that those same manners are preserved.

Go and visit what is called the old town; you will see there streets, narrow and winding; houses, for the most part mean and dirty, heaped together, and dark in the extreme, but none whose construction goes further back than a century. Were it not for some remains of walls, ruins of the noble dwelling of the Counts de Mirabeau—the *coin de cabriès* ornamented with pilasters and medallions, an arcade, four columns of a chapel, a door decorated with the name of Julius Cæsar, which seems nailed to it as upon a gibbet, so mean and degraded is the doorway—any one might take these streets, considered separately, for village streets.*

One might say that the prediction of Christ concerning the temple of the ancient Jerusalem, "And one stone shall not be left upon another," had been made for the ancient Marseilles, and that those who wished to give the lie to this oracle had been the means of its realization.

What have we gained by the handiwork of the pretended preservers of ancient monuments?

After the *bandes noires*, who sack, have come the *bandes blanches*, who whitewash: modern Vandalism has covered grey stones with a layer of lime, and replaced the broken window-shafts; after which the edifice preserves its antique aspect much as a patriarchal head would retain its type of old age were its wrinkles effaced, its features retouched, and the bald white head covered with black curling locks.

Go and see what the Abbey of St. Victor resembles, with its white covering over its pilasters and ogives, and marked on its free-stone walls by a trowel of the nineteenth century! It has preserved all the hideousness of dilapidation, despoiled of its sombre and religious majesty.

And yet what recollections of national pride does not this monument recal! Its foundations are laid over the grotto where the Magdalene wept her faults, before she went to sanctify with her penitence the *Baume* † *du Mont-Bretagne*; the celebrated Cassien endowed it for five thousand religious persons, and its dedication was made, according to the manuscripts, by Pope Benedict IX., in the presence of twenty-one bishops and archbishops, the Viscounts of Marseilles, and the Counts of Provence.

Few religious establishments present a chronicle so varied, so full of events, as that of this abbey. Under Cassien it soon reached its meridian; but it was pillaged by the barbarians of the north, who

* *i. e.* The streets of villages in the south of France, which are ugly, dirty, and comfortless in the extreme. The streets are very winding, especially if perched on a mountain; so narrow, that you may shake hands across; and so dark, from the height of the houses, that they look sombre as dungeons: while the men are uncouth, the women ugly, and the children squalid. What a contrast to our English villages! and also to some in Normandy.

† *Baume* (not Provengal) for *grotto*.

caused such ravages in France, that the people added to the Litany, "Deliver us, O Lord, from the fury of the Normans."*

The Viscount Guillaume and his brother Honoré rebuilt it again in 1020; and it was in 1200 surrounded by the walls and towers of which we now see the remains mixed with new constructions. It sustained many sieges, and added a warlike laurel to the palms of the martyrs who sleep in the vaults of the subterranean church, amongst whom is St. Victor, who fell a victim to the persecution of Diocletian. His chapter, which was composed of nineteen canons, all noble and barons, with twenty officiating priests, was secularized in 1751.

The remembrance of that long existence is now all that remains of it; the monastery of Cassien is ruined; the chapter is become a simple parish; the valley, where peacefully and silently slept the grotto of the penitent Magdalene, is now levelled; the fresh and delightful shades which embowered it are dried up by the southern sun; the *mistral* has swept them away, and vast mephitic soap manufactories have arisen in place of the venerable oaks which saw the mysteries of the Druids and the assemblies of the Christian neophytes. The people pass with indifference before this white-washed mass, without at all suspecting its former splendour.

However, every year, for the feast of Candlemas, the 2nd of February, the subterranean church is open to the faithful:† the massive doors which communicate with the upper church turn heavily on their rusty hinges; the wide staircase, with its thick balustrade, which lessens before you and seems to lose itself in darkness, awakens from its long sleep of a year beneath the steps of pious visitants; the dark silent aisles are animated with light and movement; the altars are adorned with flowers and incense; and masses are said there during eight days. The view of this subterranean church, taken from the head of the staircase, is then really very fine. Notwithstanding the flambeaux which burn there, it retains a funeral aspect. The eye, after having glanced over masses of light, rests painfully on dark corners, where it can distinguish no object; the pillars detach themselves from a dark ground, and, bending towards the vaulted roof, project their waving shadows over the sea of heads devoutly moving at their base. And this mixture of light and shade, of vague involuntary rustling and religious silence; these crosses suspended against the walls, symbols of pardon and stigmata of reprobation; the grave and impressive voice of the priest, uttering at intervals sacramental and mystic words above the crowd, in a language which that crowd understands not—all that seizes the mind in an indescribable manner—the voice remains mute as the pencil powerless, when we wish to sketch this scene.

You walk impressed with devout respect across this pavement, which covers so many martyrs; you may imagine you hear their

* These Normans were the Norsemen, or Men of the North, who, under Rollo and other chiefs, devastated Europe for many years.

† *Les fideles*. Both Catholics and Protestants make use of this term.

spirits pass, borne on the air which environs you. And with what pleasure, on coming out of that subterranean church, do we inhale the breeze, perfumed with wild thyme and freshened by the sea; how does the view of the port, displaying at your feet its thousand flags, recreate your sight, and the rays of brilliant light shed by the sun penetrate you with a pleasure till then unknown!

Usually the crowd assembles before the grotto of the Magdalene, situated at the end of the subterranean church; it is enclosed with a wooden railing, and a torch fixed to it casts a mysterious light into its cavities, which, grouping themselves with the shadows, form the folds of a gown, floating hair, and a female figure; which is, however, all an illusion. The church remains open for eight days; all the population repair thither, and buy there pictures of the Virgin, little green tapers, which, according to popular belief, have virtue to preserve against lightning, sudden death, &c. At the door they sell little rolls, called *navettes*. A wood engraving, a taper, and a navette, are three purchases which the visitors think themselves obliged to make. Then the people retire, the torches are extinguished, and all is again wrapped in darkness till the following year.

Under these vaulted roofs, now so silent, what ideas have touched the imagination of the artist; what curious facts, what events, generally unknown, have passed there, from the epoch when the neophyte repaired thither at night to hear the divine commandments, to that when Christianity, triumphant, openly convoked thither all the population. What models have shewn themselves there, from the countenance at once sweet and grave, impressed with melancholy and celestial joy, of the saint to whom much was forgiven because she had loved much, to the blooming face of the innocent young girl, who, standing on tiptoe, casts a searching glance of curiosity into the damp dwelling once inhabited by the Magdalene.

Before the last movement of time's heavy wing had flagged over the abbey, before antiquarian hands had taken away the tombs and the inscriptions which ornamented them, you might have seen there a rough stone, one end of which was fixed into the wall; it was called by the people, in their patois, *lou banquàou de la fouello—le banc de la folle* (the bench or seat of the maniac): it has now disappeared, and with it the tradition belonging to it. We have found, in an old legend, the origin of the name.

The Marseillaise troops had just beaten the Normans: this news filled all the inhabitants with joy, for they dreaded the arrival of those barbarous hordes. The Count Honoré, whose son Rimbaud commanded the expedition, resolved, with the bishop, to unite the young victor to his neice, Blanche de Rimini, on the very day of his arrival. "You shall be (said he to the young girl) *his flower of love and palm of glory*." What delight filled the heart of Blanche! The young people had long loved each other, and the enmity which had reigned till then between the Count, father of the one, and the Bishop, uncle of the other, had caused them much sorrow, for they believed themselves separated for ever. Blanche was wild with happiness.

A message was sent to Rimbaud, announcing to him his father's intentions, and requiring him to make his entry on the morrow, and to repair to the cathedral at the head of his troops, there to receive

"His flower of love and palm of glory."

The church of Notre Dame de la Major shone with light ; the people thronged to the porch—the people of Provence, ardent and impressionable, always eager to go where fêtes and spectacles are to be seen. An Italian sun shed its vivifying rays over this multitude, pinched by the cold and mephitic air of the streets. It was a beautiful day ; cries of joy arose from groups, who waved in their hands the branches which they meant to strew beneath the feet of the conquerors. The bishop, wearing the stole of St. Lawrence, was at the altar ; and Blanche de Rimini, seated under a magnificent canopy, surrounded by a crowd of young knights and noble ladies, awaited the arrival of her victorious lover, with head inclined and downcast eyes, while a long dream of happiness seemed to irradiate her brow ; at last, then, her days were to be adorned by that sweet garland with which heaven has enthralled mankind—Love ; and she repeated to herself—

"I shall be his flower of love and palm of glory."

Shouts were heard, the banner of St. Victor appeared at a distance ; behold the conquerors. A herald at arms enters the cathedral ; he pierces through the dense crowd, and approaches Blanche. "Charming lady (said he), my master, the Count Rimbaud, cannot wed you ; whilst he was combating he vowed to devote himself to God in the Abbey of St. Victor. I am come to release his faith and promise."

Blanche hardly heard the last words—she fell down senseless. They carried her to the episcopal palace ; and when at length they brought her to life her look was dull and fixed, her complexion ghastly—she was mad. A month after she disappeared, nor could any trace of her be discovered.

In the following year, when the Normans were become masters of Marseilles, they besieged the abbey, which held out against them for some time. At last the Normans took it, killed several of the monks, and the next day decamped. Then the Marseillaise came to contemplate their monastery, which they had seen so beautiful, but which now presented only a heap of ruins.

In the subterranean vaults was found a woman sitting motionless on a tomb ; she replied not to their questions, and they vainly endeavoured to remove her from that spot. They carried her food, which she took with avidity, but without ever quitting her place ; only she sometimes murmured these singular words :—

"I am his flower of love and palm of glory."

She lived thus ten years without forsaking her funeral seat ; when she died they opened the grave and interred her in it, as if she ought to be after her death there where she had passed her life. They found in the grave a skeleton and some fragments of serge.

Such was the "maniac's seat ;" it once covered Rimbaud with his faithful Blanche—

"His flower of love, his palm of glory."

EASTER ANTHEM.

BY MR. PHILIPPS, OF CHRIST'S HOSPITAL.

Sung on Easter Sunday, April 11th.

A LITTLE while, and woe shall fill
 The bitter cup of human ill ;
 For He who deign'd our griefs to share,
 And bore, because he chose to bear :
 One trial more must yet be pass'd,
 One pang, the keenest and the last,
 And He shall rest with God again,
 The Lamb for favour'd sinners slain.

His work is done, and evening's gloom
 Hath clos'd around the Saviour's tomb ;
 Yet, though the shaft unpitying flew,
 It brought eternal glory too.
 The day-spring beams, salvation's light
 Hath pierc'd the mystic shades of night :
 He's risen, and lo ! a second birth
 Of joy in heaven, and peace on earth.

Emmanuel, a present God,
 His human path again he trod,
 To bid, in mercy's still small voice,
 The bruise'd, the broken reed rejoice.
 Then upward sped an angel choir,
 Bore back to heaven th' Eternal Sire ;
 Yet, through the open cloud, there gleam'd
 Bright rays of hope for man redeem'd.

A little while, and hope shall be
 A glad, a blest reality ;
 For those who tread the path he trod,
 And emulate the work of God—
 To them undying bliss is given,
 'Mid earthly things, a present heaven ;
 The joy that fills the courts above,
 The joy of everlasting love.

FORD ABBEY,

THE SEAT OF JOHN FRAUNCEIS GWYN, ESQ.

BY THE REV. JAMES RUDGE, D.D., F.R.S.

To the Secretary of the Committee of Management.

SIR,—Though *The Churchman* is chiefly devoted to works of a theological nature, and to discussions of a polemical character; yet I know not whether it would not be giving some variety to its general topics, and be imparting a more diversified interest to its instructive pages, to admit occasionally within its columns notices of a different kind; and among such, there are perhaps few which would be regarded with a more exciting interest than those which referred to the abbey-houses and monastic establishments of former days. Under this impression, I wish to record in *The Churchman* my description of one of the most striking and venerable religious houses yet existing in excellent preservation—*Ford Abbey*, in the parish of Thorncombe, in the county of Devon.

I have always been of opinion, that the *deambulatio per amœna loca* is one of the most intellectual feasts with which we can be treated in our journey through life; and one of the heaviest deprivations with which I could be visited, would be that of being so circumstanced as to be unable

“Visere sæpe amnes nitidos, per amœna que Tempe,
Et placidas summis sectari in molibus auras;”

and my delight is always more particularly heightened when my steps are directed to a spot, which, like the abbey of Ford, is associated with feelings to which I never can think that there is any degree of impropriety in giving scope and indulgence, even at the present day; and though I do not altogether participate in the enthusiastic emotions which were enkindled in the breast of St. Bernard at the sight of a monastery or abbey, and which led him to exclaim, “*Deus bone! quanta pauperibus procuras solatia!*” yet I confess that I have no portion of that frigid philosophy which would conduct me, indifferent and unmoved, to such a site, or indeed over any ground which has been dignified by wisdom, bravery, or virtue. “The man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warm among the ruins of Iona.” This is the language of Johnson, and it embodies a sentiment at once noble and natural, and which every generous heart, and every unprejudiced spirit, must be proud to feel and entertain. I am quite aware, of the popular prejudices against monastic establishments, and of the unfavourable eye with which they are still regarded;—they are viewed more as dormitories of former indolence and vice, than as seats in which literary pursuits were cultivated, and the practical duties of religion and humanity were exhibited. The “*De imitatione Christi*,” and other works, *ejusdem generis*, of an intellectual character, which might be particularized, the study among its inmates of the ancient classics, and, I may add, their preservation of those venerable relics, are proofs of their successful attention to the former; while their instruction

of the ignorant, their humanity to the poor, and their relief to the stranger, attest the truth of the latter. It is not to be doubted, indeed, that some amongst its members were the opprobrium of these societies; but these formed the exception, not the rule; and akin to this absurdity and injustice is the reprobation which we sometimes hear levelled at the universities of the land, because they contain some profligate instances of inebriety and vice. Before I graduated at Oxford I passed some few years in my college; indeed I never missed a single term before my public examination; I had many opportunities, therefore, of forming my own judgment; and justice compels me to add, that these instances were rare, and they were chiefly to be found, not among the men who were intended and studying for a profession, but among the sons of gentlemen of fortune, who were merely sent to the university for a year or two, and with no serious intention that their minds should be applied to the general acquisition of knowledge, and the particular lectures of their respective colleges. With respect to the inmates in general of monasteries or abbeys, the following may, I think, be viewed as no inaccurate representation of their general character and unquestioned usefulness. The spiritual monk (let not modern prejudices refuse to admit the phrase), glad to hide himself from the railleries or spite of the lay fraternity, kept close to his cell, and there passed his hours—not uncheered nor undelicious—in prayer and meditation, in the perusal of religious books, and in the pleasant, edifying, and beneficial toils of transcription. Not seldom, as is proved by abundant evidence, the life-giving words of prophets and apostles were the subjects of their labours; nor ought it to be doubted, that while, through a long tract of centuries, the Scriptures, unknown abroad, were holding their course under ground, if one might so speak, waiting the time of their glorious emerging, they imparted the substance of true knowledge to many souls pent with them in the same sepulchral gloom!

On this subject, I perfectly concur with the view of an eloquent friend—in my judgment, one of the most magnificent writers of the present day. “The man (observes Mr. Le Bas, in his *Life of Wycliff*) is not to be envied, who can reflect, without some emotions of gratitude, on those various and noble foundations, which, although they may have at last degenerated into haunts and hiding-places of profligacy, formed, nevertheless, the only retreats of learning, civilization, and charity, during a dreary interval of general ignorance and brutality.”

Of the abbey, to which my visits are often paid with an ever-fresh and vivid delight, as by far the most beautiful object in this neighbourhood, and, perhaps, the most perfect of the kind still existing in the kingdom, I shall here present your readers with some account.

Ford Abbey was erected, and the building completed, in or about the year 1141, for the reception of monks of the Cistercian, or rather of the Bernardine order, as they were subsequently called. This monastic order, founded by Robert, abbot of Molené in Burgundy, and subsequently enriched and aggrandized by St. Bernard, abbot of Clairval, whose word was law, and whose influence was

incredible throughout Europe, possessed no less than 1800 monasteries or abbeys, and became so powerful a few years after its institution, and particularly in the time of St. Bernard, as to govern almost the whole of the European nations in spiritual as well as in temporal affairs.

The person to whom the property originally belonged was Richard, a son of Baldwin de Brionis, of Normandy, and Albreda, a niece of William the Conqueror. Upon this Richard, the Conqueror bestowed the entire dignity and barony of Okehampton, in Devon; and Richard dying without issue, he bequeathed the whole of his property to his sister, Adelia, of whom the following interesting record has been transmitted:—A few years after the decease of her brother Richard, the monks of the abbey of Brightley, which he had founded, were reduced to the utmost state of poverty and destitution. As some of the monks were travelling on foot through the manor of Thorncombe, they were accidentally seen by Adelia. On having ascertained the cause of their migration, and the state of their poverty, she thus addressed them: "What my lord and brother Richard, out of a heart full of pure devotion for the honour of God, and the salvation of us all, began so solemnly, and with such an upright intention of beneficence, shall not I, his sister, and heir, into whose hands, before his death, he delivered all his possessions, be able and willing to accomplish? Behold my manor on which I now reside! It is sufficiently fertile—it is sheltered and shaded with wood—it is productive of grain and other fruits of the earth. Behold! we give it you in exchange for the barren lands of Brightley, together with our mansion-house, for ever. Remain here till some more convenient monastery may be built for you on some other part of the estate; nor will we be wanting to you in this respect, but will give you our best assistance to carry on that building." This Adelia, therefore, was the foundress of the great abbey; and at the time at which this address was delivered to these itinerant monks she was residing at her mansion at Westford. There is a mansion, now a farmhouse, at Westford, still in existence; and having lately examined it, I should judge that it was formerly a house of considerable dimensions, and occupied by a person of opulence. The lands upon which it is built are large, and now are the property of Mr. Harford, near Bristol, and his tenant is Mr. Thomas Barns, of Hawkchurch.

(To be continued.)

ARCHITECTURE.—No. II.

BY JOSEPH S. ANCONA, ESQ., ARCHITECT.

WHEN the art had thus attained as much of the useful as the age required in establishing comfort and securing man from any inclemency of the seasons, it was natural he should aim somewhat beyond it, and endeavour to acquire something like ornament for his dwelling: the carpenter, no longer content with giving his work that mere external smoothness which had hitherto marked the excess of his talents, would endeavour to acquire for his work some extra orna-

ment, and thus become what now would be termed a carver ; in the same way, the mason became the sculptor. Of any precise antediluvian style, however, little more definite can be said. We are told, indeed, that Cain built a city, and called the name thereof Enoch (Gen. iv. 17) ; but such information as this is all we can, with any degree of accuracy, be said to possess prior to the Deluge. Many speculations have been indulged respecting antediluvian history, by various authors ; but the very nature of all such enquiries must be so purely chimerical, that it would be absurd to quote any on the subject, and still more so to add to their number by here giving any of my own notions or suppositions. We may infer, however, that the art was in a tolerably advanced state, from the then considerable age of the earth and its inhabitants, and likewise from the fact of the very precise instructions given by the Almighty to Noah regarding the erection of that vessel, which was destined to preserve him and his family from the awful visitation sent to punish the sinfulness of the earth.

Tubal Cain is likewise spoken of in Holy Writ, as an instructor of every artifice in brass and iron. These, coupled with the additional facts told us, of there being "giants in those days," and that men lived through eight or nine centuries, might warrant us in drawing very magnificent conclusions : we may, however, correctly believe that, in such a length of days, a vastly increased degree of knowledge would be acquired ;* and again, that, from the enormous stature and comparative strength of such men, a much greater facility would be afforded for the execution of works, than at any subsequent period, unassisted by machinery.

"In this (says a clever writer, quoted by Mr. Gwilt), what scope for the intelligent faculties to break forth, as well as the physical ones ! Fancy pictures to us the existence of temples, vast, in comparison with others, as their superior longevity ; of domes, high, almost, as the visible heavens ; of cities, sufficiently splendid and imposing to receive the sons of God, when they descended to breathe the aspirations of love towards the daughters of men" (Gen. vi. 2).

After the Deluge, however, the art of building must have entered an entirely new stage. Men then could at once adapt the knowledge they had thus far acquired ; so that when they came to provide new habitations, they commenced with the advantage of working out a previously determined plan.

Perhaps the earliest cultivators of architecture, as a science, were the Assyrians, whose empire was first planted by Assur, Noah's grandson ; and, some years after, conquered by Nimrod, who

* Every intelligent mind, when reflecting on this subject, must see how great a drawback we sustain for the perfecting of any art, by the shortness of the term generally permitted us for life. For, besides the loss that must occur in the transmission of ideas necessary for carrying out any particular theory, we frequently see men of the most brilliant talents cut off in the midst of a career promising the greatest advantage to science, leaving us to regret the more our loss, since the pregnant intellect has carried with it to the tomb the bright hope we had dreamt of but to lose.

was a "mighty hunter before the Lord"* (Gen. x. 9); and who—being of vast size, and possessing, no doubt, great intellect, joined to an enterprising and ambitious spirit—possessed great influence over the minds of his neighbours. Being looked up to by the surrounding families, he soon brought them under more immediate subjection, formed them into companies, overpowered all the rest who offered any resistance, and thus established the first monarchy of the world.

In his time, we read, were built "Babel, and Erech, and Accad, and Calneh, in the land of Shinah;" "and that out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen between Nineveh and Calah," which same we are told was a "great city." The principal ancient Assyrian towns were Ctesiphon, Nineveh, Arrapa, Scittica, Sambata, Garama, and Arbela. Babylon, their *chef d'œuvre*, built by Nimrod, afterwards enlarged by his successor, Ninus,† and finally made one of the wonders of the world by Semiramis, is described by Pliny as a city sixty miles in circumference, with walls two hundred feet high and fifty feet thick: these dimensions, however, are, by many writers, considered incorrect; indeed, I have a work now before me, but upon which very little reliance can be placed, which gives the following dimensions:—Height of walls, three hundred and fifty feet; length, sixty miles; and breadth, eighty-nine feet. Of all these authors I have, however, chosen the authority of Pliny, as being one of the most ancient and more moderate. Besides the walls, the most remarkable works were the king's palace and the hanging gardens, the banks of the river, and the artificial lake and canal. Herodotus says, that these walls were built of large bricks, laid with a bituminous matter found in the country, which, when dry, was as hard as the bricks themselves. According to the best authorities, the city was built in the form of a square, the walls being fifteen miles long on each of the four sides; there were also a hundred gates of brass in this wall, twenty-five to each side; between each two gates were three towers, and four at each angle, every one of which was raised ten feet above the wall. From each gate ran a street, parallel to the side walls, straight through the city, thus making twenty-five streets each fifteen miles long, which again were intersected by twenty-five other streets from the side walls, also fifteen miles long; these were all one hundred and fifty feet wide. The houses were not connected together, but each detached, the whole of the intervening ground being tilled, to supply the inhabitants with food in case of a siege. The river Euphrates ran through the city, and, in consequence of its being subject to periodical overflows, Gobrias is said to have constructed two artificial canals, to drain the overflow-

* The term *hunter* is translated as tyrant or oppressor. Bel, another name supposed to have been given him, and under which title he was worshipped, signifies lord; and Nimrod, rebel, according to the Hebrew and Chaldean languages.

† Ninus was the son, or, as by some considered, the grandson of Nimrod: he united Chaldea and Assyria, and, according to Diodorus Siculus, had an army of 1,700,000 foot, 200,000 horse, and 10,000 chariots.

ings into the Tigris; and, for still greater security, Nebuchadnessar built a great wall within the city, from the bed of the river on each side, and where each street crossed it he placed a gate of brass, which were kept open by day for the citizens to pass in boats. These walls extended twenty miles, to turn the course of the river. While these works were carried on, he made a lake, according to ancient computation, forty miles square, or one hundred and sixty miles in circumference, and seventy-five feet deep. Pliny also speaks of the celebrated temple of Jupiter Belus, which stood there in his time, by many supposed to have been the Tower of Babel.* This splendid temple is described as a square, of a furlong each side, and consisting of eight towers built one over another, each seventy-five feet high, in which were several large and splendid chambers; the uppermost was the most sacred, being exclusively consecrated to idolatrous worship; the whole was surmounted by an observatory.

The king's palace was several miles in circumference, enclosed by triple walls one within another, each strongly fortified, upon the top of which were the celebrated hanging gardens, which, upon the authority of an old author, were four hundred feet square, carried up aloft in the air, like several large terraces one above the other, the highest of which was equal to the height of the wall. These terraces were supported by vast arches built upon arches, and encompassed with a wall of twenty feet thick, to strengthen them on every side. On the top of the arches they first laid stones sixteen feet long and four broad, over these a layer of reed mixed with bitumen, then a double row of brick cemented with plaister, over these thick sheets of lead, then earth deep enough for the largest trees to root in, and such were planted on every terrace; also all other plants and flowers proper for a pleasure garden. They were watered by an engine, supplied by pipes from below.

"Aristotle says Babylon ought rather to have been called a coun-

* This building was projected by Nimrod, in the land of Shinar, or Chaldaea. Authors disagree as to the time of its commencement—the general idea is about one hundred and one years after the Deluge; but this I think doubtful, on the score of there being hardly sufficient time for the increase of man necessary for carrying out such an object. In its building, we are told, they took mud for bricks, and slime for mortar (Gen. ii. 3, and Ex. i. 7-14). Its overthrow, caused by a confusion of languages, gave it the name of Babel, or Confusion. "The Greek and Latin poets, having an imperfect tradition of this event (says Jeremy Collier), patched up the history with romance: they would make us believe that the giants, attempting to scale the skies and dethrone the gods, threw several mountains upon each other; that Jupiter launched his thunder upon this bold enterprise, broke down all the stories of mountains, and buried them under the ruins." Now it is not very difficult to recover the truth out of this fiction. For this purpose, Nimrod and his subjects, being men of vast bulk, are represented by the poets as giants; the Tower of an extraordinary breadth and height represents Pelion and Ossa in mythology, which, to make the design practicable, are piled on each other. Bochartus, likewise, is of opinion, that the temple of Jupiter Belus was the same as that built at the confusion of tongues, and which Nebuchadnezzar is said to have enlarged to a square of a mile in circumference, in which were several brazen gates leading to the temple, where all the images and sacred utensils were of solid gold; which, when plundered by Xerxes, are said to have amounted to forty-two millions sterling.

try, than a city ; for when it was surprised by the Medes and Persians, it was three days before the inhabitants of the farthest parts were aware of it. But this is a great mistake, and the alteration of a letter in the Greek might possibly occasion it, and make the third part of a day be taken for three days. Xenophon, in his "*Cyropædiæ*," lib. 7, tells us, that the enemies having entered the town, those who lived at the other end of it did not know it was taken till the third part of the day ; *i. e.*, not till three hours after sunrise—it being the custom of the Greeks to follow the Babylonians in dividing the day into twelve parts, as we may learn from Herodotus, lib. 2." —*J. Colyer, Historical Dict. London: 1701.*

Nineveh, another ancient city of Assyria, was likewise of most splendid character ; like Babylon, it was many miles in circumference. It was situated on the eastern bank of the Tigris. Mosul was partially built out of its ruins.

Coeval with the time of Nimrod, Scamander is said to have founded Troy. Cities, too, in Palestine, were founded as early as the time of Jacob and Abraham (Gen. xix. 20, and xxviii. 19). Mizraim, also, at a very early period, led a colony into Egypt,* where several towns were commenced : indeed, Egypt may be considered as the next great architectural nation. The writings of the ancients, and more especially of Moses, have thrown a character of the deepest interest upon all the transactions of this most remarkable people. Their great antiquity—the manner in which they were mixed up with so many interesting events of sacred history, besides the place they have for so many years held in the general history of the world—their learning—their philosophy—the perfection the arts and sciences attained under their governments, altogether are calculated to inspire the greatest reverence and admiration for them.

They pretend to a most prodigious antiquity, dividing the length of their government into three periods—viz., first, that of their gods ; secondly, that of their demi-gods, or heroes (*auritæ*) ; and, thirdly, that of their kings ; comprising together a period of upwards of 5,000 years. But passing over the first two, we remain very much in the dark as to the origin and succession of their kings. Herodotus, Josephus, and Diodorus Siculus, may all be consulted with considerable advantage on this subject, although, unfortunately, they are not agreed among themselves. But to return to the more immediate object of our enquiry. The principal character of their style is the remarkable solidity of their structures. The frequent introduction of human and other real or imaginary figures may likewise, at this remote period, be considered a separate feature. And while speaking on this subject, it may not be amiss to remark, that the tomb of King Osymandyas, mentioned by Diodorus Siculus, is, above many

* Many are the conjectures as to the origin of the name of this nation. Some are of the opinion that it was so called from Egyptus, the brother of Danaus. Others, from the colour of its inhabitants. Others, that when Mizraim had divided the country among his four sons, Kopt, the youngest, usurped the territories of his brothers, and thus the inhabitants called the land Copkti, and foreigners Ecopkti.

others, a very decided example of their ancient use among them. He speaks of a peristylum of stone (λίθινον περιστυλον) supported by immense statues of animals, each sixteen cubits high, and carved out of a single stone. All their principal works, too, being on a similarly large scale—frequently almost devoid of ornament, if we except the planes of hieroglyphics which covered many of their buildings—gave to them a remarkable heaviness and monotony. This will be the case whether we take as examples the portico of Hermopolis, the temples of Dindera and Tentyra, the pyramids, catacombs, sphinxes, or labyrinths, as, in all cases, more admirable for their vastness, than for anything abstractedly elegant in their detail. Their temples were of amazing size, composed generally of walls of pyramidal form, enclosing columns of enormous size, and which were used in almost an infinite variety of position, together with porticoes of the greatest magnificence, and sometimes of elaborate workmanship. "The walls forming the approach to the cell, which was probably entered by none but the priest, and which was of comparatively small size, were covered with hieroglyphics, before which were distributed crystal statues of their gods, and various animals held in reverence by them."—*Sir. W. Chambers*. The roof was in most cases flat, and afforded terraces admirably adapted for the astronomical observations of the priests, the exercise of which, no doubt, occupied a very considerable portion of their time. This was in every way suited to the peculiar mode of worship of the nation, depending so entirely upon effect, and relying so much upon the subterranean ways and passages, which undermined their city, for the many deceptions practised by the priesthood upon the ignorant and credulous minds of their people. The splendid ceremonial of their religion—their feasts—the pretended supernatural effects of their rites—the various ordeals—the initiations, and other ceremonies for which they were so celebrated, must have required immense space and machinery, which their wonderful resources of mountainous erections, excavations, and intricate passages, assisted by the whole fund of knowledge, both of machinery and the sciences (of which Egypt was then the sole repository), alone could have effected.

They were likewise well acquainted with many of the truest principles of construction. Their buildings all display a correct knowledge of the laws of gravity and equipoise, which at once adds to their strength, and pleases the judgment through the medium of the eye.* The pyramidal style—one peculiarly their own—possesses the fundamental principles of the most decided strength and beauty ;

* Buildings of all kinds, to please, must be symmetrical and appropriate ; for though the eye is intimately connected with the mind, yet it must be consulted as a distinct power ; for it matters not how convinced you may be of scientific construction, if any main feature is obviously disproportionate. The author was, some time since, shown by a friend a portico, of large projection, that might easily be constructed, without any apparent exterior means of support. But who can say that it would present a beautiful appearance ? The sense of fear would be engendered, even in the mind of the most scientific observer.

and from which, all other nations have either copied, or, with similar judgment, acted upon. Hindoos, Greeks, Mexicans, Romans, Arabians, Chinese, and all other nations, having formed their foundations either as pyramidal masses, or else from the summits of other masses we see the superstructure gradually tapering upwards. And so decidedly does the force of its correctness strike the mind, that a child, or person the most uneducated, at once pronounces the excellence of a building according to the mode of this principle being acted upon.

This brings us to one of the most wonderful existing efforts of the ancient architectural world—the Pyramids.

Many doubts are entertained as to the original design for which they were built: some think their erection was part of the work imposed upon the Israelites during their slavery. Josephus says that “when time had extinguished the remembrance of the benefits of Joseph, and the kingdom of Egypt devolved to another family, they harassed the Israelites with grievous oppression and severe labours. They were obliged to cut canals for the river Nile to pass through; to throw up banks to prevent its inundations; to build walls; and, at length, to raise these fabrics of the pyramids: they also forced them to learn many mechanical sciences.” But many refute this by the fact, recorded by Moses, of their having been employed in the manufacture of bricks; whereas the pyramids are built entirely of stone, and therefore it would be unlikely the Israelites should be engaged in any other way during the progress of such a stupendous work.*

The next opinion is, that they were built by Joseph for granaries; but this I consider ridiculous, from the very small space they included, and from the misappropriateness of their form for such an object. Others found their opinion upon the authority of Herodotus, that the largest was built by Cheops, to perpetuate his memory. Aristotle considers them the effect of a capricious exercise of tyranny. Pliny says they were built as a matter of state policy, to keep the people from mutinies and rebellion. The most prevalent, and, I may now say, universal opinion, is, that they were intended for places of sepulture. That, indeed, many of these opinions are, to a certain degree, deserving of credit, is true; yet, for my own part, I consider a much better reason may be drawn from the theology of the people. Among other articles of their belief was one, that so long as the form or figure of the body remained preserved, so long the soul kept it company; but that immediately the body was destroyed, the soul departed into some other. Now to this may, in my opinion, be ascribed, not only the exceeding strength and size of these mausolea, which would seem alike to defy the effect of either time or accident, but also the custom of embalming their dead, which was so skilfully managed, by drying up the fluids, &c., that it removed all cause of putrefaction, and left the form perfect and entire as before death.

* Mr. Salmon answers this by saying, that “though the Israelites, a little before their departure, were employed in making bricks, it does by no means follow they were never put to any other business.”

To prove how successful their precautions proved, mummies have been opened, after a lapse of twenty or thirty centuries, displaying a degree of freshness altogether surprising. The uncertainty of deciphering the hieroglyphics on the mummy cases has, however, sadly prevented our acquiring any positive degree of accuracy on this point.*

The largest pyramid was, according to Herodotus, built by King Cheops, of stones dug from the Arabian mountains—ten myriads of men being employed in the work, three myriads each month. He adds, too, that it took ten years to procure the necessary quantity of stone. * Diodorus Siculus calls the builder of this pyramid Chemnis, but says that three hundred and thirty thousand were employed upon the work. They both agree, with Pliny, that twenty years were spent in its erection. The second pyramid they agree was built by the successor of Cheops, or Chemnis, whose name was Cephren, and either brother or son to Chemnis; and the third by Mycerinus, son of Chemnis. †

* The Egyptians are known to have used three modes of literary communication—the epistolographic, or vulgar; the hieratic, or sacred; and the hieroglyphic, or mysterious. In consequence of the change to which the first and last have been subjected, by the original characters not being always adhered to, we are still exceedingly in the dark with respect to them. The hieratic, from being confined to the priesthood, and therefore established on more of a systematical arrangement, displays a greater evenness of character, and therefore is more easily deciphered. The destruction of the Alexandrian library has likewise added much to the continued obscurity of Egyptian architecture.

† Chemnis, or Cheops, is supposed to have begun his reign as nearly as possible 1266 years before the nativity of Christ, and, by some, to have been buried in the largest pyramid. A work by my side quotes an Arabian author, Hu Abd Albokm, who says, that “Al Mamon, the caliph of Babylon, about eight or nine hundred years since, ordered the largest pyramid to be opened, and, towards the top, discovered a chamber, in which was a hollow stone, and also a statue like a man; within it was a man on whom was a breastplate of gold set with jewels; upon this lay a sword of inestimable value, and at his head a carbuncle of the bigness of an egg, shining like the light, whereon was written with a pen characters which no man understood.” Belzoni, I think, likewise speaks of a chamber in this pyramid, in which was a mummy, having at its head a prodigious diamond. Dr. Shaw speaks of a granite chest in the upper chamber of the great pyramid, reported to have been the coffin of Chemnis, but which I think he more rightly conjectures to have been used in the mystical worship of Osiris. Diodorus tells us that Chemnis and Cephren both designed their respective pyramids for their cenotaphs, but that neither of them were buried there: the people being so exasperated on account of the hardships they had suffered that they threatened to untomb them; wherefore they commanded their friends to bury them privately, and in some unknown place.

Correspondence.

EXTRACT FROM THE ADDRESS OF THE COMMITTEE OF-MANAGEMENT.

"For no opinion expressed in *this* part of the work will the Committee hold themselves responsible; for while they claim an uncontrolled right of rejection, they offer the pages of their Magazine as a medium of communication to all who call themselves *Churchmen*: the sole condition which they require is, a Christian, and therefore courteous, style. The non-responsibility of the Committee for the opinions of their Correspondents, will be expressed in every number at the head of the article so denominated, and under these circumstances it is thrown open."

PROVINCIAL LETTERS.

LETTER IV.

DR. TODD'S DONNELLAN LECTURES AND THE EIGHTY-THIRD TRACT FOR THE TIMES.

To the Secretary of the Committee of Management.

SIR,—The principles being laid down, that *the days of Daniel and St. John are natural days*, and that *the subsistence of the old Protestant scheme of prophetic interpretation conjointly with the improved ecclesiastical principles of modern Tractarianism is an impossibility*: the next step was to bring them effectively into action.

Accordingly, an attempt to elucidate the prophecies concerning *antichrist* having been given to the world as a sort of specimen by Mr. Maitland himself, his system, in its general object of SAVING THE PAPACY FROM INSPIRED VITUPERATION, has been copiously expanded, though with certain subordinate variations more or less extensive, both by Dr. Todd and by the writer of the eighty-third Tract for the Times.

I. Dr. Todd, who has gone far beyond the Tract-writer in his adoption of the hazardous arrangements proposed by Mr. Maitland, thence, not inappropriately, dedicates, to his friend and precursor, his *Donnellan Lectures on the Prophecies relating to Antichrist*.

I cannot compliment him on his success: for a work, constructed on violent and arbitrary dislocations of prophecy, NO OTHER OBJECT APPARENTLY BEING INTENDED THAN THE SCREENING OF THE CHURCH OF ROME, must, I fear, be pronounced not very likely to produce conviction.

By the Tractarian admirers of Dr. Todd, it will doubtless be said: that a sweeping description of this sort is cheaply given. Having, therefore, briefly performed my proper business of pointing out the DRIET of the lectures, I shall fill up and justify my description by noting some specific particulars.

1. To any plain man, who perused the vision of Nebuchadnezzar with Daniel's inspired interpretation, it would obviously appear: that, whatever might be its just *application*, it was at least a *strictly chronological* prediction. The very conformation, furthermore, of the great image beheld by the king, would, in exact accordance with Daniel's exposition, distinctly shew: that the three empires, which should successively come *after* the first, must come *after* it,

upon the stage of imperial dominance, in *immediate continuity*, not *after the lapse of a long intervening period*. For, as Daniel says to the king; *after thee shall arise another kingdom, and another third kingdom, and a fourth kingdom*: so, in perfect congruity, the silver of the image, without any mechanical separation, is *immediately* joined to the gold; the brass, without any mechanical separation, is *immediately* joined to the silver; and the iron, without any mechanical separation, is *immediately* joined to the brass. If, again, we turn to history, the result, in the manifest accomplishment of the prophecy, will be the same. Daniel himself determines the head of gold to be the Babylonian empire represented by its sovereign. This, then, being taken as our gage and starting-point, we need but turn to history if we would learn what follows. In exact accordance with the prediction, three successive empires occupied, *after* the Babylonian empire, the place of supreme sovereignty; the Medo-Persian, the Macedonian, and the Roman: and their *immediate* continuity, as mechanically exhibited in the conformation of the symbol, is strikingly set forth in the canon of Ptolemy, which is constructed upon the same principle of *unbroken or uninterrupted succession*.

But how does Dr. Todd manage the matter?

He could not set aside the direct address of Daniel to Nebuchadnezzar, *THOU art that head of gold*: and he saw and admitted, that the lower extremity of the image terminating in ten toes, and the fourth wild beast of the subsequent vision furnished with ten horns, must inevitably symbolise one and the same power. But, with his friend Mr. Maitland, being predetermined, that the fourth kingdom, thus doubly symbolised, should *not* be the Roman empire; for, *IF IT WERE, THE PAPACY COULD NOT BE SCREENED*: he thence, in the very teeth of history, as most persons will think, boldly declares, that the silver and the brass respectively are *not* the empires of Persia and Macedon*.

AFTER thee, says the prophet, *shall arise another kingdom*.

What means he by the word *AFTER*?

IMMEDIATELY after, replies the mechanical arrangement of the *immediate* junction of the silver to the gold: *IMMEDIATELY after*, re-echoes the perfectly independent chronological arrangement of Ptolemy's canon, in which we have the *immediate* junction of the imperial sovereignty of Cyrus to the imperial sovereignty of Nabonadius: *IMMEDIATELY after*, declares history, when it consentingly assures us that the paramount kingdom of Babylon was *immediately* followed by the paramount kingdom of Persia.

* Attempt to Elucid. p. 6, Donnell. Lect., lect. ii. p. 48. Mr. Newman, it gives me real pleasure to remark, following both universality and common sense, very creditably sets his face against such monstrous dislocations, as can serve only to introduce a general scepticism respecting the accomplishment of prophecy. He justly asserts the gold, the silver, the brass, and the mingled iron of the image, to be the four empires which *preceded* the coming of Christ. Paroch. Sermon, serm. xx. vol. ii. p. 260, 261. See the notes of Bp. Newton's Dissert. on the Visions of the Image and the Four Beasts.

The same triple demonstration similarly identifies the third successive paramount kingdom with Macedon.

In the image, the brass IMMEDIATELY joins to the silver: in the canon, the imperial sovereignty of Alexander IMMEDIATELY joins to the imperial sovereignty of Darius Codman: in history, the paramount kingdom of the Greeks IMMEDIATELY succeeds the paramount kingdom of the Persians.

The whole of this, however, is insufficient to satisfy Dr. Todd.

I cannot distinctly make out, *how* he would interpret the silver and the brass of the image: for he propounds his views rather *negatively* than *positively*. He pronounces, however, as I have already intimated, that they are *not* the two immediately successive empires of Persia and Macedon: and, though he would identify the mingled iron of the image with the fourth wild beast of Daniel's subsequent vision, still he judges, that the silver and the brass do *not* represent the same empires as the second and third wild beasts*.

Such being the case, whatever may be Dr. Todd's *positive* ideas on the subject, in denying the silver and the brass to represent the Persian and the Macedonian empires, he plainly denies also the point of IMMEDIATE succession downward from the specifically defined head of gold.

Hence, by thus defining the point of IMMEDIATE succession, he produces, in his exposition of the image, a most unseemly GAP OR SEPARATION between the head of gold and the breast of silver.

This he seems to be aware of: for, apparently, he would meet the very natural objection, by the following remark.

We cannot, without presumption, take upon us to determine: whether prophecy is to predict the destinies of man in strict chronological order, WITHOUT GAP OR OMISSION; or whether it may not rather suit the inscrutable designs of the Most High, to pass over, without notice, TEN OR TWENTY CENTURIES, and to crowd, into the events of a few short years, the fulfilment of all that is foreseen†.

True: but this *general* remark in the *abstract* is nothing to the present *particular* purpose in the *concrete*.

With respect to the *single* precise point now before us, both the mechanical conformation of the image, and the plain language of the inspired interpreter, and the corroborative testimony of history as to *what* power arose after the Babylonian empire, alike forbid the GAP, which, PURELY TO SERVE A LEADING OBJECT OF HIS SCHOOL, Dr. Todd would fain make in a palpably continuous or chronological prediction. But that gentleman, on a perfectly irrelevant *abstract* principle, remorselessly decapitates the image: and, instead of exhibiting it as it doubtless appeared to Nebuchadnezzar, places the head here, and deposits the body there; that is to say, separates the body from the head by an interval of several yards: for such, I suppose, when expressed in the miniature of a symbol, would be the aspect of the ten or twenty centuries which he thus loosely mentions.

* Donnell. Lect., lect. ii. p. 48, 77.

† Donnell. Lect., lect. ii. p. 47.

2. So much for Dr. Todd's dislocation of the image: let us next proceed to his management of the vision of the four wild beasts.

(1.) The iron legs and the mingled feet of the image, in Nebuchadnezzar's vision, are, as we have seen, pronounced by Dr. Todd to represent the *same* power, as the fourth wild beast in Daniel's vision. But the iron legs and the mingled feet are further pronounced by him to be *not* the Roman empire. On the contrary, the fourth wild beast, being thus *identified* with the iron legs and mingled feet, is, like them, determined to symbolise an empire *still future*: and Dr. Todd, very happily being now unhampered by any such explicit declaration as *THOU art that head of gold*, has no difficulty in settling, that the three other wild beasts shall become, not its successive chronological predecessors in *supremacy*, but its strict contemporaries with apparently *no supremacy* allotted to *any one* of them. Hence, unlike the vision of the image whose golden head at least must be acknowledged to be *past*, the *WHOLE* vision of the four wild beasts respects *futurity**.

For this exposition, Dr. Todd's argument is the following.

According to the terms of the prophecy, *four kings SHALL arise out of the earth*. But, when Daniel wrote, the Babylonian empire had *already* risen, and was *then* standing in all the actuality of *existing* supremacy. Therefore the use of the *future tense* shuts out the Babylonian empire from being the first wild beast: and thus, by consequence, shuts out the Persian and the Macedonian and the Roman from being the three other wild beasts†.

Dr. Todd's notion of the strict contemporaneousness of all the four wild beasts, even though based upon Mr. Maitland's somewhat perilous suggestion that *the symbols appear to have arisen SIMULTANEOUSLY*, will scarcely, I think, quadrate with the obvious sense of the prophecy‡.

It is true, that a *sort* of contemporaneousness is predicated of the four: but the parallel vision in the Apocalypse fully shews, that it is only the *contemporaneousness of successive absorption*. The Roman empire, in its progress of conquest, more or less united, to *itself*, the dominions of the three *preceding* empires: and, accordingly, the ten-horned beast of the Apocalypse, that is to say the fourth beast of Daniel's vision, stands forth territorially compounded of the preceding lion and bear and leopard§. *This*, consequently, is nothing to Dr. Todd's purpose. And, as for his idea of *strict contemporaneousness*, based upon Mr. Maitland's speculation of the *simultaneous rise* of the symbols, it is effectually destroyed by the very language in which the prophet depicts the machinery of his vision. At the commencement, indeed, of the account, it is ambiguously said, that *four great beasts came up from the sea*: an expression, which, simply and in itself, is capable of denoting either *contemporaneousness* or *successiveness* of emergence. But, as we proceed, the dream of *simultaneousness* rapidly fades away. In Daniel's description of the

* Donnell. Lect., lect. ii. p. 61, 62, 64, 78.

† Donnell. Lect., lect. ii. p. 76.

‡ Attempt to Elucid. p. 8.

§ See Revel. xiii. 2.

phantasms of his vision, we read: *the FIRST beast was like a lion; and behold, another beast, a SECOND, like unto a bear.* Here there is still a *measure*, though but a *very small* measure, of ambiguity: for it may be asserted by a resolute system-framer, that the relative terms FIRST and SECOND respect, not *order of emergence from the sea*, but *order of apparent station on the shore*. At the next step, however, and again at the following step, *all ambiguity vanishes.* *AFTER this*, says the prophet, *I beheld: and, lo, another beast like a leopard.* Then, yet further advancing in his detail, he adds: *AFTER this, I saw in the night visions; and, behold, a fourth beast, diverse from all the beasts that were BEFORE it.* Now, if Daniel, as he himself states, saw the *third* beast AFTER he had seen the *first* and *second* beasts; and if likewise, as he similarly states, he saw the *fourth* beast AFTER he had seen the *first* and *second* and *third* beasts; and if again, to put (we may well say) the matter out of all doubt, he explicitly declares the *first* and *second* and *third* beasts successively to have been BEFORE the *fourth* beast: then I am certainly at a loss to comprehend, how the *four* bestial symbols, which are described as severally emerging the one AFTER the other, so that *three* should have been seen by the prophet BEFORE he saw the *fourth* and *last*, could yet appear to have arisen from the sea CONTEMPORANEOUSLY or SIMULTANEOUSLY.

Dr. Todd's grammatical argument, from Daniel's use of the future tense, is somewhat more plausible, but it is equally unsubstantial.

According to a mode of speech perfectly familiar in Scripture, Daniel's future, *shall arise*, is employed collectively: and is not, through the medium of a captious criticism which would run (as they say) upon all four, to be strained upon a bed of Procrustean strictness. No doubt, *strictly*, that is, with the *verbal strictness* of a wary lawyer, it respects only *three* of the wild beasts: but, *collectively*, it is used as if it included the *whole quaternion*. Thus St. Paul, without *strictly* including himself, scruples not to say; *WE, which are alive and remain unto the coming of the Lord, SHALL not prevent them which are asleep*; and again, in the same place, *WE, which are alive and remain, SHALL be caught up together with them in the clouds*. Yet, if we adopt Dr. Todd's very singular critical canon, we shall be able quite logically to prove: that both St. Paul, and many of his contemporaries to boot, cannot possibly have *died*; but that, in some unknown region of the earth, they must all be *still alive*: inasmuch as, by the joint use of the plural *we* and the future *SHALL*, he explicitly tells us, even in declared contradistinction to *them which are asleep*; that he himself, with sundry of his contemporaries, will be alive and remain unto the coming of the Lord.

(2.) But Dr. Todd thinks, that he can demonstrate, in mood and form, the *impossibility* of the fourth kingdom being the Roman empire.

The fourth kingdom, he argues, is to endure, as Daniel teaches us, until the second coming of Christ. But the Roman empire has ceased to exist many centuries ago. Therefore the Roman empire cannot be the fourth kingdom*.

* Donnell, Lect., lect. ii. p. 66, 69-71.

It is obvious that the whole of this argument rests upon the assumption: that *the Roman empire has ceased to exist*. Now that assumption is in nowise admitted. On the contrary, in the eye of prophecy and according to the machinery of the symbol, *it still exists*. Let the symbol, in point of specific application, represent what power it may, whether past or present or future: still it represents *some* empire in the two successive conditions of *undividedness* and *dividedness*. The body of the wild beast is *one*: but it puts forth *ten* horns, and along with them an *eleventh* little horn.

Here, then, in the machinery of the symbol, we have the two particulars of *undividedness* and *dividedness*: but still, in the construction of the hieroglyphic, we have no more than a *single* wild beast.

Analogously, therefore, in the eye of prophecy, we must have an empire, which shall exhibit these same two particulars of *undividedness* and *dividedness*: but still, according to the tenor of the prediction, whether undivided or divided, we are to consider ourselves as having no more than a *single* empire.

This *must* hold good, however we may choose to *apply* the symbol: insomuch that, if we apply it to an empire, which does *not* exhibit the two successive conditions of *undividedness* and *dividedness*; we stand immediately convicted of an erroneous application.

With the complex construction of the symbol, exactly corresponds the verbal interpretation of the hierophant. The fourth wild beast represents, in his primary condition, the fourth kingdom upon earth. But he is not to remain in his primary condition: for *the ten horns out of this kingdom are ten kings*, or ten smaller kingdoms, *which shall arise*; and, upon their rise, commences the secondary or divided condition of the predicted empire.

Such is the plain purport of the prophecy. Hence, consistently with such import, it is impossible for Dr. Todd to apply it to *any* empire, which shall not bring out the very *same* objection as that which he alleges against the standard application: for, let him select what empire he pleases which may be construed as fulfilling the requisitions of the prophecy, it may equally be said, that the selected empire ceased to *exist*, when it became *divided*.

In my own judgment, the very objection of Dr. Todd to the Roman empire demonstrates the strict propriety of the standard application.

The prophecy, in chronological succession from the Babylonian empire through the two intermediate empires of Persia and Macedonia, requires us to seek an empire, which shall possess the characteristics of subsisting, first *undividedly*, and then *dividedly*.

Thus runs the requisition: and, to it, as history testifies, the Roman empire exactly answers. Hence, both chronologically and circumstantially, the fourth kingdom *must* be the Roman empire.

In truth, unless the Roman empire presented the precise aspect which it does, from its commencement down to the present time; that is to say, unless it had successively existed in an *undivided* and in a *divided* state: it could not have been identified with that

fourth kingdom, which, in each vision alike, is described as terminating in ten smaller kingdoms.

(3.) Dr. Todd farther thinks: that the discrepancy of expositors, in identifying the ten kingdoms represented by the ten horns of the wild beast and the ten toes of the image, forms an insuperable objection to the belief that the fourth kingdom is the Roman empire*.

This objection, when thrown into a regular form, produces the following extraordinary canon of prophetic exposition.

If commentators disagree in their interpretation of the SUBORDINATES of a prophecy, while they fully agree in their interpretation of its PRINCIPAL, the whole interpretation must be rejected as untenable.

Did not Dr. Todd perceive, that this canon destroys his own scheme of exposition, just as much as it destroys the scheme which he opposes? For let us place the two in juxtaposition.

One immensely large class of commentators fully agree; that the fourth kingdom is the Roman empire: but, while they *all* perceive its exact correspondence with the requisition of the prophecy in the necessary circumstance of its *division*, they do not perfectly agree, as to *what* precise ten kingdoms, in the turbulent vicissitude of political changes, are to be identified with the ten toes and the ten horns. Therefore, by the canon, the *WHOLE* interpretation is untenable.

Another class of commentators, comprehending the old Fathers, the modern Papiasts, Mr. Maitland, Dr. Todd, the writer of the eighty-third Tract, and thence, I suppose, the entire Tractarian School, fully agree; that the prophecies, which announce the appearance of a great enemy of Christ, have not yet been accomplished; and, consequently, that the development of that enemy is still future: but, in the *subordinates* to this *principal*, they most widely disagree; some deeming the four successive kingdoms to be the Babylonian, the Persian, the Macedonian, and the Roman; others declaring, that the four kingdoms are not successive but synchronical, and that they are all still future; some pronouncing the four kingdoms of Nebuchadnezzar's vision to be identical with the four kingdoms of Daniel's vision; others contending, that these two quaternions are not the same. Therefore, according to the canon laid down by one of themselves, the *WHOLE* interpretation is untenable, and as such must be rejected.

This, however, is of little comparative consequence. Dr. Todd's canon will unhinge many of the most important prophecies which are considered as evidencing the truth of Christianity itself.

Expositors agree, touching the *PRINCIPAL* of Jacob's prophecy of Shiloh: but they disagree, touching its *SUBORDINATES*. They agree, as to the *PRINCIPAL* of the prophecy of the seventy weeks: but, as to its *SUBORDINATES*, they disagree. They agree, touching the *PRINCIPAL* of the predicted greater glory of the second temple: but they do not agree in settling the *SUBORDINATES*. Therefore, by the canon, all these prophecies must be viewed, doubtless to the

* Donnell. Lect., lect. ii. p. 73-75.

great delight of the unbelieving Jews, as having never yet been accomplished, but as wholly respecting matters still future.

The truth is, Dr. Todd exactly inverts the entire process. From the SUBORDINATES, he argues against the accomplishment of the PRINCIPAL: whereas, from the assured independent establishment of the PRINCIPAL, he ought to have argued to the certainty of the SUBORDINATES, though some difficulties may peradventure attend upon their exact adjustment.

Thus, in the matter immediately before us, the fourth kingdom, as an immense majority of commentators both ancient and modern, both Jewish and Christian, fully agree, is so *demonstratively* fixed to be the Roman empire, that, as Joseph Mede well said, *it is all but an article of faith*. Here we have the PRINCIPAL absolutely and determinately settled. Next come the SUBORDINATES. The prophecy announces a *division* of the empire; which *division* we undeniably perceive to have taken place: but there has been some disagreement as to the proper identification of the ten kingdoms intended by the ten horns of the division, though there never has been any difficulty in making out a list of *ten*. Are we, then, in the teeth of all antecedent evidence and in disregard of well nigh universal consent, to reject the morally certain interpretation of the PRINCIPAL, because there has been some difference of opinion in the arrangement of the SUBORDINATES? So says Dr. Todd. Not many, however, I trust, will be disposed to adopt a canon, which will indeed make short work with the whole volume of prophecy, but which at the same time cannot fail to introduce a spirit of general scepticism and infidelity.

3. A similar paralogism marks Dr. Todd's management of Daniel's vision of the ram and the he-goat.

If there be an exposition of prophecy, in which moral demonstration treads upon the very heels of mathematical, it is the constantly received application of those two symbols to the two successive empires of Medo-Persia and Macedon. For not only does every attendant particular answer so closely to the two empires of Cyrus and Alexander, as to preclude all reasonable doubt even if *no* inspired comment had been given: but, as Mr. Maitland himself very justly observes, *it is distinctly stated that the ram and the goat symbolised the kings of Media and Persia and the king of Grecia**.

Yet, through the medium of an attempt to perplex and puzzle the identification of the four Greek kingdoms which were to spring up when the large kingdom of the mighty sovereign of Grecia should be broken or divided, Dr. Todd would actually persuade us: that both the Medo-Persian kingdom and the Grecian kingdom are *still future*; that they have *no concern* with Darius and with Alexander; and, consequently, that *no part* of Daniel's vision respecting them has hitherto been accomplished†.

We have here exactly the same inversion of process, as we had in

* Attempt to Elucid. p. 10.

† Donnell. Lect., lect. iii. p. 127, 128.; lect. iv. p. 172-175. Append. p. 497-515.

his management of the fourth kingdom. From certain captious difficulties which he starts respecting SUBORDINATES, he argues backward, that the antecedently established interpretation of the PRINCIPAL ought to be rejected: whereas, the interpretation of the PRINCIPAL being fully established *by its own proper evidence*, he ought to have felt assured that the SUBORDINATES were most accurately predicted, though, in the confusion of political revolutions, it might be easy to start plausible difficulties in regard to their applicatory identification.

Just as the plan of placing the PRINCIPAL *first* and the SUBORDINATES *after* has been followed in expounding the prophecies of Shiloh and the seventy weeks and others of a similar description: so, in the *present* case, it has *also* been very rationally followed by our best and soundest expositors.

Jerome supposed the four kingdoms, represented by the four horns, to be: Egypt, under Ptolemy; Macedon, under Philip-Ardeus the brother of Alexander; Syria and Babylon and the East, under Salemus-Nicanor; and Asia Proper, under Antigonus.

The two Newtons, Prideaux, Lowth, and Wintle, on the other hand, supposed them to be: Macedon and Greece, under Cassander; Thrace and Bithynia, under Lysimachus; Egypt and Pales-tino, under Ptolemy; and Syria and the East, under Seleucus.

In the fixing upon these SUBORDINATES, there may be an uncertainty: but there is no difficulty in producing the number required by the prophecy.

Dr. Todd attempts to perplex the question by making out lists of considerably more than four kingdoms, into which the empire of Alexander was divided. This looks very plausible upon paper: and, probably enough, may have influenced careless readers of Scripture. But, when he talks of its being *as easy to have produced twelve or more subdivisions, had so many been required by the prophecy, as four*: he cannot have noted, as he *ought* to have done, the curious precision of the language employed*. When the great horn was broken, a *dozen* petty principalities, if it so pleases Dr. Todd, may have sprung up: nor does the prediction say anything irreconcilable with such a circumstance. It simply selects *four* sovereignties out of the number: and describes them, not as the *only* horns which came up, but as the *four notable* or (as Mr. Wintle well translates the word) the *four conspicuous* horns. The distinctive epithet *conspicuous* seems to import: that various *other* horns appeared to be budding when the great horn was broken; though *four* only, particularised as being *conspicuous* among others so small as to be barely visible, were sufficiently large and important to merit prophetic attention. In short, Dr. Todd's ingenious puzzlement works altogether upon the false principle, that *no more than FOUR horns came up*: whereas the prophecy says only, that *no more than FOUR CONSPICUOUS horns arose*.

Now surely, under such a combination of circumstances, Dr.

* Donnell. Lect., lect. iii. p. 128.

Todd draws *rather* too unmercifully upon our complaisance, when he requires us to give up the almost mathematical demonstration of the PRINCIPAL, because there may have been some, though not much, difference of opinion touching the SUBORDINATES. As for his main battle, it depends purely upon his want of accurate attention to the exact phraseology of the prediction.

II. The excellent spirit, in which the eighty-third Tract is written, forms a pleasing and honourable contrast to that, which, I am sorry to say, characterises the productions of Dr. Todd and Mr. Maitland. For the pious author seems to have drunk deep into the sentiment of the admirable Hooker: *There will come a time, when three words, uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit.*

In much that he says, I concur. Upon the points alluded to, I had, indeed, already, in my *Sacred Calendar of Prophecy*, insisted. Thus I quite agree with him: that the great predicted antichrist, in the strict technical sense of the word, that is to say, as the antichrist and the spirit of the antichrist are described and defined by St. John, can, by no fair construction, be identified with the Papacy. Furthermore, I agree with him: that the spirit of the antichrist, or the lawless spirit of anarchical infidelity, is even now, and also has been long, working in the children of disobedience; and that, most probably, we are not far removed from that last tremendous period of havoc and desolation, which shall issue, however, in the utter overthrow of the compound antichristian faction and in the final triumph of Christ's Holy Catholic Church.

On these points, I believe, though we arrive at our conclusion through somewhat different channels, we pretty nearly agree. But here we begin to differ.

What seems unhappily the grand purpose of the Tractarian School, THE APOLOGETIC VINDICATION OF THE CHURCH OF ROME to wit, runs, as the special palmary error, through the whole performance. From a comparison of prophecy with prophecy, the antichristian faction seems evidently to be made up, pretty much as in anticipative miniature we may observe even at present, of a political combination of infidelity and popery and anarchism, then acting under the guidance of a stern military despotism lodged in the revived seventh head of the now sword-slain Roman wild beast. But our estimable author (for I think I recognise him) makes the antichristian kingdom to be animated by *nothing* save the lawless and infidel spirit of the antichrist: and, instead of deeming the concrete antichrist himself to be a mighty secular power or empire, practically carrying out what is denominated abstractedly *his spirit*; he supposes him, with the old fathers, to be a single infidel individual.

Now, under a *certain* aspect, this may be true. For the faction, I believe, will have a pre-eminently impious leader, the dynastic representative of the revived seventh Roman head: just as Napoleon was the dynastic representative of the original seventh Roman head, when it portentously sprang up to the imperial domination of the

western empire. But still, in *prophetic idealism*, the concrete antichrist, or antichrist embodied and contradistinguished from his more widely prevailing spirit, is not a single exclusive individual, but a mighty Roman power animated and acted upon by his spirit.

Our author's defectiveness, in what (if I recollect aright) Lord Bacon calls *sorting the prophecies*, brings him into that series of mistakes, which, however advantageous to the Church of Rome, will not, I think, bear the test of examination.

The well-defined antichrist of St. John's epistles, and the equally well-defined infidel Roman king of Daniel's closing prophecy, are clearly the same. Here I agree with the writer of the Tract. But, when, from some partial resemblances (for *all* the enemies of God must have a *general* family likeness), he would further identify this character with the little horn of Daniel's Roman beast and with the man of sin who in St. Paul's prediction springs out of and governs a great apostasy from the faith, he appears to me to be in error. And this error speedily brings him into difficulties, from which no ingenuity can extricate him.

For the clear current of history he has far too much respect to adopt those strange crudities of Dr. Todd and Mr. Maitland, which would exhibit the fourth great empire, of prophecy alike and of history, as still *wholly future*. Hence he rightly and soberly pronounces the four successive empires of prophecy to be the four familiar successive empires of history: and thus, pronouncing the fourth great empire to be, as it is, *indisputably* the Roman; he admits, concurrently with history, the predicted division of that empire, exhibited under the imagery of the branching out of ten horns, to be the breaking up and division of the western or proper Roman empire by the conquests and regal establishments of the ten Teutonic nations.

Along with this perfectly correct estimate, he states, no less tersely than precisely, the aspect under which we ought to view that great political revolution.

The Roman empire, says he, remains even to this day. It had a very different fate from the other three monsters mentioned by the prophet.—It had ten horns. These horns, an angel informed him, are ten kings that shall arise out of this kingdom of Rome. As, then, the ten horns belong to the beast, and were not separate from it: so are the kingdoms, into which the Roman empire has been divided, part of that empire itself; a CONTINUATION of that empire in the view of PROPHECY, however we decide the HISTORICAL QUESTION.*

Nothing can be more just than this: and the *principle* of such an arrangement is evident.

The divine prescience foresaw: that, from the Babylonian empire inclusive down to the destruction of antichrist and the antichristian faction, there would be four, and *no more* than four, great dominant empires, bearing upon the fates of the Church whether Levitical or Christian. But *all* these four empires would not, through the grand allotted period of the seven times of the Gentiles, be continued in

* Tract. lxxxiii. p. 5, 6.

their *undivided* integrity. The Macedonian, for instance, would be divided, *before* the Roman came upon the stage of dominancy : and, in like manner, the Roman would be divided, *before* the day of the destruction of antichrist should arrive. Thus, therefore, two intervals of *successive division* were severally represented : in the case of the Macedonian empire, by the four wings and the four horns, which, in the two symbols of it, shadowed out the four principal or *conspicuous* kingdoms, into which it was divided, previous to its absorption into the Roman empire ; and, in the case of the proper Roman empire, by the ten horns and the ten toes, which similarly represented the ten kingdoms, into which that empire was originally broken by Teutonic invasion and settlement. Through this arrangement, the continuity and the concinnity of the whole, whether collectively symbolised by the great image or severally symbolised by the four distinct wild beasts, were studiously preserved. Chronology flowed on in an uninterrupted stream : and, in the contemplation of PROPHECY, as our Tractarian justly states, an empire was not deemed *extinct* because it had been *divided**.

The point, then, of the *continuation of the Roman empire in the view of prophecy*, is very well stated by the author : but, with his school's unhappy determination to whitewash the Roman Church, now comes the difficulty.

Those early fathers, who lived before the event, clearly saw on the varying face of prophecy, as, I think, every unprejudiced person *must* see : that the eleventh little horn was to be *synchronical* throughout with the ten larger horns or kingdoms into which the Roman empire would be divided ; inasmuch as it springs up behind and among them, influences their practice in a very extraordinary manner, and even contrives to have three of them plucked up in its immediate territorial presence. Hence, perceiving that the dominance of the little horn was to reach to *some* advent of the Messiah whether literal or figurative, and perceiving also that the prescribed term of that dominance was three years and a half, they concluded, as a matter of course : that the advent in question *must* take place very soon after the division of the empire, BECAUSE they supposed the three years and a half to be three *natural* years and a half.

In the *abstract*, the whole of this theory looked very well, because it was perfectly *consistent* : but, unfortunately, so far as the *anticipated* lapse of the period is concerned, it was confuted by the *event*. Some of the annotating fathers beheld the commencement of the division of the empire : and, rightly expecting the speedy development of the little horn and the beginning of the three years and a half either in the course of the division or not long after its completion, they were alarmed with fearful anticipations of rapidly approaching evil. In the course of the fifth and sixth centuries, the division may be said to have been completed by the agency of the ten principal Teutonic nations. But time rolled on : no advent of the Messiah occurred : and thus, according to the correct esti-

* Such is the true *rationalè* of the prophetic arrangement : and this, if I rightly understand him, has been missed by our author. See Tract lxxxiii. p. 31.

mate of the fathers that the period of three years and a half could not but commence somewhere *about* the time when the division was completed, it became a matter of practical demonstration; either that the period never was developed at the season, when its development was reasonably understood to be fixed by the prophecy; or else that it *did* then indeed *commence*, but that, in its *evolution*, it proved to be a term far exceeding the very short term of three natural years and a half.

Now, *partly*, though by no means *wholly*, on this principle, it is: that the Protestant exposition supposed the three years and a half to be mystical years of years, or, in other words, to be a term equal to 1260 natural years; and then, conjointly, perceiving the strict *circumstantial* correspondence of character between the Papacy and the little horn, that it applied to the Papacy the prediction of that little kingdom, and at the same time assigned to its dominance the term of three years and a half understood not literally but mystically. In this, it followed out the *principle* of the fathers, so far, as respects *arrangement*: but corrected their anticipation of a *short* term and of a *speedy* advent of Christ by the positiveness of the *event*.

Not thus, however, acts the estimable author of the eighty-third Tract. With the lamentable bias of his school, he is determined to screen the Church of Rome. Hence he strangely speaks of that corrupt and unholy Church as *sanctifying* and as saving the wicked city of Rome; when, in truth, by her rank idolatry, she has utterly led astray not only the city but the empire: hence, yet more strangely, he thinks so highly of the intercessory holiness of the Roman Church, as to deem it not improbable, that the fulfilment of the Apocalyptic prophecy respecting Rome's destruction may be *procrastinated even to the end*, and thus that the prophecy itself may *perchance NEVER be fulfilled*: and hence, totally suppressing all the detestable cruelties of the Roman Church which have far exceeded those of Paganism itself, he calls upon us to *apprehend and realise the idea, that the Church of Christ has been sheltered from persecution for 1500 years*; though an intelligent Romish writer is so conscious of the damning fact, as even to allege, in proof of the wretched folly of the Papacy, that, when Rome was charged with being the Apocalyptic harlot drunken with the blood of the saints and martyrs, she should, most impolitically, have rebutted the charge, by persisting in the very thing of which she was accused, and by mercilessly shedding torrents of human blood through every region of the divided empire*.

* Tract lxxxiii. p. 37, 38, 45. Ogni vero cattolico non può fare a meno di piangere sullo sbaglio funestissimo della Chiesa Latina, che, nella perseguitazione altrui, preparò la propria perdita irreparabile. Ingiuriosissime erano quelle opinioni, non può negarsi: ma qual consiglio fu quello di volerle stradicare per un mezzo che rendea più tenaci e profonde le loro radici? L'Apocalisse profetò, che il delegato di Satana avrebbe usato orribili crudeltà: e il Papa, per non farsi credere tale, usò orribili crudeltà! L'Apocalisse dice, che Babilonia si sarebbe inebriata del sangue de' martiri di Cristo: e Roma, per non farsi tener per tale, s'abbeverò a gran sorsi in un lago de sangue cristiano! Due milioni d' infelici sacrificati al risentimento di Roma, sino al 1650 in circa, si contano

But how, consistently with prophecy, is this same business of washing an Ethiopian to be accomplished?

Why thus. Though it is admitted, both that the fourth predicted empire is the Roman, and that its predicted division took place many centuries ago: still, instead of making the little kingdom *throughout synchronical* with the kingdoms of that division which the fathers rightly judged to be the plain sense of the prophecy, and instead of thus placing the commencement of its term of three years and a half *about* the same-time which was the correct abstract arrangement of those very fathers whom our author professes to follow in preference to any modern guides; he would, after a lapse of more than twelve centuries, a gap scarcely to be surpassed even by the memorable gap which Dr. Todd has projected, make that little kingdom to be the *yet future* kingdom of antichrist, assigning to its *yet wholly future* dominance a term of no more than three literal years and a half or 1260 natural days.

How can this be, we naturally ask: when the little kingdom is to be the *immediate* and *unceasing* contemporary of the kingdoms into which the Roman empire has been divided, and when you yourself admit that division to have been *long since* effected?

Our author would settle the difficulty by contending: that we must look out for a *yet future* more complete division of the Roman empire, when *ten vigorous kings* shall make their appearance, and when antichrist will spring up among them to his predicted domination of three natural years and a half. In other words, purely to serve a turn, he supposes the occurrence of *two* successive divisions of the Roman empire, separated from each other by the intermediate lapse of many centuries, and evidently requiring an *intermediate union* of the whole empire into *one* undivided sovereignty without which the anticipated *second* division could bear no character of distinctness; though, most assuredly, the prophecy speaks of no more than *one* division or *one* departure from the empire's original character of *undividedness*, to which *one* division is chronologically ascribed the rise of the little kingdom and its predicted period of dominance*.

Mr. Maitland and Dr. Todd, I suspect, felt this incongruity; for, in truth, the system of the eighty-third Tract is no other than the system of Signor Pastorini or the Romish Bishop Walmesley, which

da alcuni storici. E questo era il mezzo di smentire coloro, che credevano aver l' Evangelista mirato in ispirito la sanguinaria Potestà Papale nello scrivere: *Et vidi mukerem ebriam de sanguine sanctorum et sanguine martyrum Jesu!* Gabriele Rossetti, sullo spirito Antipapale che produsse la Riforma, cap. i. p. 17.

I have rarely met with a more dry piece of sarcasm than this: yet, with such a statement before us, how can we understand our Tractarian friend's invitation to *apprehend and realise the idea, that the Church of Christ has been sheltered from persecution for 1500 years*, save as teaching two particulars; the one, that the persecuting Roman Church has been, through all the middle ages down to the present day, the promised pure Church of Christ; the other, that neither the Valdenses, nor the Albigenses, nor any of the Reformed Communions of the Continent, nor either of the Established Reformed Communions of the British Isles, are to be deemed Christian Churches?

* Tract lxxxiii. p. 29, 31, 32, 39.

I long since dissected and discussed in my *Sacred Calendar of Prophecy*: and, accordingly, they have contrived to avoid it, by the expedient of moving the *whole* symbol of the fourth wild beast, with *all* its adjuncts and concomitants, into futurity, and by thus avoiding the perilous experiment of acknowledging that symbol to represent the Roman empire*.

But this device is merely an avoidance of Charybdis to run foul upon Scylla. Such an arrangement, as the author of the Tract readily perceived, even though he had benefited by the light thrown upon the project in Mr. Maitland's *Attempt to Elucidate the Prophecies concerning Antichrist*, can only be adopted in utter defiance of history: for, if any expository particular be perfectly clear, it is this; that *the four great empires of prophecy and the four great empires of history are identical*†.

Such are the results of tempering with prophecy, for the purpose of diverting its tremendous bearing upon the apostate Church of the mystical Babylon.

Sherburn House, April 1, 1841.

G. S. FABER.

P.S. Since I transmitted the preceding letter, Mr. Newman, in consequence of a recommendation from his diocesan, produced by what his lordship deems the *objectionable* and *peace-disturbing* nature of the recently published ninetieth Tract, that the series of the *Tracts for the Times* should be discontinued, has agreed, so far as he himself is personally concerned, that this same ninetieth shall be the last. I do not, however, see, that *his* acquiescence can be at all binding upon *others*: and still less do I see, that the *same* sentiments may not continue to be propagated by the party under a *different* title and in a *different* form. Mr. Newman expresses a hope, that, *in what he writes in future, he shall be more successful in approving himself to his ecclesiastical superior*: yet, while he submits to the Bishop's very sound advice, he gives not the slightest intimation that his own views are changed. On the contrary, in remarking that *it would ill become him to be stating private views of his own and defending them on an occasion like this*, he plainly still gives the sanction of his respected name, not only to all the previously published Tracts, but likewise to the last and perhaps most offensive of them all.

At present, therefore, the matter, I believe, stands thus.

Mr. Newman has acknowledged the ninetieth Tract to be his. In his letter to the Vice-Chancellor, relative to the censure passed upon it by the Heads of Houses and Proctors at their Hebdomadal Meeting, he states: that *his opinion of the truth and honesty of the principle maintained in the Tract, and of the necessity of putting it*

* See my Sacred Calend. of Proph. vol. ii. p. 76, note. Archdeacon Browne has done me the honour to quote in full the passage referred to, when treating of the eighty-third Tract: and, doubtless, it applies to the Tractarian just as well as it applies to Signor Pastorini. Charge for 1840. Append. p. 234, 235.

† Attempt to Elucid. p. 8, 9. Comp. p. 6, 7.

forth, remains UNCHANGED. In his letter to Dr. Jelf, he further vindicates and defends it at large. And, finally, in his letter to the Bishop of Oxford, while he very properly deems it indecorous to litigate the question with his diocesan, he plainly enough intimates that no change has taken place in his opinions.

Thus, in point of fact, stands the matter at present.

With respect to anything like a recantation, *that*, in truth, was not to be expected: and, abhorring as I do the tyrannical spirit of Popery, I should be the last person in the world to express a wish, that the amiable and (I am persuaded) conscientious writer should be visited with any even *approximation* to the treatment of Berengarius. But still the nature of our position is not, on *that* account, the less certain: for we have before us a lamentable instance, of the facility of *doing* extensive mischief, and of the well nigh impossibility of *undoing* it.

For what *is* the nature of our present position relatively to the series of the Tracts and to certain other publications of a similar purpose and quality? It may, I suppose, be described in manner following.

Ninety Tracts, containing no doubt a mixture of good, but eminently tending to promote an affection for those apostatic unscripturalities of the fourth century which constitute the essence of modern Popery, and thence also tending to produce a contemptuous dislike of the Reformation and a restless discontent with the order of the Church of England, are scattered far and wide through the length and breadth of the land, and have produced a host of eager proselytes probably far beyond the fondest hopes of the associated Tractarians themselves. Of these numerous Tracts, which are collectively described in their very title as *specially needful for the times*, the ninetieth, whose plain drift is to shew, that, *with a little (I fear we must say) jesuitical management, a person may hold well nigh all the errors of the Romish Church, and yet conscientiously subscribe the Articles of the Church of England*, at length produces, most justly and most properly, the united censure of the diocesan and of a distinguished body of gentlemen to whose superintendence the country intrusts the more mature education of her youth. Not one, I believe, either of the immediate writers or of the associates and advocates of the Tract School, with the very gentle exception of Mr. Sewell, has expressed, at least as yet, the *slightest* sorrow or the *least* misgiving: and Mr. Newman has openly recorded in print that HIS OPINION REMAINS UNCHANGED. Such being the case, even if no more Tracts be added, still we have a formidable collection of no fewer than ninety in full operation under the unrevoked sanction of their very able and very influential and (in point of character) very estimable authors: while, simultaneously, other organs, such as the *British Critic* and the *British Magazine*, are, with all the vast advantage of a periodical recurrence, assiduously advocating the same principles; and while yet again, not to mention others, two individuals in particular, Mr. Maitland and Dr. Todd, in England and in Ireland, are *diligently*, the former of them *incessantly*, labouring,

to carry out the argument of Bossuet, and thus to drive us upon the celebrated dilemma of that subtle controversialist, that we must either admit the Church of Rome to be the promised pure Church of Christ or confess Christ's promise of a pure ecclesiastical perpetuity under the direct guidance of his Spirit to have failed of its accomplishment.

This, I submit, notwithstanding Mr. Newman's letter to the Bishop of Oxford, is our *present* position : for, what is done, cannot be undone even if the parties *wished* it ; and, assuredly, Mr. Newman, at least, by declaring *his opinion to be unchanged*, indicates the very reverse of any *wish* to that effect. Hence, though both the Head of the Diocese and the Heads of Academical Houses have certainly, in the manful discharge of their bounden duty, given a considerable discouragement to Tractarianism, we must not hastily imagine, that the mischief is extinct, and that any further efforts in the way of argumentatively combating it are henceforth superfluous. Those know little of human nature, who fancy any such thing. Long cherished sentiments and party prepossessions, when united with a deservedly high estimate as such men as Dr. Pusey and Mr. Newman, are not thrown off, at a moment's warning, like an unadhesive garment. Those two gentlemen stand much too high to be annihilated by what *inferior* men might be pleased to deem the silence of dignified contempt. In truth, neither in character nor in talent, are they persons to be despised : and, under such influence, I greatly mistake, if Tractarianism will *cease* to work, merely because the ninetieth Tract will probably be the *last* of the series. I cannot at present interrupt the continuity of these letters, which just now are engaged with Mr. Maitland and Dr. Todd : but, at some future opportunity, should life be spared to me, and should your permission be granted, I shall hope to enter upon an examination of that already too celebrated performance.

With Mr. Newman's promised mode of vindication, I do not feel altogether satisfied.

Aware that the Tracts are very generally deemed, and that too by the Papists themselves, highly favourable to the Church of Rome and not a little hostile to the Reformation, my good friend proposes to shew to the Bishop of Oxford, through the medium of printing *extracts from what he has before now written on the subject*, that these *apprehensions have no foundation in fact*.

Now, I suppose, no person denies, that Mr. Newman has occasionally censured certain of the *doctrines* of Popery when carried out in *practice* to their full effect. Merely, therefore, to republish such very limited censures, in which gross unscripturalities are more than tolerated, for they are blamed only when carried in *practice* to a revolting excess, is, in fact, doing nothing more than the very Council of Trent itself has done, and certainly will have small effect in removing the impression made by the constant tone of the Tracts and by the undisguised statements of the deceased Tractarian Mr. Froude.

Will my friend bear with me, if I suggest a somewhat different course ?

Let him, distinctly and precisely, without any mystification and ambiguity, come forward and condemn the wretched unscripturalities of those fourth and fifth centuries which his party have erected into a sort of Augustan age of theology: prayers for the dead, and invocations of departed saints either that they may pray for us or even *themselves* give us those aids and graces which *God only* can bestow, and the notion that the eucharist is a propitiatory sacrifice both for the quick and for the dead, and other the like vanities which have at length grown up to the monster bulk of modern Popery. In a word, let him clearly define, *what he would maintain, and what he would reject.*

We shall then, in our character of Reformed Anglo-Catholics, know our true relation to him much better, than we shall be able to gather it from his mere reprint of insulated and not very tangible extracts from his already published compositions.

Knowing, as he well knows, my sincere respect and true Christian regard for him, as one of whose genuine piety I feel no doubt, however much I may differ from many of his speculations, he will, I am sure, take this honest recommendation in good part, whether he adopts it or not.

Sherburn House, April 5, 1841.

G. S. FABER.

Reviews.

The Rights of Laymen: their privilege and duty to receive blessings equally in every Orthodox Church. London: Fraser. 1841.

AMONG much that we cannot agree with, this small volume contains a large portion of wholesome and much needed truth. We cannot tell whether it is written by a Romanist, or a Tractarian, or a member of the Greek Church; so loosely does the author hold those differences which he would denominate sectarian. In this we do not certainly coincide with him; for while it forms a remarkable characteristic of the work, that it is next to impossible to tell to what branch of Christ's Catholic Church the author belongs, we remember that the Roman Church has so overlaid Catholic truth with heretical tradition, that to us it is anything but a matter of indifference whether we be Papists or Reformed. Having, however, said thus much, we willingly add, that much, *very much*, may here be learned by all parties. In one respect, the book is unique; the horrible depravity of the confessional has *never* been so daringly exposed before. True, the writer has given, in French and Italian, things that no one would be allowed to print in English; and in Latin, things too gross for *any* living language. Den's Theology is a modest book compared with the Guides to the Confessional in use on the continent.

Tracts of the Anglican Fathers. Part IX.: Bishop Hooper on the Office and Character of Christ; Dr. Turner on the Old and New Learning. Part X.: Archbishop King on Election and Predestination. London: Painter. 1841.

ONE more number will complete the second volume of this every way valuable series. And most delighted are we to see the way in which the Fathers of our Church are brought forward to support her Articles. In our next number we shall take a general view of these doctrinal tracts; but at present want of space forbids us to enlarge further.

St. Antholin's; or, Old Churches and New. By the Rev. F. E. Paget, M.A. London: Burns. 1841.

MR. PAGET tells all his stories well, and the present is a remarkably good specimen. All the characters are exceedingly well sustained; and all, save the outrageous ignorance of Mr. Compo, the maker of cheap churches, are within the limits of nature. Mr. Sanderson, the rector; Mr. Oliver Ouzell, the churchwarden of the old school, and Messrs. Wat Tyler and Andrewes, the churchwardens of the two opposite new schools; Tapps, the radical shoemaker; Major Clutterbuck, the squire, and Mrs. Clutterbuck, the squire's lady; Miss Mildways, the late rector's sister; and Archdeacon Sharpe; are all admirably drawn sketches. The best recommendation that we can give to Mr. Paget's work is, that from the time it reached us, till we had read the word "finis," we did nothing else than pay all due attention to the story.

A Plain Guide to the Holy Communion. By the Rev. P. Wilson, L.L.B., Rector of Newmarket.

WE have read this volume with great profit; and we have found it, though a plain, yet a suitable guide to the holy communion. We think that those who anticipate becoming partakers of the "most comfortable sacrament of the body and blood of Christ," cannot do better than provide themselves with a copy of the above little work, as a fitting companion to that table where they "shew forth the Lord's death till he come."

Short Prayers for every Day in the Week. By the Rev R. Shepherd, M.A., Curate of Lane End, Bucks. Third edition, enlarged. London: Hatchard.

A TRULY useful, pious, and valuable collection of prayers for every day in the week, admirably adapted for circulation by district visitors, and others who take an interest in the spiritual welfare of the poorer classes of our Church brethren; valuable for their truly scriptural tenor, and for the general tendency which the work exhibits to direct the possessor of it to the inestimable formulary of our Apostolic Church.

Life and Times of Thomas à Becket. Reprinted from "The Church of England Quarterly Review." London: Painter. 1841.

OF all the able papers which we have read concerning that very remarkable prelate, Thomas à Becket, this is decidedly the most able; and it is with no small satisfaction we learn that the writer is about to throw all his powers into a more extended work on the same interesting subject. The avidity with which in this day any really important book, treating on the early church history of this country is read, augurs well for the success of his design, and will doubtless encourage him in its prosecution.

Sermons on the First Principles of the Oracles of God. By Henry Erskine Head, M.A., Rector of Feniton, Devon, and Chaplain to his Majesty the King of Hanover. London: Palmer. 1841.

IT is with no small pleasure that we meet with Mr. Head in a more legitimate sphere of action than that in which he has of late thought fit for the most part to display his capacity. Far better is it for a clergyman to write and preach good practical sermons—and such (saving now and then a little flight of fancy) are these—than to contravene the right, and set at defiance the authority of his diocesan. Mr. Head appears to be an active and zealous clergyman; and though in some points not very correct in his views of doctrine, we trust that he will be made very useful.

1. *Leicester Gaol. By A. Balance, Esq.* London: Dinns. 1841.
2. *A Series of Letters on Public Education.* London: Palmer. 1841.
3. *The Tamworth Reading Room. Letters by Catholicus.* London: Mortimer. 1841.

WE have classed these three pamphlets together, not because they bear any resemblance one to another, but simply because they bear upon religious politics. A. Balance is anything but a *just* balance, though he seems really to believe all the sophistry he advances. The Letters on Education, by "Philanthropos," are good; but it is impossible to treat properly even one branch of this subject in a small pamphlet. Those by "Catholicus" need no comment; they are valuable indeed. The objects which in this publication we have in view, and the pledge which we have given to avoid discussion, forbid us to say more.

A Continuation of the Abridgment or Summary of Historical Facts. London: Houlston and Stoneman. 1841.

A USEFUL compilation, though we find here and there an inaccuracy, which we regret. The reputation of Henry V. is sadly compromised by Fox, in his account of the martyrdom of Badley; and this inaccurate and unjust account is transplanted into the pages before us without alteration. Generally speaking, the book is a good one.

The Persone of a Toun. 1370. *His Character from Chaucer. Imitated and enlarged by Mr. Dryden; now again altered and abridged. Together with the Persone's Prologue and Tale.* By "The Persone of a Toun." 1841. London: Painter. 1841.

GEOFFREY CHAUCER has left us, in his "Canterbury Tales"—strange as it may appear to those who know but little of Chaucer, and less of the Church in his day—one of the most delightful portraits of a clergyman anywhere extant. It is here abridged from Dryden's translation, and the sermon is added, together with notes. It is a pretty little brochure, and deserves praise.

A Supplement to Dr. Sall on the Church of England. By the Rev. J. Allport. London: Whittaker. 1841.

THIS supplement is a defence of Dr. Sall's work against certain strictures made upon it in the "British Magazine;" and we are bound to say that we consider the vindication a successful one.

1. *Palmer's Series of Gospel Tracts.* London: Palmer, 1841.
2. *Feniton Tracts.* By Henry Erskine Head, A.M., Rector of Feniton, Devon. London: Palmer. 1841.

THESE are two series of tracts published by Mr. Palmer. We prefer the latter, because among the former we find some by Dissenters. At the same time, they all seem to be written in a good spirit, and, for the most part, with correct views of Gospel truth.

What are the Blessings to be expected in Infant Baptism? By the Rev. W. E. Barker, A.M. Wolverhampton: Simpson. 1841.

A PLAIN, simple, and affectionate address, likely to do extensive good among those for whom it is designed.

The National Church the best medium of National Education: a Sermon preached in the Abbey Church, Bath, Feb. 14, 1840. By the Rev. Thomas Lathbury, M.A. London: Simpkin and Co. 1841.

THIS is one of the best of the many excellent sermons which have been published on the all-important topic of education; it is judicious, earnest, and convincing.

Ecclesiastical Report.

AGAIN, by the blessing of God, we present our readers with our report—but a small indication indeed of the state of our beloved Church, but still a cheering one. We begin with new churches.

We perceive that active steps are taking for the erection of a new church in the Broadway, Westminster, under the laudable exertions of the Rev. H. H. Milman, rector of St. Margaret's. For the attainment of this

most desirable object, a subscription has been opened, which, we rejoice to say, is filling most rapidly and most liberally.

The Duke of Buccleuch has contributed 100*l.*, the Commissioners of Woods and Forests 200*l.*, the Speaker 50*l.*, Sir Robert Peel 50*l.*; the Dean and Chapter of Westminster 500*l.*, the Rev. H. H. Milman 50*l.*, Joshua Watson, Esq., 100*l.*, Lord Bexley 100*l.*, Mr. Rickman 100*l.*, the Rev. C. W. Page 50*l.*, the Bishop of London 50*l.*, besides a vast number of exceedingly liberal subscriptions, which we have no space to enumerate.

The situation of the proposed church is, under existing circumstances, one most suitable for the intended purpose, and its establishment is loudly called for by the spiritual wants of the people; and when, as it seems probable there will, great alterations take place in the vicinity, and that part of Westminster, improved by the changes, will become more populous and popular, the advantages derivable from this addition to the Metropolitan Churches—for Westminster is virtually part of the metropolis—will be made even still more evident. The subscription list is highly gratifying, as exhibiting, by the relative amounts of sums subscribed by those not equally blessed by fortune, an equal and unanimous feeling in favour of the Church.

Cranbourne.—The Marquis of Salisbury, accompanied by his two daughters, the Ladies Mildred and Blanche Cecil, lately passed a week at the Old Manor House, in this place; and it is gratifying to state that the noble Marquis has it in contemplation to erect a new chapel between Alderholt and Crendall. This will be a most desirable object, and a great accommodation to the inhabitants of those places, the distance from the parish church of Cranbourne being too considerable to admit of a constant attendance on divine worship.

The Countess Powis laid the first stone of Chisbury new church, Middleton, Salop, during the past month, the Earl Powis and the Ladies Herbert, Sir O. P. Wakeman, and a large circle of local gentry, being present at the interesting ceremony.

The consecration of the new church at Kilndown, Kent, by the Archbishop of Canterbury, took place on April 14th. His Grace, who was on a visit at Bedgebury, the seat of Lord Viscount Beresford, accompanied by the noble Viscount and Viscountess, and a numerous train of their guests, reached the church at eleven o'clock in the forenoon, and was received at the church door by the officials, whose duty it was to be present. The Archbishop then, attended by his chaplain, secretary, and a large body of the neighbouring clergy, proceeded to the performance of the consecration service, which was closed by a most impressive discourse, delivered by the Archbishop. A large and munificent collection for the benefit of the new fabric was then made, under the auspices of Lady Beresford, amounting to the sum of 140*l.*, including 50*l.* from his Grace. The church was built by subscriptions, aided by a grant of 300*l.* from the Church Building Society. It is fitted up with a most handsome and magnificent stone altar, elegantly carved, and raised on three steps, the gift of Alexander Beresford Hope, Esq. (the youngest son of the Viscountess Beresford), who is also about to present the church with painted glass for every window. The organ is the gift of Lady Beresford, and the communion plate is the present of the Marshal Beresford. The above-named munificent individuals endow the church with 80*l.* per annum, to which the dean and chapter of Rochester add 25*l.* per annum. The church will comprise a district of 1,000 souls, and contains 413 sittings, 313 of which are free and unappropriated.

The Bishop of Hereford laid the foundation-stone of the new church of St. Nicholas, at Hereford, on April 14th. A numerous assemblage of the nobility and gentry were present at the ceremony, and a great number of the clergy assisted. For the collection, the plates were held by Mrs. Merewether, Mrs. Canon Huntingford, Mrs. Lee Warner, and Mrs. Clutton. The sums received amounted to 84*l.* 12*s.*, inclusive of donations. The committee were invited by the Very Rev. the Dean to a *dejeuner* at the deanery after the ceremony.

The Queen Dowager has subscribed 20*l.* towards the erection of the new parish church at Portsea. Her Majesty has also given 20*l.* towards the erection of a new church in Stokes Bay, near Gosport. The Bishop of Bath and Wells has given 100*l.* towards defraying the expenses of the building of a new church at Yeovil. Some benevolent person has sent anonymously the munificent sum of 500*l.* towards building a new church at Lenton.

While we are on the subject of churches and church building, we will copy a letter addressed to the editor of the *John Bull*, giving at the same time the answer required :—A chapel of ease is a chapel without a district, and the minister of which is stipendiary curate to the incumbent of the Mother Church.

“ TO JOHN BULL.

“ London, 22nd April, 1841.

“ Sir,—About the year 1827, the commissioners for building additional churches caused a very handsome and spacious new church to be built in the parish of Bermondsey, Surrey. It has a peal of ten bells, and is furnished with a splendid and powerful organ, by Bishop. It was consecrated by the late Lord Bishop of Winchester, and has always been known and called by the name of St. James's Church, Bermondsey. Two churchwardens are annually appointed to it.

“ On Sunday next two sermons are to be preached there, for the benefit of the National Schools; and for some reason, unknown to the inhabitants, those in authority have thought proper, in the bills printed on the occasion, to style the church “St. James's Chapel of Ease.” Now, if this church has become a chapel, it is somewhat singular that the discovery has never been made before, during a period of fourteen years. As everything should be called by its right name, will you do me the favour to insert this letter, and for the information of others, as well as myself, make known to us wherein consists the difference between a church and a chapel.

“ A CONSTANT READER.”

We next proceed to Church-rates, and similar matters; and here too we see the advances the Church is making in the affections of the people.

Church-rate Triumph at Monmouth.—At a parish meeting, held on April 14th, a rate of fourpence in the pound was proposed to be granted the churchwardens, to defray the incidental expenses incurred during the last year, for repairing the churches of St. Thomas and St. Mary, in the above parish. The meeting was very numerously attended, and several amendments were proposed in opposition to the rate. The chairman, the Rev. George Roberts, at length put the original motion to the meeting, which was negatived; a poll was demanded on behalf of the rate, and at the close there was a majority of twenty-eight for it.—*Gloucester Journal*.

Arches Court, April 22.—*Fielding v. Standing and Cook.*—This was an application to the court to issue a monition against the churchwardens of Headcorn; in the county of Kent, calling upon them to show cause why they do not hold a vestry of the rate-payers of the parish, to make a rate

for the necessary repairs of the church, alleged to be in a very dilapidated condition. Dr. Haggard, in support of the motion, cited a similar case which occurred in 1731. Motion granted.

Church-rate Triumph at Lynn.—On Monday, being Easter Monday, was the election for churchwardens, &c. Great opposition was exhibited. Every proposition made by the churchwardens was opposed, but, as usual, to no effect. Messrs. Creswell and Everard were re-elected churchwardens for the ensuing year. A rate of 8d. in the pound was proposed by Mr. Lionel Self, and seconded by Mr. E. Eyre. A rate of 2d. in the pound was proposed by Mr. John Keed, and seconded by Mr. David Minzie. A poll was demanded by Mr. D. Keed, and kept open till Wednesday, at four o'clock, and closed as follows:—for Mr. Self's motion of 8d., 290; for Mr. Keed's of 2d., 167; majority for a church-rate of 8d., 123.

We now pass to another species of proof, but one which is equally convincing, of the increasing regard on the part of the people towards the Church of their fathers. We allude to the testimonials of respect daily made to the clergy.

Upon the recent election of the Rev. Dr. Taylor to the lectureship of Dedham, and his consequent retirement from the mastership of Dedham school, those gentlemen who had been his pupils immediately commenced a subscription amongst themselves, for the purpose of presenting him with a testimonial of their affectionate regard, and of their admiration of the high qualifications for his office which he had shown himself to possess during the time they had been under his tuition. The subscription, amounting to 200*l.*, was expended in the purchase of a splendid candelabrum of massive silver, which was presented to the rev. gentleman on Thursday, the 15th April.

The inhabitants of the parish of Oxtou, Notts, have presented to the Rev. John Downall a service of plate, consisting of a coffee-pot, tea-pot, cream-ewer, sugar-basin, and tongs, in testimony of their sense of that gentleman's faithful and zealous ministrations during the ten years he has been curate of that parish.

The presentation of plate to the Rev. Charles Bowen, M.A., curate of Presteign, took place at the Radnor Arms Hotel, on Monday, the 19th April, Richard Price, Esq., M.P., in the chair. Upwards of forty gentlemen sat down to dinner, which was served up in the style for which the above inn is so celebrated.

On Easter eve, a handsome Bible was presented to the Rev. Temple Chevallier, B.D., incumbent of Esh, near Durham, by the inhabitants and the parents of the children educated in the parish school connected with the Church of England. At the same time a handsome Prayer-book was presented to Mrs. Chevallier.

In this way we might fill many pages, but we are necessarily confined to a small space, and must therefore select. We next pass to meetings of societies.

A special meeting of the General Committee of the National Society took place on the 23rd April, his Grace the Archbishop of Canterbury, President of the Society, in the chair. There were present the Lords Bishops of London, Durham, Ely, Hereford, Lichfield, and Llandaff; the Lord Ashley, M.P., the Lord Sandon, M.P., Rev. H. H. Norris, William Cotton, Esq., William Davis, Esq., Anthony Hammond, Esq., Gilbert F. Mathison, Esq., Richard Twining, Esq., Joshua Watson, Esq., and Rev. J. Sinclair. Grants to the amount of 1,080*l.*, towards building, fitting-up, and enlarging school-rooms, were confirmed. Forty-four schools

were received into union. The rules and regulations for the Society's Training College, at Stanley-grove, Chelsea, were considered; and the Rev. James Hill, M.A., and the Rev. — Hopwood, M.A., were appointed inspectors of National Schools.

Royal Highland School Society.—On April 24th, the annual festival of the above Society was celebrated at the Freemasons' Tavern, the Right Hon. Sir R. Peel, Bart., presiding. The right honourable gentleman was supported on the right by the Marquis of Northampton, and on the left by Lord Eldon. About two hundred and thirty noblemen and gentlemen were present, amongst whom were Sir George Murray, Colonel Sir Augustus D'Este, the Chisholm, &c. &c.

There are one or two other topics to which we would just direct the attention of our readers.

Maynooth College.—Tuesday, the 15th of April, had been fixed upon for a discussion between Sir G. H. Smyth and the Rev. Mr. North, a Roman Catholic priest in the neighbourhood, relative to the College of Maynooth. Sir Henry, in a speech at the True Blue dinner, had characterized the doctrines taught there as "beastly." Of this word Mr. North called for an explanation; on which the hon. baronet offered to meet him, and justify the word by proof from the books of Maynooth. Last week the rev. gentleman intimated that he should not attend the meeting, but probably should reply to the statement afterwards. On Tuesday, Sir Henry accordingly attended at the library in Colchester Castle, accompanied by his friends, amongst whom were many clergymen of the Established Church, Sir J. T. Tyrrell, and C. G. Round, Esq., the latter of whom was called to the chair. The library was crowded. The honourable baronet read translations of a great number of extracts from the class-books, which were of much too indelicate a character for publication; at the close of which, T. J. Turner, Esq., the Mayor of Colchester, offered the following resolution, which was seconded by J. W. E. Greene, Esq.:—"That it is the opinion of this meeting that the evidence produced by Sir G. H. Smyth from the class-book of Maynooth College, fully justifies him in applying the term he made use of, in describing the doctrines held at that College." The resolution was carried unanimously. A vote of thanks was carried to the chairman, and the meeting separated. [Those who doubt this are referred to the book reviewed in our present number—"The Rights of Laymen."]

Wednesday evening, the 21st of April, a very interesting service took place at the Episcopal Jews' Chapel, Bethnal-green, previous to the departure of the Rev. J. Nicolayson and others to Jerusalem, to build an Episcopal Protestant Church on Mount Sion. Sir Thomas Baring, Bart. the President of the Society for the Promotion of Christianity amongst the Jews, was present, as well as several other gentlemen of distinction, the members of the Committees, the missionaries, &c., and a very numerous congregation. The prayers were read by the Rev. J. B. Cartwright, A.M., and the sermon preached by the Rev. A. M'Caul, the chaplain of the Society.

There is a common error generally prevalent that the bishop receives the fee of 1,000*l.* on the consecration of a new church. We are glad to be enabled to give a practical denial to this report in the instance of the consecration of the new church at Walsall, on which occasion the Bishop of Lichfield, instead of receiving a thousand pounds, gave the amount of his actual and ancient fee, namely, 6*l.* 13*s.* 4*d.*—*Staffordshire Advertiser.*

FEASTS AND FASTS IN MAY.

1. *May Day, St. Phil. and St. James.* 3. *Invention of the Cross.* 6. *St. John, A. Port. Latin.* 16. *Rogation Sunday.* 19. *St. Dunstan.* 20. *Asc. Day, Holy Thursday.* 26. *Aug. Abp. Cant.* 27. *Ven. Bede.* 29. *Charles II. Restored.* 30. *Whit-Sunday.* 31. *Whit-Monday.*

1. THE Church this day celebrates the festival of the two apostles, St. Philip and St. James. St. Philip was born at Bethsaida,* in Galilee, where he was most probably a fisherman, which was the general trade of that place. St. Philip is thought by some to have had the honour of being the first disciple of our Saviour. In the latter part of his life, he preached at Hierapolis, in Phrygia, where he so exasperated the magistrates and people by destroying a large serpent or dragon, which they worshipped, that, being arrested and imprisoned, he was first publicly scourged, and afterwards executed, either by crucifixion (as is generally believed), or by being hanged by the neck against a pillar. There is not any mention made in sacred history of the place of St. James's birth; but he was the son of Joseph, the reputed father of our Saviour, by a former wife; for which reason he is called, by Josephus and other ancient writers, the brother of our Lord. He was styled St. James the Less, to distinguish him from the other apostle of the same name; but he afterwards acquired a more honourable title by the virtue and piety of his life, which secured him the appellation of The Just. Little more is known of this apostle until after the resurrection, when Christ appeared to him, and breaking bread, blessed and commanded him to partake of it, saying, "My brother, eat thy bread, for the Son of Man is risen from among them that sleep." This satisfied the vow made by St. James, as related by St. Jerome, that from the time he had drank of the cup at the institution of the sacrament, he would eat bread no more, until he had seen the Lord risen from the dead. After the ascension, St. James was elected bishop of Jerusalem. In the year 62, the rulers of the Jews summoned him before a council, where he was accused of transgressing the law, and of blasphemy. Being conducted to one of the battlements of the temple, the Scribes and Pharisees addressed him in these words:—"Tell us, O just man, what we are to believe concerning Jesus Christ, who was crucified?" To this St. James answered firmly, and with a loud voice, "Why do ye enquire of Jesus, the Son of Man? He sitteth in heaven, at the right hand of the Majesty on High, and will come again in the clouds of the sky." Whereupon loud cries arose from the surrounding populace of "Hosanna to the Son of David!" which so enraged his accusers, that they suddenly cried out that Justus himself was seduced, and pushed him headlong from the eminence on which he stood. Though greatly bruised, the venerable sufferer, who is stated by Epiphanius to have been then in the ninety-sixth year of his age, recovered sufficient strength to rise upon his knees, and pray for those who had so cruelly used him; and while in this attitude, he was assailed with a shower of stones, until killed by a blow on the head with a club, from one Simeon, a fuller.

From the earliest times, and by almost every nation, the first of May has been celebrated as a season of joy and festivity. In countries in which the annual recurrence of this season affords the blessing of returning vegetation, and indicates approaching summer, the exhilaration which is so universally felt may reasonably be assigned to natural causes. Hence, the northern nations, we are told, after their long winter, which lasts from the beginning of October to the end of April, have a custom to welcome the returning splendour of the sun with dancing, and mutually feasting each other, in joy that a better season for fishing and hunting has arrived. And, in honour of May-day, the Goths and Southern Swedes had a mock bat-

tle between summer and winter, which ceremony is said to be still continued in the Isle of Man, where the Danes and Norwegians were for a long time masters. But the institution of most of the May customs, as practised in this and many other countries, must be derived chiefly from the Romans, who, on the fourth of the calends of May, held their *Floralia*, or festival in honour of Flora, the goddess of flowers, &c., when the lower classes openly indulged in every species of licentiousness. To this festival may be traced most of the modern festivities of May; especially the custom of gathering branches and flowers of the hawthorn, or may-tree, which is still prevalent in all parts of this country, and in many other parts of the world. Of the custom of going a Maying (which is still partially practised), a writer of 1585 thus speaks:—"On this morning (says he), men, women, and children, old and young, are seen going from the towns and villages to the woods and groves, some to the hills and mountains, some to one place, some to another, where they spend all the day and night in pastimes, and return in the morning with birch boughs and branches of trees, to deck their assemblies withal." This custom, it appears from other old writers, was by no means confined to the vulgar, but observed by noble, and even by royal personages. Chaucer, in his "Court of Love," tells us, that early on May-morning, "forth goeth all the court to fetch the flowers fresh, and branch and bloom." And Hall, in his "Chronicle," gives an account of Henry VIII. riding a Maying from Greenwich to the high ground of Shooter's Hill, with Queen Catherine, and many lords and ladies. The same monarch is also recorded, in the beginning of his reign, to have risen on May-day very early, to fetch may, or green boughs, and that he and his courtiers went with their bows and arrows shooting to the woods. Shakspeare, in his play of *Henry VIII.*, alluding to this custom, says it is impossible to make people sleep on May-morning: and, in his *Midsummer Night's Dream*, that they rose early to observe the rites of May. There seems unquestionable authority, also, for believing that Queen Elizabeth used to keep "May-games" at Greenwich. The fixing and decorating of May-poles was another ancient custom, now retained only in a few remote country places. The May-pole was once general throughout this country. The people, accompanied by the clergyman of the parish, marched on May-morning in procession to some neighbouring wood, and returned in triumph with the pole, round which were suspended flowers, boughs, and other emblems of spring. "The chiefest jewel they bring from the woods (says an old writer), is their May-pole, which they carry home with great veneration, as thus: they have twenty or forty yoke of oxen, every ox having a sweet nosegay of flowers and herbs, bound round about with strings from the top to the bottom, and sometimes painted with variable colours, with two or three hundred men, women, and children following it; and this pole being afterwards reared up, with handkerchiefs and flags streaming from the top, they strew the ground about with flowers, bind green boughs about it, and then fall to banquet and feast, and to leap and dance about it," &c. Stow, the antiquary, states, "In the month of May, the citizens of London, of all estates, eighty in every parish, or sometimes two or three parishes joining together, had their several Mayings, and did fetch in May-poles with divers warlike shows, with good archers, morris-dancers, and other devices for pastime all the day long; and towards the evening they had stage plays, and bonfires in the streets." He further mentions that, on one of these occasions, in particular, in the reign of Henry VI., the aldermen and sheriffs rode to the Bishop's wood, at Stebonheath (now Stepney), and had a grand dinner, where they were presented by Lydgate, the poetical monk of Bury, with "a joyful commendation on the season, containing sixteen staves in metre royal." It appears that the May-pole, when once

fixed, remained until nearly the end of the year; and there were some made of durable wood, which remained for many years, and were resorted to on various occasions of festivity, as well as on May-day. The last in London, which stood in the Strand, nearly opposite Somerset House, and was for many years a well-known object, was erected at the restoration of Charles II., and measured one hundred feet in height. This was taken down in 1718, and removed to Wanstead Park, in Essex, where it was fixed as part of the support of a large telescope, one hundred and twenty-five feet long, set up on that spot by Sir Isaac Newton. Mr. Douce, in his "Illustrations of Shakspeare," observes, that during the reign of Elizabeth, the Puritans made considerable havoc among the May-games, by their preachings and invectives, and at length put May-pole and all to the rout. King James's "Book of Sports" restored some, but in the time of the Commonwealth they were again attacked by a new set of fanatics, and did not recover until the coming in of Charles II. Morris-dancing has been mentioned as forming part of the festivities of May-day: these dances were usually performed by five men, and a boy dressed in a girl's habit, whom they called the Maid Marion, or, perhaps (says Blount), Morion, from the Italian *morione*, a head-piece, "because her head was wont to be gaily trimmed." The morris or moresco dance was certainly of Moorish origin, and is much the same as the modern *fandango* of Spain. It is asserted to have been brought into England by John of Gaunt, in the reign of Edward III.; but few, if any, vestiges of it can be traced to an earlier date than the reign of Henry VII., about which time, and particularly in that of Henry VIII., the churchwardens' accounts in several parishes afford materials that throw much light on this subject. Among these, in the accounts of St. Laurence, Reading, is an item, in 1534, of "five ells of canvass for a coat for Maid Marian, at 31d. the ell;" and in the churchwardens' books of Kingston-upon-Thames, as quoted by Mr. Lysons, are entries of nearly the same date, to the following effect:—"Two pairs of gloves for Robin Hood and Maid Marian, 6s. 8d.; four yards of Kendall for Maid Marian's luke (head-dress), 3s. 4d.; and two ells of worsted for Maid Marian's kirtle." In addition to which, there occurs a memorandum of "a friar's coat of russet, and a kirtle of worsted, weltd with red cloth, for a *Mouren's* (Moor's) coat of buckram; four morris-dancers' coats, of white fustian, spangled;" with some other similar articles of apparel used on these occasions, and left in the care of the churchwardens. These entries are in the time of Henry VIII., when this amusement was so much in fashion, that, as Hollingshed states, the king and his nobles would sometimes appear in disguise as Robin Hood and his men, dressed in Kendall, "with hoods and hosen." There can be little doubt that Maid Marian, the Queen of the May, the May Lady (or by whatever other names they may have been designated), were merely variations in the mode of representing the goddess Flora of the Roman festival; though some antiquaries make this Maid Marian to have been the mistress of Robin Hood, a name assumed by Robert, Earl of Huntingdon, while in a state of outlawry; and certain it is, that the introduction of Robin Hood and his companions, as part of the festivities of this day, took place at a very early period. Before the morris-dance degenerated into a coarse piece of buffoonery, the character of Maid Marian was personated by a female, who, according to the churchwardens' accounts, in several parishes, was paid annually for her trouble. The Queen of May was then frequently represented with considerable grace and elegance; but when a clown, dressed in woman's clothes, usurped the character, it speedily fell into contempt, receiving the name of Malkin, or Maulkin; whence these exhibitions have gradually dwindled down to the Jacks-o'-the-green and chimney-sweepers of modern times, which themselves, it is probable, can only last a few years

longer. Many people must still remember the milk-maids' garland and dance, now quite extinct. The garland, which was very splendid, was at first carried by one of the milk-maids, but afterwards by men, accompanied by the dancers and a fiddler. In a scarce tract, printed in 1623, eating cakes and cream at Islington and Hoxton, is also mentioned as a custom on May-morning:—

“ To Islington and Hogsdon runnes the streame
Of giddie people, to eat cakes and creame.”

And the practice of rising at day-break, and repairing to the woods in search of May-dew, is most probably still in vogue in some parts.

3. The object of this festival is to commemorate the invention, or finding, of the Cross on which our Saviour was crucified—the word invention being, in this case, used in its literal sense, consistently with its etymology from the Latin *invenio*, to discover, or bring to light. Helena, mother of the illustrious Constantine the Great, made a pilgrimage to Jerusalem on her son's assuming the imperial dignity. The chapel, dedicated to Venus, which had been built by Adrian, with the express intention of profaning the sacred spot which had been sanctified by the crucifixion of the Saviour of the world, was levelled with the dust; and an eager desire to view the original cross, which was supposed to be buried beneath the ruins, prompted every exertion to discover it. At a considerable depth beneath the surface of the earth, the persons engaged in this pious labour at length discovered three crosses, which were at once recognized as those on which Christ had offered himself a sacrifice, and on which the two thieves had suffered death. Over the spot where this discovery was made, afterwards called the Holy Sepulchre, Constantine the Great, at the request of the Empress Helena, raised a superb monumental edifice.

6. The deliverance from death of St. John the Evangelist, *Ante Port. Lat.* (before the Porta Latina); in memory of which the Church anciently held a festival on this day, which, however, has now been long discontinued, in consequence of the evidences of St. John's miraculous preservation from martyrdom, on the occasion referred to, being considered doubtful. The particulars of this alleged miraculous deliverance were, that, in a persecution of the Christians under Domitian, St. John was accused of an attempt to subvert the religion of the Roman empire; and being sent to Rome, was there, before the gate called Porta Latina, cast into a cauldron of boiling oil, in presence of the senate; and that from this cauldron he not only escaped without injury, but came forth in renovated health and vigour.

16. Rogation Sunday receives its title from the Monday, Tuesday, and Wednesday immediately following it, and preceding Holy Thursday, or Ascension Day. These three days are denominated rogation days, from the Latin *rogare*, to supplicate or beseech, because on those days extraordinary prayers are appointed, preparatory to the observance of the festival of the Ascension. Another object of these days is to supplicate a blessing on the fruits of the earth, and to pray for exemption from war and pestilence.

19. St. Dunstan was an Anglo-Saxon divine and statesman of the tenth century—in the former character having risen to the high offices of Bishop of London and Archbishop of Canterbury, and in the latter to the rank of prime minister to King Edred. He appears to have been born about the year 925, and to have been educated at Glastonbury, in Somersetshire, by Irish ecclesiastics. Here, in his youth, in addition to a knowledge of the Latin tongue, and the usual scholastic learning, he acquired considerable skill in music, painting, sculpture, and the art of working and refining metals. Having finished his studies, he was introduced to the court of King Athelstan, by his uncle Athelm, archbishop of Canterbury. From this

scene, however, either from disgust or disappointment, he soon withdrew; and, returning to Glastonbury, he there took the vows, and adopted the monastic life, dividing a valuable estate which had been bequeathed to him between the Church and the poor, and devoting himself with ardour to the discipline of St. Benedict. To this period of his life is attached the memorable legend of his conflicts with the spirit of darkness, who is said to have assailed him frequently in his cell, till he one day caught the demon by the nose with a pair of red hot pincers, after which he did not again molest him. On the accession of Edmund, the brother of Athelstan, Dunstan was induced to quit his retirement. He was invited to court, and made abbot of Glastonbury; and after the death of Edmund, he advanced still higher in the confidence of Edred, the succeeding monarch, who made him his confessor and prime minister. In the reign of Edwy, Dunstan was compelled to retire into Flanders, in consequence of his remarkable interference on the occasion of that young prince's marriage; but his banishment was not of long continuance: for Edgar, the younger brother of Edwy, having raised a successful rebellion against the king, and usurped his dominions north of the Thames, recalled Dunstan, and bestowed on him the bishopric of Worcester, A. D. 957. On the death of Edwy, in 959, Edgar became sole monarch of England. By this prince, St. Dunstan was treated as his chief confidant and prime minister; and he was raised, first to the bishopric of London, and afterwards to the see of Canterbury, which he held for about twenty-seven years, and died on the 19th May, A. D. 988, in the sixty-fourth year of his age.

20. The Church celebrates on this day the Ascension of our Lord Jesus Christ into Heaven. On the fortieth day after his resurrection from the dead, having in the interval confirmed the truth of his resurrection by appearing several times to his disciples, discoursing with them, and speaking of the things concerning the kingdom of God, then, while Jesus was blessing his disciples, he was taken up, and a cloud received him out of their sight. This festival has been regularly held from the early period A. D. 68, on the Thursday next but one preceding Whit-Sunday, so that it is a moveable feast. From its first institution it has always been observed with great veneration.

26. St. Augustin was the first archbishop of Canterbury, and was styled the Apostle of England. He was originally a monk, in the convent of St. Andrew, at Rome, and educated under St. Gregory, afterwards Pope Gregory I., by whom he was sent into Britain, with forty other monks, about the year 596, to convert the English to Christianity. He landed at the Isle of Thanet, and having sent to King Ethelbert, with an account of the errand on which he came, the king gave him leave to convert as many of his subjects as he could, and assigned his place of residence at Canterbury. St. Austin was successful in his mission: he first converted the king, and his example promoted the conversion of his subjects. Upon this success, he sent a priest and a monk to Rome, to acquaint the Pope of the result, who sent the priest and monk back with a pall and several books, vestments, and ornaments for the churches, with directions to Augustin concerning establishing bishoprics in Britain. Austin was made archbishop of Canterbury in the year 600. All we know further of this saint is, that he established bishoprics in several cities, and died about the year 607. His festival was directed to be kept in a synod held under Cuthbert, archbishop of Canterbury, and afterwards by the Pope's bull, in the reign of Edward III.

27. The venerable Bede was a monk in the convent of Jarrow, and one of our most ancient historians. He was born in the year 672, near Wermouth, in the bishopric of Durham, and educated by the abbot Benedict, in the monastery of St. Peter, near the mouth of the river Wyre. At the

age of nineteen he was ordained deacon, and priest at thirty. About this time he was invited to Rome by Pope Sergius; but it is not certain that he accepted the invitation. In 731 he published his "*Ecclesiastical History*," a work of so much merit, that it were alone sufficient to immortalize the author. He died on the 26th of May, 735, of a lingering consumption, probably occasioned by an uninterrupted application to study. He was buried in the church of his convent at Jarrow, but his bones were afterwards removed to Durham, and deposited in the same coffin with those of St. Cuthbert. Venerable Bede was a singular wonder in an ignorant and illiterate age. His learning, for the times, was extensive, and his industry very great. To his learning were added many virtues: he was a truly pious and most modest man, and otherwise distinguished as one of the three most learned men who appeared in Europe in the space of six hundred years; the other two were, Alcuin, an Englishman, who went into France, and became the friend of Charles the Great; and Alfred the Great, king of England. His chief performance is his "*Ecclesiastical History*," which forms the foundation of the *Ecclesiastical History of England*. The writings of this great man were printed in Paris in the years 1544 and 1854; at Basil in 1567; and at Cologne in the years 1613 and 1688. Venerable Bede died on the 26th of May, but his anniversary is celebrated on the 27th, because the 26th of May was dedicated to Saint Austin.

May 29th is directed to be kept as a holiday, to celebrate the memorable event of the restoration of Charles II., which took place on the 29th of May, A. D. 1660, which was also the anniversary of his thirtieth birth-day. By an act passed in the twelfth year of that monarch's reign, this propitious day was directed to be for ever kept as a festival, and a form of prayer was established for the occasion, which, however, was essentially different from that now used. The custom of wearing oak-apples and leaves in the hat, and using them to decorate horses' heads, on this day, derives its origin from the remembrance of King Charles's wonderful escape, by concealment in an oak, after the battle of Worcester. This celebrated tree, afterwards called the Royal Oak, was situated at Boscobel, near Boscobel-house, in the parish of Donnington, Lincolnshire. The original tree is no longer standing; but a young and thriving sapling, taken from it, now fills its place within the enclosure. Dr. Stukely, the antiquary, has the following interesting scrap in proof of the straits to which the king was reduced, during his concealment at this place:—"Not far from Boscobel-house, just by a horse-track passing through a wood, stood the royal oak, into which the king and his companion, Colonel Carlos, climbed by means of the hen-roost ladder, when they judged it no longer safe to stay in the house—the family reaching them victuals with the nut-hook." Charles II. introduced the gold coin called guineas, which were so named out of compliment to Sir Robert Holmes, from their being made of the gold-dust brought from the coast of Guinea by that commander.

30. The design of the celebration of Whit-Sunday is to perpetuate the remembrance of the descent of the Holy Ghost upon the apostles, in the visible appearance of fiery, cloven tongues, and of the miraculous powers then conferred on them. This event took place on the day of the Jewish feast of Pentecost, which was observed by them fifty days after their Passover, in memory of the law delivered at Mount Sinai, and for the gathering in of their harvest. The miraculous visitation of the apostles on this occasion is thus described in Scripture: "And when the day of Pentecost was fully come, they were all, with one accord, in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat

upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”* In commemoration of this event, the Church established the day of Pentecost as a solemn Christian festival. The origin of the term Whit-Sunday, as applied to this festival, is as follows :—It was called, in the ancient Church, *Dominica Alba* (White Sunday), or *Dominica in Albis* (the Sunday on which white garments were worn); it having been formerly a custom with those who were baptized on this day to dress in white for the occasion. In the early ages of Christianity, no one was admitted to the sacrament of baptism, except at the two great festivals of Easter and Whitsuntide, unless on some extraordinary emergency. Whether the custom of wearing garments of white linen was as frequent on Easter Sunday as on Whit-Sunday, does not appear; but the etymology above stated has been disputed by many, on the ground that it would apply equally to the one Sunday as to the other. The consequence of this has been, various other derivations; among which may be mentioned, that several respectable authorities have maintained that the name of this season was originally *Wittentide*, or the time of choosing the Wits, or wise men, who composed the *Wittenagemote* of our ancestors; and that *Verstegan*, in his “*Decayed Intelligencies*,” asserts that *Wied Sunday* is the true name of this day, from the Saxon *wied*, or *whied*, signifying *sacred*.

31. Appropriate collects and other offices are appointed for Whit-Monday and Tuesday; but these, and all other religious ceremonies, are now but little regarded on these days, which have unhappily become so completely *holidays*, in the modern acceptance of that term, that neither religion nor business has any chance of attention. The Monday and Tuesday in this week were anciently regarded as days of much solemnity, by the religious part of the community; but the remainder of the week was devoted to public diversions, and displays of festivity of every description. The most general of the diversions anciently practised at Whitsuntide, was the custom of holding what were called *Whitsun Ales*, which consisted of public entertainments, pageants, games of agility, and all sorts of merriment. Almost every parish took a part in these amusements, to defray the expenses of which, collections were regularly made; and most of the parishes, as was the case at Easter and May-day, kept or provided dresses, &c., for the representation of different characters. After the Reformation, many of the observances of Whitsuntide fell into disuse; that of the *Whitsun Ales*, however, though severely reprobated by several writers, was still kept up, and in some places, at least, with the appearance of much harmless enjoyment. Carewe, in his “*Survey of Cornwall*” (1623), speaking of the customs of that county, says, “Two young men of the parish are yearly chosen by their last fore-goers to be wardens, who, dividing the task, make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, &c., against Whitsuntide; upon which holiday the neighbours meet at the church-house, and there merrily feed on their own victuals, contributing some portion to the stock, which by many smalls groweth to a meetly greatness. Besides, the neighbour parishes at these times lovingly visit one another, and in this way frankly spend their money together. The afternoons are consumed in such exercises as old and young folks, having leisure, do customably wear out the time withal. When the feast is ended, the wardens yield in their account to the parishioners, and such money as exceeds the disbursement is laid up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the country, or the prince’s service.” And Aubrey, in his account of Wiltshire, written in the reign of Charles II., says, “There were no rates for the poor in my

* Acts ii. 1, 2, 3, 4.

grandfather's days; but for Kingston St. Michael (no small parish), church ale of Whitsuntide did the business. In every parish was a church-house, to which belonged spits, crooks, and other utensils for dressing provisions. Here the housekeepers met, and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at balls, &c., the ancients sitting gravely by, and looking on. All things (he adds) were civil, and without scandal." At Brentford, in Middlesex, a parish document, dated 1621, states this custom to have been observed in a similar manner at that place, where the inhabitants had for many years held meetings at Whitsuntide, "in the church-house, and other places, in friendly manner to eat and drink together, and liberally to spend their moneys, to the end that neighbourly society might be maintained, and also a common stock raised for the repairs of the church, keeping of orphans, placing poor children in service, and defraying other charges." In some parishes, the Whitsun Ales were conducted in the following manner:—"Two persons were chosen, previously to the meeting, to be Lord and Lady of the Ale, who dressed themselves as suitably as possible to the characters they assumed. A large empty barn, or some such place, was provided for the 'lord's ball,' and fitted up with seats to accommodate the company. Here they assembled to dance and regale, in the best manner their circumstances and the place would afford, and each young fellow treated his girl with riband or favour. The lord and lady honoured the ball with their presence, attended by their steward, sword-bearer, purse-bearer, and mace-bearer, with their several badges, or ensigns of office. They had likewise a train-bearer, or page, and a fool, or jester, dressed in a parti-coloured jacket, whose ribaldry and gesticulations contributed not a little to the entertainment of some part of the company. The lord's music, consisting of a pipe and tabor, was employed to conduct the dance." The Whitsun Ale, as thus celebrated, is thought by some to have been in commemoration of the ancient Drink-lean, a day of festivity observed in the feudal times in honour of the lord of the fee, by the tenants and vassals within his manor; the memory of which, on account of the jollity of those meetings, the people have thus preserved ever since. Mr. Douce, the author of "Illustrations of Shakspeare," is of opinion that the word *ale*, applied to this and other festive occasions, signifies nothing more than a feast or merry-making; as in the terms Leet-ale, Lamb-ale, Clerk-ale, Bride-ale, Church-ale, &c. At all these meetings, *ale* was the predominant liquor, which sufficiently accounts for the application of the term to the meeting itself. Hallowing the church font appears to have been formerly a custom at Whitsuntide, of which mention is made by Strutt, in his "Manners and Customs," and also by the anonymous writer of a MS. volume of Homilies, in the British Museum. To suspend the representation of a dove, likewise, in some part of the church (doubtless, as emblematical of the descent of the Holy Ghost upon the apostles), seems to have been anciently usual at this period. Among the amusements of this season, mention is made, in the church books of St. Giles's, Reading, of a spectacle called *The King Play, at Whitsuntide*, which is thought to have been an exhibition of a similar nature with a sort of drama represented anciently at Easter, under the name of *Kingham*, or *King Game*, which had an allusion to the offerings of the Wise Men, who were supposed by the Romish Church to have been kings. Various superstitious pastimes, anciently practised at this season before the Reformation, might also be enumerated. These are now wholly discontinued, and to revive their recollection by detail would serve only to expose the grossness of conception in which they originated.

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REPROOF OF JUDGMENT BY THE SPIRIT OF TRUTH.

BY THE REV. LUKE YARKER, M.A., VICAR OF CHILLINGHAM.

“For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”—1 Cor. i. 30.

As the wisdom and the righteousness of Christ's mind, shown forth before men, is the truth of God, and the sanctification and the redemption of his conversation in the world is the glory of the Father's grace; so is Gospel faith, by which He “dwells in the heart” of man, and through which the Spirit of truth, the other Comforter, “reproves the world of sin, and of righteousness, and of judgment,” the inward understanding, on the one hand, of the same “truth,” and the express evidence, on the other, of the glory of the same “grace,” which “came by Jesus Christ,” the righteous and holy child of God. On this account, therefore, by the gift of the Spirit of truth and through the answer of a good conscience towards God, “whosoever believeth and is baptized,” becometh one with Christ Jesus in all manner of holy conversation; as through godly repentance and Gospel faith “the Lord our righteousness” is made of God one with us in all understanding of righteous knowledge. On this account, by the gift of the Holy Ghost “unto all and upon all them that believe,” the humble-minded and the sanctified Son of Man is not only made of God the wisdom and righteousness of the truth, but also the sanctification and the redemption of the grace, which came by the justified and the glorified Son of God.

Gospel grace and Gospel truth are, therefore, interchangeable and correlative in the heart of man. What the revealed truth of the Gospel cannot do, in that it is “weak through the flesh;” the inspired grace of the Gospel does, in that it is “strong in the Lord and in the power of his might;” so that “his salvation is nigh them that fear him, that glory may dwell in our land;” so that the grace and the righteousness “which look down from heaven, meet with and kiss the truth and the holiness which spring out of the earth.” The Spirit of truth sets us in the way of his righteousness, that we may

walk in the steps of his holiness ; and thereby "let our light so shine before men," as to "reprove the world of sin, and of righteousness, and of judgment." These three steps of his holiness, now not seen, are those of his crucifixion, and of his resurrection, and of his ascension into heaven hoped for.

This new creation of all understanding of righteous intellect and of all manner of holy conversation in the world—of the understood and regenerate image of God in our minds and of the express and renewed likeness of God in our manners, which at baptism came unto, lighted upon, and dwelt with the blessed Jesus ; this "new man, which after God is created in the righteousness and the holiness of the Gospel truth," resolves itself not only into the two parts of the Gospel of our salvation—into the heart and into the grace, which at that time came into the world and upon the carnally-minded by Christ's manifestation in the flesh of our body, and his justification in the spirit of our mind ; but also into the two points of view as the same grace and truth now, through repentance and faith, and as good gifts, come unto and rest upon the bodies and souls of all spiritually-minded believers, and afterwards, through the answer of a good conscience, as perfect gifts after fulfilling his will, and as treasures laid up for us in heaven, return unto God the giver, and are "gathered together in one head in Christ."

I. "*The truth*, as it is in Jesus," resolves itself into "the wisdom and the righteousness of Christ"—into "the true light which lighteth every man that cometh into the world," on the one hand, through repentance and faith ; and this true light of faith is our righteous understanding and the good gift of hope, according as the Spirit of truth gives us knowledge to reprove the world of sin and of righteousness, because the worldly-minded neither believe in Christ crucified and raised from the dead through godly repentance, nor see Christ ascended into heaven through Gospel faith.

II. Again, "*the grace* which came by Jesus Christ" resolves itself into the "sanctification and the redemption" of Christ Jesus returning unto God, on the other hand, through the confession of the true faith unto salvation, and the answer of a good conscience towards God. This answer is our holy conversation in the world, and the perfect gift of charity, according as the same Spirit of truth gives us utterance to "reprove the world of judgment, because the prince of this world," which was judged by Christ's ascension into heaven, is now judged again, and reprov'd, by the Spirit of truth, through our answer of a good conscience.

If so be, therefore, brethren, "the same mind be in us which was in Christ Jesus" during his sojourn upon earth, the Lord our righteousness becomes one with us in time, and in the wisdom and the righteousness of his truth through godly repentance and Gospel faith, before we become one with him in eternity and in the sanctification and the redemption of his grace through our answer of a good conscience ; and the Holy Ghost, the Comforter, through our righteous intellect shining before men, first reproveth the world of sin, because carnally-minded men do not believe on Christ crucified

before the same Spirit of truth, through our holy conversation, re-proves the world of righteousness, because Christ is ascended into heaven, and carnally-minded men see him no more in the flesh.

In these our days the Holy Ghost, whom the Father sends in Christ's name, first enlightens the understanding and leads us into all truth, before we conscientiously walk in his light, and "through patience and comfort of his holy word embrace and hold fast the blessed hope of everlasting life," which the Father has given us in the Lord our righteousness by the renewing of the Holy Ghost. In the life that now is we become one with Christ in the sanctification and the redemption of our conversation in the world through the answer of a good conscience, after he is made one with us in the wisdom and the righteousness of his mind through godly repentance and Gospel faith; for "unto every one of us is given grace, according to the measure of the gift of Christ dwelling in our hearts by faith."

The Spirit of truth, therefore, after enlightening the understanding with Gospel truth, does not leave us comfortless of Gospel grace: but, according to the promise of the Father, re-proves and bears witness again with the renewed spirit of our minds, that "by grace we are saved through faith," and are not only reformed in mind and regenerated in body with the wisdom and the righteousness of Gospel truth, but also "mightily strengthened and renewed in the inner man" with the sanctification and the redemption of Gospel grace. We, therefore, which are first enlightened with the truth and the knowledge of wisdom and righteousness through repentance and faith, are (as Paul teaches the saints at Ephesus) afterwards renewed in spirit and mightily strengthened in heart and soul with the grace and the power of holiness and redemption through the answer of a good conscience. So that by the truth of righteousness the saints, which are reformed in mind from darkness to light, are made members of Christ's body; but by the grace of holiness the faithful in Christ Jesus, which are converted in conversation from the power of Satan unto God, and walk after the Holy Spirit of truth, become heirs of Christ's blood and a kind of first-fruits of the Father's new creation.

Of this new creation, therefore, in Christ Jesus our Lord, brethren, I would not have you ignorant, that, according to the Gospel of our salvation, the two parts of grace and of truth are each of them resolved into two points of view: as each part respectively regards our righteous reformation of mind and our holy conversation in the world—as each part respectively regards the doctrine of God and the discipline of Christ; the wisdom and the righteousness of intellect and the tree of knowledge which, on the one hand, comes from, and the sanctification and the redemption of manners and the tree of life which, on the other hand, returns unto the Father of lights, with whom is no sin, no real variableness of righteous mind in truth and knowledge; neither transgression nor apparent mannerism of holy conversation and shadow of turning in grace and love.

In like manner as the baptism of our Lord and Saviour Jesus Christ, that came from and was answered by our Father which is

in heaven, represents unto us the true and godly fulfilment of all righteousness by the blessed Trinity for us men and for our salvation; and the true and understood and regenerate image of all holiness, and the true and express and renewed likeness of all godliness, which are in Christ Jesus—in him, “the Author and the Finisher of our faith”—even in him, not as the Author of our faith only by the washing of regeneration upon the flesh of our body through godly repentance and Gospel faith, but also as the Finisher of our faith by the renewing of the Holy Ghost upon the spirit of our mind, through the consent and the answer of our own good conscience to the voice from heaven, which said, “This is my beloved Son, in whom I am well pleased.”

In the following way baptism represents unto us our new creation in Christ Jesus, and the new man in righteous mind and holy conversation, which ourselves personally put on through repentance of the enlightened understanding, and faith of the converted heart, and confession of the sanctified mouth. This new man, after the righteous image and the holiness of God the Father, the Son, and the Holy Ghost, is “created in the righteousness and the holiness” of Gospel truth, “as the same truth is in Jesus.”

I. As to *the truth of baptism*, which springs up in our enlightened minds and dwells in our regenerate hearts through the crucifixion and the resurrection of Christ, after we have been baptized with water, as himself has ordained—

1. The Lord, the righteous wisdom of God unto salvation, in going down into the water of Jordan to wash away and bury our sins with himself, first appears as our wisdom, and our godly reform of mind and repentance unto forgiveness and renunciation of sin.

2. But in coming up again out of the water to raise us from the old death of trespasses and sins unto the new life of righteousness and holiness, he re-appears as our righteousness, and our Gospel conversion and faith of the heart; *i. e.*, as the intellectual substance and the true understanding of our souls unto the fellowship of the Holy Ghost descending, and unto the judgment of God the Father from heaven lighting and resting, upon us—unto these things hoped for, and coming unto, and abiding with us, of which faith is the substance.

II. Again, as to *the grace of baptism*, which proceeds out of a converted heart, and returns unto God, as the answer of a good conscience, and is brought forth in all manner of holy conversation, through our blessed Lord’s ascension into heaven and by the coming of the Holy Ghost, after we have been baptized with the Spirit of truth, as himself hath promised—

1. The Lord, the holy power of God unto salvation, in the descent of the Holy Ghost upon him, first appears as our sanctification and fruit unto holiness, whereby we are kept by the power of God, through faith, unto salvation.

2. But, lastly, in the voice from heaven, the same Lord, our righteous Judge, re-appears, and comes again, as it were, upon our field of faithful vision, in his glorious majesty, to judge both the quick in

righteousness and holiness, and the dead in trespasses and sins; and as our redemption and the first-fruits of our new creation; *i. e.*, as our own answer of a good conscience—"Thou art my wisdom of God and my power of God unto salvation!"—"My tree of knowledge and my tree of life!"

This answer of a good conscience, brethren, has its fruit unto holiness, and its harvest is everlasting life. And "blessed are all they who, through patient continuance in well doing," thus "seek for glory, and honour, and immortality;" and thus "lay up treasure for themselves in heaven;" and thus become one with Christ Jesus in the glory of the Father's grace.

It has mercifully pleased the Father of lights, with whom is no sin—"no variableness"—no real change of mind in truth and knowledge; neither transgression, nor "shadow of turning," nor apparent mannerism of conversation in grace and love—

I. That on confession of sin unto righteousness, all penitent sinners and baptized members of Christ's Holy Catholic and Apostolic Church should have the forgiveness of sins, which they ask for through reformation of mind and godly repentance.

II. That on profession of righteousness unto holiness, all faithful disciples of Christ and children of God should find the redemption through Christ's blood, which they seek for through conversion of heart and Gospel faith.

III. That on profession of holiness unto salvation, all justified in spirit, and sanctified in flesh, heirs of glory, should set their affections, through reproof of judgment and the answer of a good conscience towards God, upon "things" not seen "above, where Christ sitteth on the right hand of God;" should in heart and mind thither ascend and with him dwell, and should "have boldness and access with confidence" to enter in at the gates of the kingdom of heaven, opened unto their knocking.

The hour is now come unto all and upon all them that repent them truly of their former sins and steadfastly believe the promises of God made to them in the sacrament of baptism, in the which hour Jesus Christ, the righteous and the holy child of God, is not only made of God unto all faithful worshippers in truth one accepted sacrifice for sin and the "light of the Gentiles" in the wisdom and the righteousness of the same truth; but also upon all true worshippers in spirit one glorified Redeemer, who is Christ the Lord, and "the glory of his people Israel," in the sanctification and the redemption of the grace that came by him.

As Christ Jesus, therefore, is made of God unto all penitent believers, of one mind in the wisdom and the righteousness of the Father's truth by the renewing of the Holy Ghost through repentance and faith; so do all believing penitents and converted members of his Church become of one holy conversation upon him in the sanctification and the redemption of his grace, and "through him have access by one and the selfsame Spirit of truth unto the Father's glory" in their answer of a good conscience. In the above way, according to revelation, the Spirit of truth reproveth the world

of the judgment of God upon Satan, the wickedness of sin, and upon Christ, the godliness of righteousness ("for in him dwelleth all the fulness of the Godhead bodily"), after he, the Comforter, has reproofed the carnally-minded of the sinfulness of sin and wickedness, and of the faithfulness of righteousness and holiness. The ascension of our blessed Lord into heaven proved at that time unto the world, that Satan, the prince of this world, is judged in the flesh of our body, and that Christ, "the Prince of Life," "the (understood) brightness of the Father's glory, and the express image of his person,"* is justified in the renewed spirit of our mind; and every commandment of God faithfully and conscientiously kept; every answer of a good conscience thankfully and piously offered up at the throne of grace; all holy desires, all good counsels, and all just works, righteously understood, and with sanctity expressed, *prove again* unto the world, and upon the spiritually-minded, that the serpent's head is now bruised: that sin and Satan have now lost their accursed dominion over us; and that "there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law (of righteousness) could not do, in that it was weak through the flesh," the righteousness of the law can do, in that it is strong through the Spirit. For the law of the Spirit of life in Christ Jesus "is the righteousness of the law for us; and God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," and that "Christ might dwell in our hearts by faith," and we might "have our fruit unto holiness, and the end" of our holiness might be unto us the first-fruits of "everlasting life."

So then, brethren, "wisdom is justified of her children," and righteousness is found just when she is judged; for "wisdom and righteousness" condemn and reprove sin in the flesh through godly repentance and Gospel faith; but "sanctification and redemption" justify and reprove wisdom and righteousness in the Spirit through the answer of a good conscience towards God—through Gospel hope and godly charity.

"Without controversy," according to revelation, "great is the mystery of godliness" in three particulars:—

I. As the mystery of godliness is in itself, and was unto the world, God our Lord and Saviour Jesus Christ was made man—1. Manifest in the flesh of the body. 2. Justified in the spirit of the mind.

II. As the mystery of godliness is now revealed, and comes unto, and dwells in, the heart of man by faith, Christ Jesus is—1. "Seen of angels" in the truth of his word through one faith of the heart.

* *χαρακτήρ τῆς ὑπὸς ἀσέως αὐτοῦ*. Figura substantiæ ejus. Vulg.—Character personæ illius. Beza. The character—the express likeness of His understanding.

2. "Preached unto the Gentiles" in the grace of his Gospel through one hope of their calling.

III. As the mystery of godliness now returns unto God, and makes us a kind of first-fruits of his creatures through charity, "the love of God shed abroad in the heart by the Holy Ghost," Christ Jesus is—1. "Believed on in the world" through repentance of the renewed mind and faith of the regenerate heart. 2. "Received up into glory" through hope of the same glory, and the answer of a good conscience, which communicates and confesses before men, and commands his disciples to "wait for the promise of the Father, which (saith he) ye have heard of me. For John truly baptized with water" unto repentance; "but ye shall be baptized with the Holy Ghost" unto salvation "not many days hence." "And he said unto them," Be not vainly curious, and "foolish and unlearned questions avoid that gender strifes," about knowing the times or the seasons of your regeneration and conversion of heart. "It is not for you to know the times or the seasons" of restoring again the kingdom to the Israel of God, "which the Father has put in his own power; but ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me," and confess me before men through godly repentance and Gospel faith, and ye shall glorify my Father which is in heaven, through such answer of a good conscience towards God. "Lo! I am with you alway" through the same godly repentance and the same Gospel faith. Lo! ye shall be with me alway through the same answer of a good conscience towards my Father which is in heaven. "Whosoever believeth, and is baptized, shall be saved." "Through repentance and faith of the truth I am one with you alway, even unto the end of the world, in the heart and mind of all righteous understanding, by the washing of regeneration." Through the answer of my Father's grace you are one with me alway in the spirit of all holy conversation, "by the renewing of the Holy Ghost."

As the ascension of Christ into heaven proves unto the world, by the washing of regeneration, the judgment of God upon sin and Satan in the flesh of our body on the one hand, and his glorious salvation upon righteousness and the Lord our righteousness in the renewed spirit of our mind on the other; so does every answer of a good conscience towards God, which ourselves bring forth before men, reprove unto the carnally-minded, by the renewing of the Holy Ghost, and upon the spiritually-minded—upon every true and faithful communicant and worshipper of the Father in the Spirit and in the truth of the Gospel, the just judgment of God—1. Not only upon "the old man, which is put off and corrupt according to" the sinful lusts of the flesh, and the selfish lusts of the eyes, and the accursed pride of life; but, 2, also "upon the new man, which is put on and created" according to the Father's mercy in the seed of the woman; and to Christ's crucifixion, resurrection, and ascension into heaven; and to the coming of the Holy Ghost; and to the coming unto, and to the abiding with us, and to the returning unto God of these three—of faith, and of hope, and of charity. This

new man is created, I say, in the righteousness and the holiness of Gospel truth, as the same "truth is in Jesus."

Whosoever confesses Christ before men, the same does he confess before his Father which is in heaven. And blessed is every believing penitent in his answer of a good conscience; because unto every penitent believer Christ is made of God "the wisdom and the righteousness" of his truth, through godly repentance and Gospel faith of the heart; and upon him the sanctification and the redemption of his grace through a confession of the mouth unto salvation, by the reproof of "one and the selfsame Spirit of truth, dividing to every one severally as he will."

THE LOST.

BY MRS. E. SMITH.

"I grieve—but not as those who mourn without hope."

My father, my mother, my child,
And are they no more to be seen?
This world seems a desolate wild
When I think of the days which *have been*.

My heart, early widowed, and wrung,
Resigned to its sorrows, lived on:
To those who remained still it clung;
Now, all those loved beings are gone.

If my brow is o'ershadowed with gloom,
'Tis the weakness of nature prevails;
For they are at rest in the tomb,
Where adversity never assails.

The tears which now stream from mine eyes,
Alas! are both selfish and vain;
Yet I would not recal from the skies
Those dear ones to earth back again.

Tho' their forms all lie under the sod,
Yet their spirits, I trust, may be found
Where shineth the presence of God,
And the blissful are smiling around.

Tho' lying so widely apart,
(For distant and lone is each grave),
They all meet in this desolate heart,
Undivided by distance or wave.

'Twill soothe me to visit each spot
And water each grave with my tears:
When I think of their happier lot,
The keenness of grief disappears.

My Constance, thou liest afar,
But thy mother's fond heart is with thee:
Dost thou dwell in some beautiful star?
Doth thy spirit e'er hover near me?

Oh, no ! from earth's sorrows removed,
Thou hast nothing to do with its woes ;
Thou dwellest afar with the good—
Let that thought check my tear as it flows.

The grief which oft bursts from my heart
A proof of its fondness must be ;
For my mind in my grief takes no part,
When I think it is better for thee.

Yes ! better by far to be there,
Removed from the cold and unkind ;
Thou art safe from all sorrow and care,
And that thought shall give peace to my mind.

THE FAIRY MYTHOLOGY.

NO. I.

BY THE REV. HENRY CHRISTMAS, M.A., F.S.A.

OUR late papers have been devoted to the consideration of witchcraft and romance ; and, as we stated at the close of the last, our present series will be occupied with the subject of Pneumatology. Of this, at once the most beautiful and most important branch is the fairy mythology. As to the word *fairy*, it has often been derived from the French *féé*, and the Italian *fata* ; but without correctness, or even much plausibility. The derivation is evidently from the Persian *peri*, pronounced in English *peeri*, and in Arabic, the word is *pheri* ; so that it has but to be reduced to English spelling to be precisely the same. Nor has this derivation the merit of closeness only ; the Eastern *peri* is the same as the Western fairy. They were, we are told by the Mohammedan doctors, celestial spirits, who fell from their pristine glory, and lost somewhat of their native innocence, yet their crime was not heavy enough to weigh them down to hell ; but they alighted upon earth, where they retained much of their beauty and benevolence, and were not entirely destitute of a hope one day to regain their former blissful abodes. How exactly this agrees with the English and Irish fairy, we shall see in the course of this investigation. It would be perfectly in accordance with this account, that, knowing the uncertainty of their future condition, they should object to the introduction of sacred subjects, and that they should be implacable in their vengeance against those who offended them ; and yet, not having lost their love of virtue, that they should encourage its cultivation among mortals, and aid with their favour and protection the excellent and the amiable. So far do the Irish fairies agree with the Persian *peri* ; and the Spanish fairy, derived immediately from the Moors, and by them communicated to the Irish, forms the ground-work of the character : but with this character there is mixed, and often amalgamated, that of the Scandinavian *duerga*, inhabiting holes and caves, working in metals

—sportive, indeed, but malicious, mischievous, and intractable. From the imitations of these strange beings in different lands, arose the Pucks, Robin Goodfellows, Phookas, Bogles, Will-o'-the-wisps, &c., with which the superstitious of all nations are filled; and these, together with the *peri*—sometimes the two characters being grotesquely blended into one, and sometimes kept beautifully distinct—make up the Irish fairy mythology. The Eastern superstition is exhibited more purely, but in a far less beautiful form, in Scotland. There, the fairy superstition is a very gloomy one. Inhabiting caves and rocks, destitute of everything that can render existence tolerable, and yet surrounded with a pomp and splendour illusory only to the unfortunate mortal who beholds them, but invisible to themselves, these unhappy beings were supposed to drag on a miserable life, subject to the power of the devil, who every year carried off the tenth part of them to hell. They recruited their ranks from mortals whom they seduced, by their apparent splendour, to taste their viands, or to join their dances; or from children, whom they stole from the cradle and enlisted in their dismal ranks. Now it is remarkable, that both these modes of making fairies were believed in England, and the latter in Ireland, though in neither country did the frightful cause obtain credit. The Scottish *daoine shì*, or men of peace (they were called the Good People in Ireland, and Pixies in England), lived in great apparent pomp, feasting and holding court in their subterranean abodes; yet if any eye, properly disenchanted, saw them, all the beautiful illusion vanished; the splendid halls were changed into bare and damp caverns; the gorgeous feasts and delicate viands into such refuse as by mortals would not be eaten; their own bloom, beauty, and gaiety likewise vanished, and they appeared wrinkled, haggard, and miserable. Men saw sometimes the delightful fiction, but rarely the dreadful reality, till there was no longer any opportunity of retracting, and the unfortunate individual was bound for ever with the gloomy fate of the fairies themselves. Many are the legends told in Scotland of persons thus carried off by these malevolent beings. It was sufficient to taste of the dishes so tempting to the eye, to join in the graceful and voluptuous dance, or to quaff of the enchanted cup; by these actions the power of the fairies extended over their victim, and the person so caught, though at once undeceived with regard to the splendour and beauty around him, remained for ever with his captors.

Yet even here there were, occasionally, services done to mortals by these capricious creatures. Of the French *féé*, and the Italian *fata*, we need not speak; for they were, for the most part, enchantresses, who worked by spell and charm, according to occult science. One will do for a specimen. We will instance the *fata Manto*, whose story is told by Ariosto: he says that, like fairies, she was compelled on one day in the year to take the form of a serpent. Now where Ariosto got this information from, it may be difficult to say; but though it is very much to be feared that he drew upon his own imagination for English and Scotch kings, nobility, and cities, yet the romantic dragon is everywhere mingled with the fairy mythology,

as the mythic dragon is with pagan theogony. However this may be, the fairy in question was, on the day appointed, changed into a serpent, and being in danger of death, was rescued by a young gentleman, to whom she, by changing herself into a little dog, performed good service. The story is too long for repetition; many of our readers will recollect it, as it is likewise related by La Fontaine. The classical reader will see in it only a modification of the old tale of "Cephalus and Procris;" and, in fine, neither this nor any indigenous Italian tales, seem to illustrate the fairy mythology.

There are, however, fairy tales which run through the whole of Europe; such is the tale of "The Two Hunchbacks." We will relate the Spanish version from Mr. W. J. Thoms, and the Irish as it was given by an Irish lady, and which is, if possible, an improvement upon Crofton Croker himself. And here we shall see fully the truth as well as beauty of the remarks of Mr. Thoms, that, "strongly as all national tales are impressed with the characteristics of the people among whom they flourish, it must be borne in mind that their distinctive qualities will generally be found of an external nature; consisting, not in the peculiar incidents or personages which figure in the legends, but rather in the marked and national spirit by which those personages are animated, and those incidents brought about. In other words, we shall find it is with the legends, as with the natives of a country. Upon dissection, the skeletons are like those of other climes, and it is only in the outward coating of those skeletons that the national features and characteristics are preserved." For this reason we purpose, in a few fairy legends which we shall lay before the reader, not to present him only with the skeleton, but, if we quote fewer legends, to give them at greater length;—and first for the Spanish tale, "Pepito y Cirillo."

"There was not in all Spain a merrier fellow, or one who was a greater favourite, than Pepito, hump-backed as he was withal, and which peculiarity had served to obtain for him the by-name of *Corcovado*, by which he was always designated by his familiars. Pepito el Corcovado was, in fact, just the man to travel all round the world without finding an enemy: he was of that smooth and oily disposition which enabled him to glide through all vexations as he did through a crowd, with a good-humoured, by-your-leave sort of smile on his countenance, which compelled the surliest to grant him free passage. Now Pepito was celebrated all round the country for his musical skill, and the exquisite taste with which he used to sing the songs, both of love and chivalry, so prevalent in that country. His skill was so great, that it was commonly said, that it would have satisfied even Lope de Rueda, the founder of the Spanish opera, or that still more important personage, whose name I do not happen to remember, but whose epitaph in the cathedral of Seville informs us that for his musical powers he had been chosen to sound the trumpet at the day of judgment. This skill, it may be supposed, rendered Pepito el Corcovado an indispensable person at all the village merry-makings. Had he been a well-made, handsome fellow, it might have been a question, how far these invitations from fair dames would have been sanctioned by the lords of the creation;

but as it was, they all said, with one accord, 'Pepito el Corcovado is certainly a marvellous insinuating fellow; but then, thanks to the saints, he is confoundedly ugly.' To one of the merry-makings before alluded to, had Pepito gone, and was returning, long after sunset, towards his home. Now whether he had too freely partaken of the good liquor with which his host had plied him, or whatever might be the cause, the effect was, that after a couple of hours' walk he found himself in a part of the Sierra Morena which he did not know—a lonely dell, surrounded by shadowing cork-trees, carpetted with a most luxuriant and mossy turf, and rendered inexpressibly fragrant by myriads of wild flowers, whose party-coloured blossoms sparkled on every side. 'By Santiago (exclaimed Pepito), but this is a pretty business: here am I lost in the Sierra, which I have traversed, man and boy, these thirty years. Well, it might have been worse, so I'll even wait till daybreak gives me light enough to find the right path.' So saying, with philosophic calmness he wrapped his mantilla round him, and muttering an *ave* or two, and a short prayer to his patron saint, laid himself at the foot of a cork-tree, and slept soundly. His sleep was, however, of no long duration: he was soon awakened by the joyous clamour of thousands of little elves sporting on the dewy grass, and singing with might and main a fragment of an old and wild air, which Pepito speedily recognized. Pepito gazed with wonder and delight on the fairies; he had often heard of them, but this was the first time he had ever had the good fortune to see them. He was amused beyond measure at the fantastic mazes of the elfin dances, charmed with the sweetness and harmony with which they carolled forth their lay—'Lunes, y Martes, y Miercoles, tres,* and marvelled greatly that they did not sing the rest of the tune. 'Humph, my little mates (quoth he), if you do not know the rest of the tune, I'll just give you a hint of it!' and so saying, he swept his fingers tastefully across the strings of his guitar, and sang with one of the sweetest voices ever heard, 'Jueves, y Viernes, y Sabados, seis.†' This hint was not lost upon his fairy auditors. A thousand little pipes, maddened with delight at this addition to their former chorus, took up the strain, and for an hour, at least, did hill and valley echo and re-echo with 'Lunes, y Martes, y Miercoles, tres; Jueves, y Viernes, y Sabados, seis;' Pepito accompanying the song with his voice and his guitar. At the end of that period the fairies began to think it was high time to thank the musician for his song, and reward him for his skill. They crowded round him, and requested him to ask whatever he wished. Leaning against a cork-tree to consider what he should ask, the pressure upon the hump reminded him of his deformity, so he pointed with his thumb over his right shoulder. This was hint enough: in the course of a few minutes, a thousand tiny hands were laid upon the hump which decked Pepito's shoulders; it was carried off in triumph, and Pepito rose from the ground as straight a man as any in Andalusia. Pepito returned, was with difficulty recognized; was more idolized by the women, though he lost somewhat of the favour of the men. Now

* *i. e.*, Monday, and Tuesday, and Wednesday, three.

† *i. e.*, Thursday, and Friday, and Saturday, six.

in the next village lived Cirillo, another hunchback, who, in all other matters, was the very reverse of Pepito: envious, hateful, and arrogant, he did not like to ask Pepito of his adventure; but hoping to lose his own hump, he at length encouraged himself, made the requisite enquiries, and set out in search of a loss. Now Cirillo was, perhaps, of all men, the least qualified to propitiate the fairies; with but little harmony in his nature, he had still less in his voice; and when he reached the dell, without waiting for a proper pause, or considering the prejudices the fairies have against the mention of anything holy, he no sooner heard the wild air and song, 'Lunes, y Martes, y Miercoles, tres; Jueves, y Viernes, y Sabados, seis,' than he shouted out 'y Domingo, siete.*' This violation of all rule, and all fairy notions of propriety, so incensed the elfin choristers, that, not content with kicks, cuts, thumps, blows, and pinches, they fixed on his back, amidst shouts and derision, the hunch they had removed from Pepito, and thus dismissed him with two hunches, as a warning to future disturbers of fairy harmony."

Even to this day, "y Domingo, siete" is a very common Spanish proverb when anything is done or said *mal-à-propos*. Now, then, for the Irish legend.

"There were two cousins living at the foot of the gloomy Galtee mountains, in the fertile glen of Aherlow. Lusmore was the name of the one, and except that he had a hump, why he was as good a Christian as ourselves entirely, and wasn't ugly by no means, except in respect of the hump; but Jack Madden, his cousin, was ugly and ill-tempered entirely, and hump-backed into the bargain. So one night, when Lusmore was coming home through the fields he lost his way, and lay down under a wide-spreading oak; and the branches of the great oak stretched over him, and the leaves looked as if they were edged with silver, by reason of the moonlight; and the moon shone brightly and sailed through the blue sky, and the light clouds were about her, and she looked like our Lady in the midst of the seraphim of glory. And it was then that Lusmore crased himself, and laid down to sleep in the warm night; but he couldn't any how, and so says he to himself, 'Lusmore, be asy now; don't you see it's no use to sleep when there are so many beautiful things to look at?' But at last, while he lay awake, the good people came—the beautiful little ladies and gentlemen—and they said, 'Now we will dance and sing;' but one lady said, 'No, sure we wont dance nor sing while mortal eyes can see us, and mortal ears hear us. Sure there's Lusmore.' 'Och, and is that all? (said another), and what do we care for Lusmore? And beside, he's asleep.' 'Eero, murder now! (thought Lusmore to himself); sure did ever iny one hear the aiquel of that?' But yet he looked for all the world as if he'd been asleep; and then the fairies began to sing and dance about the great oak, and it's Lusmore that would have rather seen the iligant dancing on such an iligant night and with the sweet fairy music, than have all Tipperary for himself. So they sung 'Da Luan, Da Mort, Da Luan, Da Mort;† but Lusmore thought to himself, 'Sure

* And Sunday, seven.

† Monday and Tuesday.

I'll make it more and better for them ;' so he chimed in just at the right place, and with such a voice, so sweet and so pleasant, ' *Augus da Cadine,*' and thin wint on singing with the others, ' *Da Luan, Da Mort, Da Luan, Da Mort, Augus da Cadine.*'* So when the fairies heard this, they were delighted entirely, and they took off Lusmore's hump, and exclaimed,

" ' Lusmore, Lusmore,
Doubt not nor deplore,
For the hump which you bore
On your back, is no more ;
Look down on the floor,
And behold it, Lusmore.' "

" And when he heard these words he felt so light and so happy, that he could have jumped over the moon, as the cow did in the romance of ' *The Cat and the Fiddle.*' And in the morning he found himself without his hump, and dressed in a new suit that the fairies had given him ; so he went home mighty happy. But when Jack Madden heard of it, he went up to Lusmore, and began to coax him with his own ugly mouth to put him in the way of losing his hump also. ' *Eroo, Lusmore, darling ! tell us all about it, thin ; may be you would,*' said he ; so Lusmore tould him all about it, and Jack Madden wint and lay down under the great oak just like a great lubberly oaf, as he was. So the fairies came singing, as sweet and sweeter than ever, the song as Lusmore had settled it for them ; and because Lusmore told Jack Madden, that all he had to do was to make additions and improvements in the tune, Jack determined to do his best. But Jack had no more taste for music than an owl, and didn't know how, you may say, to improve a tune ; so he struck up, jist without any regard at all at all to propriety, ' *Augus da Dardine, Augus da Hena,*'† thinking, that if one day was good, two were better, and that he should have two suits of clothes. But it was then that the little people were wroth entirely, and gave him the mother of a bating, and sent him about his business with Lusmore's hump stuck on beside his own, saying,

" ' Jack Madden, Jack Madden,
Your words came so bad in
The tune we felt glad in,
That your life we may sadden ;
Here's two humps for Jack Madden !' "

Thus runs the Irish legend, and it may be observed, that it exists in almost every language in Europe. There is an Italian version—there is a German version ; but those which have been already noticed are the principal, and agree the most completely one with another.

Upon these stories the only remark necessary to make is, that as the Irish tale does not bring in the mention of Sunday, so the fairies were offended only with the want of taste and sense displayed by Jack Madden.

* Monday, Tuesday, and Wednesday.

† And Thursday, and Friday.

A HOLY STRAIN.

BY JOSEPH FEARN.

SWEET music stole upon my ear that night,
A holy strain—pour'd from the heavenly height
 By angel voices—breathing through my soul
 A peace, like calm after the thunders roll.
 For I had passed a day of bitter anguish,
 When every feeling of my heart did languish—
 A day of gloominess and darkness fearful,
 When bosoms sighed, and many eyes were tearful;
 It was the day a dear one passed away—
 A happy, lovely mortal's dying day.
 We deemed her happy, for her look serene
 Told she was glad to quit this fading scene,
 And soar to lands whose tenantry ne'er die,
 And take her draught of immortality:
 "Farewell!" she whispered—then a transient groan,
 And her bright spirit stood before the throne.

Sweet music stole upon my ear that night,
 And yet no harp I saw, nor minstrel bright;
 It sooth'd my sorrow, it dispell'd my pain,
 So soft and lovely was that *holy strain*.
 It must have been a dream, for gentle sleep
 Had closed the eyelids that should wake to weep;
 But so seraphic was it, I should deem
 Me blessed to have such another dream.
 It was a melting and a touching lay—
 It sung of realms of everlasting day,
 Of lands where sunsets are a sight unknown,
 And of the "rainbow round about the throne:"
 It sung of tears for ever wiped away,
 Of blooming faces that ne'er knew decay,
 Of flowers that nought can wither, fruits whose taste
 Doth much enrich heaven's ever during feast,
 Of hymns that never falter, harps of gold,
 And robes of snowy whiteness to behold.
 All this it sung, and sung it yet again—
 'Twas heaven to listen to that *holy strain*.

Days passed, and round a funeral bier I stood,
 And many hearts were riven, while a flood
 Of briny tear-drops dimmed each eyelid's ray—
 For 'twas our loved and lost one's burial day.
 And not insensible I felt, but sighed
 For her who lived so good—so peaceful died:
 Yet, while the gushings of the broken-hearted
 Flowed forth a torrent for the dear departed,
 To me there came the memory fresh again,
 Like zephyrs wafted o'er th' untroubled main,
 The memory of that soft—*that holy strain*.

THE PERAHARA.

THE word "perahara" means literally a procession, and though the epithet may be applied to any procession, it is used emphatically of a festival held annually in the city of Kandy, which commences on the first day of the new moon in August.

We have tried in vain to obtain an account of its origin from the natives; they say that its history is lost in the darkness of antiquity. A kapurala of Udanuwara refers it to the time of Gajabahu, who reigned A.D. 113, and says that this king was a native of some foreign country, where these processions were in common use. This account cannot be correct, as Gajabahu was the son of a native prince, but on referring to the history of this monarch, there are circumstances related which may assist us in our researches.

Gajabahu resided at Anuradhapura. One night, when walking through the city in disguise, he saw a widow weeping, whose sons had been taken captive by the Solli king, in an invasion of Ceylon from the continent, during the previous reign. The king made a mark upon the door of the house, and returned to his palace. Next morning he called his nobles, and asked what injustice had been committed in the city. They replied that the whole city was as free from injustice as a house wherein a festival is celebrated; when the king, in anger, sent for the woman whose dwelling he had marked, and asked her why she was crying upon the previous evening. She said that in the reign of the king's father, the people of Solli had taken 12,000 captives from Ceylon, among whom were two of her sons, and that it was on this account she wept. Upon hearing this, they collected an army, and proceeding to Yapapatuna (Jaffna), he informed his people that as the Solli king had taken captive his subjects, he must go and bring them back to their own homes. With Neela, a giant, he arrived at the sea-shore, where he dismissed his army, and taking an iron rod he struck the sea, which divided, and he and the giant went over to the continent. The Solli king was in great fear, and to increase his terror Neela took one of the royal elephants, and dashed it against another with such force that both the animals died. In the same manner, the giant devastated the country. The Solli king, when he heard of these things from his nobles, asked Gajabahu why he had come with an army to destroy his realm; to which he replied, that he had brought no army besides his giant, and proceeded, "In the days of your father, when my father reigned, he went over to Ceylon and seized 12,000 persons, and brought them hither captive, and I have come to demand them." The Solli king answered forthwith, "Though you go to Dewyalokaya* and receive the assistance of the Asoors,† you will not be able to overcome me." Gajabahu was greatly enraged at this refusal to deliver up the captives, and declared that he would not only take his own subjects, but 12,000 other captives as well, and he threatened to burn the royal city to ashes in case of refusal.

* The abode of spirits.

† Evil spirits.

To show his great strength, that the threats were not idle words, he squeezed water out of a handful of dry sand, and afterwards out of the iron rod, which frightened the Solli king to such a degree, that he delivered up the 24,000 persons demanded, the golden halamba of Pattinee, the sacred utensils of the four dewalas, and "the refec-tion dish" of Budha : and with these Gajabahu returned to Ceylon. The 12,000 Singhalese were sent to their respective homes, and the 12,000 captives were allowed to reside in Alookurakorla, a district to the northward of Colombo, the inhabitants of which to this day retain many marks of their continental origin.

The sacred vessels here referred to had been taken away in the reign of Walagambahu, *a. c.* 90, and there can be little doubt that it was to commemorate their return the Perahara was originally established, as the carrying of the halamba and other relics seems to be the most essential part of the procession, and to the dividing of the waters also a reference will afterwards be made. It is not clear from the narrative whether the halamba had been previously in Ceylon, though from other traditions we have heard we should suppose they had ; but this will make little difference in the intention of the festival, as it may still be held to celebrate their arrival. It is upon these relics that the heathen natives swear in courts of justice. The origin of the Perahara is, therefore, to be dated as far back as the second century of the Christian era.

The account given of the Perahara by Knox, as it was celebrated in the reign of Raja Singha II., 1670, is as follows :—

"The greatest solemnity is performed in the city of Candé ; but at the same time the like festival or Perahar is observed in divers other cities and towns of the land. The Perahar at Kandy is ordered after this manner.

"The priest bringeth forth a painted stick, about which strings of flowers are hanged, and so it is wrapped in branched silk, some part covered and some not ; before which the people bow down and worship ; each one presenting him with an offering according to his free will. These free-will offerings being received from the people, the priest takes his painted stick on his shoulder, having a cloth tied about his mouth to keep his breath from defiling this pure piece of wood, and gets up upon an elephant all covered with white cloth, upon which he rides, with all the triumph that king and kingdom can afford, through all the streets of the city. But before him go, first, some fifty or sixty elephants, with brass bells hanging on each side of them, which tingle as they go.

"Next follow men dressed up like giants, which go dancing along agreeable to a tradition they have, that anciently there were huge men, that could carry vast burthens and pull up trees by the roots, &c. After them go a multitude of drummers, and trumpeters, and pipers, which make such a great and loud noise, that nothing else besides them can be heard. Then followeth a company of men dancing along, and after these women of such castes or trades as are necessary for the service of the pagoda, as potters and washer-women ; each caste goeth in companies by themselves, three and

three in a row, holding one another by the hand ; and between each company go drummers, pipers, and dancers.

"After these comes an elephant, with two priests on his back : one whereof is the priest before spoken of carrying the painted stick on his shoulder, who represents Allout neur dio ; that is, the god and maker of heaven and earth ; the other sits behind him, holding a round thing like an umbrella over his head, to keep off sun or rain. Then, within a yard after him, on each hand of him, follow two other elephants, mounted with two other priests, with a priest sitting behind each, holding umbrellas, as the former ; one of them represents Cotteragan dio, and the other Potting dio. These three gods that reside here in company are accounted of all other the greatest and chiefest, each one having his residence in a several pagoda.

"Behind go their cook-women, with things like whisks in their hands, to scare away flies from them ; but very fine as they can make themselves.

"Next after the gods and their attendants, go some thousands of ladies and gentlewomen, such as are of the best sort of the inhabitants of the land, arrayed in the bravest manner that their ability can afford, and so go hand in hand three in a row. At which time all the beauties of Zelone, in their bravery, do go to attend upon their gods in their progress about the city. Now are the streets also all made clean, and on both sides, all along the streets, poles are stuck up with flags, and pennons hanging at the top of them, and adorned with boughs and branches of cocoa-nut trees hanging like fringes, and lighted lamps all along on both sides of the streets, both day and night.

"Last of all go the commanders sent from the king to see these ceremonies decently performed, with their soldiers after them. And in this manner they ride all round about the city once by day and once by night. This festival lasts from the new moon to the full moon.

"Formerly the king himself in person used to ride on horseback, with all his train before him, in this solemnity, but now he delights not in these shows.

"Always before the gods set out to take their progress they are set in the pagoda door a good while, that the people may come to worship and bring their offerings unto them ; during which time there are dancers, playing and showing many pretty tricks of activity before him : to see the which, and also to shew themselves in their bravery, occasions more people to resort thither, than otherwise their zeal and devotion would prompt them to do.

"Two or three days before the full moon, each of these gods hath a palanquin carried after them to add unto their honour, in the which there are several pieces of their superstitious relics, and a silver pot, which just at the hour of full moon they ride out unto a river, and dip full of water, which is carried back with them into the temple, where it is kept till the year after, and then flung away. And so the ceremony is ended for that year.

"This festival of the gods taking their progress through the city

in the year 1664 the king would not permit to be performed; and that same year the rebellion happened, but never since hath he hindered it.

“At this time they have a superstition, which lasteth six or seven days, too foolish to write: it consists in dancing, singing, and juggling. The reason of which is, lest the eyes of the people, or the power of the jaccos, or infernal spirits, might any ways prove prejudicial or noisome to the aforesaid gods in their progress abroad. During the celebration of this great festival, there are no drums allowed to be beaten to any particular gods at any private sacrifice.”

Knox is right in his descriptions, but wrong, as might naturally be expected, in some of his explanatory remarks. The attendance of the giants, commemorative of the redoubtable Neela, is another evidence that it is to the reign of Gajabahu we are to look for the origin of the festival.

In the Ceylon Almanac for 1834, is a “Description of the four principal Kandyan festivals, compiled from materials furnished by a native chief.” From this document we learn, that until the reign of King Kirtisree (A.D. 1747-1780) the Perahara was celebrated exclusively in honour of the four deities, Natha, Vishnu, Katragam, and Pattinee, and altogether unconnected with Buddhism. The sacred dalada relic of Budha was first carried in procession, together with the insignia of the four gods, in 1775. The circumstances which gave rise to this innovation were as follows. The Siamese priests, who were invited here by King Kirtisree, for the purpose of restoring the Upasampadawa, the highest order of Buddhist ordination, one day hearing the noise of jinjalls, &c., enquired the cause, and were informed that preparations were being made for celebrating a festival in honour of the gods. They took umbrage at this, and observed that they had been made to believe that Buddhism was the established religion of the kingdom, and they had never expected to see Hindooism triumphant in Kandy. To appease them the king sent to assure them that this festival of the Perahara was chiefly intended to glorify the memory of Budha; and to convince them of it, the king gave directions that the great relic should be carried foremost in the procession, dedicating his own howdah for its reception.

There can be little doubt that the Perahara received the countenance of the native princes, rather from a political than a religious motive, though these circumstances would vary with the disposition of the reigning king. It was one of the few occasions upon which the monarch presented himself to the public gaze. The most imposing edifice connected with the palace was the pattrippo, an octagon of two stories, the upper story having a balcony that overlooked the principal square of the royal city, on one side of which was a lake, and on the other various religious and consecrated places. The procession was collected in the square, that the king might see it from the balcony; and when the curtain which shrouded his majesty at his entrance was withdrawn, and the assembly did lowly reverence, amidst the clamour of the drums and pipes, the sight of the prostrate

thousands, the elephants richly caparisoned, the royal guard in proud array, the countless banners floating in the breeze, and the adigars and other chiefs at the head of their respective clans, all arranged in due order and degree, must have produced an effect that is not often equalled even in the festive scenes of far mightier kingdoms. On some occasions the king joined in the procession, but in this there was no uniformity of observance, his majesty being at one time on foot, and at another, we are told, in a golden chariot drawn by eight horses.

The Perahara afforded an excellent opportunity to the king to examine into the state of the provinces, the conduct of the governors, and the obedience of the people. The refractory were punished, the loyal rewarded, and new regulations were now promulgated, that they might be carried to the more distant districts of the island. To the inhabitants generally it must have been a time of grateful festivity, especially during the reigns of the more popular kings, as it was a spectacle of splendour, and the various chiefs were able to exhibit their consequence in the presence of the assembled kingdom.

The Perahara begins on the day of the first new moon in the month of *Esala*, which now answers to our August. The commencement is regulated by the *nekata*, or situation of the moon; and at the appointed moment, which must be either in the evening or morning, never at mid-day, the *kapurala* of the *Vishnu dewala* cuts down a young jack tree which has been previously chosen, and is consecrated for the purpose by mysterious rites. The day before, the *kapurala* must bathe in pure water, anoint his head with the juice of the lime, and clothe himself in clean garments. In ancient times flowers were used, as mentioned by Knox, and these were the flowers of the *æhæla*, *cathantocarpus fistulata*; but either because this tree does not now bear flowers in the proper season, or because another tree is more conveniently found, the jack has been substituted in its place, which, however, for the time, receives the name of *æhæla*. When Knox wrote, the procession was in June; when Davy wrote, in July; it is now in August; and like all other eastern festivals, from the imperfection of the native astronomy, it traverses through all the months of the year. The painted stick of Knox, adorned with flowers, appears to be commemorative of the wonder-working rod of *Gajabahu*, and the jack is undoubtedly an innovation. When the tree has been cut down, it is divided into four sections, one of which is conveyed to each of the *dewalas*, under a white canopy, and accompanied by music. The section is cleaned at the *dewala*, and put into a hole, after which offerings of cakes are presented, called *ganabodana*. The *gana* are an order of inferior deities attendant upon the gods, and *bodana* is the *Eloo* form of *bhojana*, food.

The consecrated wood is adorned with leaves, flowers, and fruit, and during the first five days the procession simply passes round it, the *kapuralas* bearing the sacred vessels and implements. After this time they are brought beyond the precincts of the *dewala*, and paraded through the principal streets of Kandy. On the night of the full moon the procession is joined by a relic of *Budha*, properly

accompanied, which is afterwards carried to the Adahana Maluwa, a consecrated place, near which are the tombs of the ancient kings and other individuals of the royal race. The Maluwa is encircled by stones, within which, it is said, the kings had no jurisdiction ; it was a kind of sanctuary. The relic receives the adoration of the crowd until the morning, when it is returned to the temple.

Towards the end of the festival the procession approaches the river, at the ancient ferry not far from the Peradenia bridge, and whilst the multitude remains upon the bank, the kapuralas enter a boat that has been splendidly decorated for the occasion. The boat is rowed to some distance, when the kapurala takes a golden sword, and strikes the water. At the same instant a brazen vessel is dipped into the river, and whilst the water is yet disparted, a portion is taken up, which is kept until the vessel can be filled in the same manner at the next festival. The water which had been taken the previous year is at the same time poured back into the river.

There is a close analogy between this striking of the river and the striking of the sea by Gajabahu, though what is meant by the dividing of the waters we cannot tell. It is probable that there was something extraordinary connected with the passage of the king, which tradition afterwards magnified into this miracle. Were we disposed to be fanciful, we might notice the resemblance which the striking of the sea by a rod, the squeezing of water from the dry sand, the errand of the king to demand captives, and some other circumstances, bear to certain facts in the Israelitish exodus ; but we have seen so many similar constructions levelled to the ground at a single blow, that we forbear to pursue the parallel.

The general arrangement of the Perahara is the same now as in former times, but in the grandeur of the spectacle there can be no comparison. There are still elephants richly adorned; flags, pennons, and banners ; several bands of drums, tomtoms, and pipes ; the palanquins of the gods ; the sacred utensils ; and the chiefs of the dewalas, &c., with their separate retinues. The streets are lighted by vessels of oil, placed upon poles, and carried by men, after the manner of the meshels of the Arab tribes. There are several who have a light at each end of the pole, which they whirl round at intervals with some velocity. The din of the tomtoms cannot be better described than in the words of Knox : " they make such a great and loud noise, that nothing else besides them can be heard." The chiefs walk alone, the crowd being kept off by their attendants ; the stiffness of their gait, as they are wrapped round with manifold layers of cloth, being in perfect contrast to their usual ease—indeed, we may say gracefulness of manner. The long whips were cracked before the adigar until the present year, but no one has been appointed to this office since the death of the old man whose presence we now miss, and no other individual is entitled to the honour. The whole procession may extend about a quarter of a mile, but this is only towards its conclusion, as it gradually increases in the number of its attendant elephants, &c., from the commencement. The natives who attend as spectators are now few, even in comparison with

recent years; and it would seem that in a little while its interest will vanish away, with many a better remembrance of the olden time. The procession was one day prevented from taking its accustomed round, as a man had hung himself in one of the streets through which it must have passed. The natives are very unwilling to enter into conversation respecting the detail of this ceremony, and say that there are many mysteries connected with it which they cannot reveal.

The history of the Perahara is another evidence how tenaciously the people adhere to the Braminical superstitions, and would tend to prove, that even when Buddhism was predominant upon the continent of India, it must have had very little hold upon the mass of the population; and this may account for its almost total destruction after it had once the ability to erect the splendid temples that yet remain, monuments at once of its majesty and its weakness. Buddhism is too philosophical, too cold and cheerless, to be a popular creed; and it is only its present alliance with its deadly antagonist of former times that now preserves it in the place it occupies as the national religion of Ceylon.—*Reprinted from the "Friend," an Indian Periodical. Sept. 1839.*

WESTMINSTER ABBEY.

BY MRS. E. SMITH.

THE stranger gaz'd on crumbling walls of grey,
And hoary moss, which hid some time-worn tomb,
Mark'd where the sun then pour'd its yellow ray,
Thus shining, still in mockery of their doom;
Then glancing upwards, saw those sunbeams lay
Brightly, on pinnacles which in air had room
For richer rays, which freely round them play'd
From lofty vaulted skies, undimm'd by cloistral shade.

He stay'd not there—a deeper feeling grew
And press'd upon his soul; with noiseless tread
He entered where the lessening daylight threw
A murky beam around, and seem'd to shed
An awe mysterious, and a darker hue,
Within that mansion of the mighty dead—
That grand mausoleum of wit, rank, and power,
Of valour, birth, and mind; behold, and mark the dower!

See where they rest! how crowded in the dust,
Kings, heroes, statesmen, all commingled lie;
But narrow space for those whose former lust
Of power and sway, what realms could satisfy!
The hero's arms ingloriously rust,
Before whose might would banner'd armies fly;
The statesman's voice is hush'd which rul'd the crowd,
The ardent son of verse lies silent in his shroud.

Children of song ! he there his homage paid,
 Ling'ring with sacred awe and pensive mien,
 Near names where glory's lasting halo play'd ;
 Rich with the rays of fame they still are sheen :
 Though dimm'd with tears by taste and feeling shed,
 Still fond remembrance gilds the gloomy scene :
 Oh ! what a lesson for each sparkling eye,
 And oh ! what *hopes* that lesson may supply !
 There Shakspeare, Addison, and Milton shine,
 Immortal pledges of a life to come ;
 Before their works, replete with flame divine,
 The sophist and the infidel are dumb.
 Is it for nought that wit and worth combine,
 And genius, too, completes the glorious sum ?
 No ! when such spirits burst their mortal chain,
 They seek exulting some celestial plain !
 Yes, it is so ! I feel it in my soul :
 The pomp of state, the pride and power of kings,
 Serve but to show how time can all control,
 How reign despotic o'er all earthly things.
 Empires may fall, and years may o'er us roll,
 The soul immortal still expands her wings ;
 Strong in her faith *she* brighter still will rise,
 Spurn an ignoble world, and seek her kindred skies !

(From an unpublished Poem).

FORD ABBEY,
 THE SEAT OF JOHN FRAUNCEIS GWYN, ESQ.
 BY THE REV. JAMES RUDGE, D.D., F.R.S.

(Concluded from page 320).

OF the brother of the foundress of the abbey, some further notice is here given, and it is interesting.

Lord Richard, the son of Baldwin de Brioniis, was a stout soldier, and grew very devout in his old age. He gave his lands at Brightley, lying in the manor of Okehampton, to an abbey of the Cistercian order, founded in the year 1133, and procured of Gilbert, abbot of Waverley, a convent of his own monks to be sent thither. In the place designed for the abbey, the Lord Richard in three years raised such buildings as were necessary ; and in the year 1136, the first of King Stephen, he with great devotion put twelve monks (a sufficient title being first made to them) in possession of it, being himself abbot. Having thus in part accomplished his desire, he did not cease to be helpful to them in those buildings, and other necessities, until the year following. On the 7th of the calends of July in the year 1137, and the second of the reign of King Stephen, he was buried, but his bones were afterwards removed to Ford. Now the said monks resided five years at Brightley ; but after the death of the Lord Viscount

Richard, the land being so barren, they, with their second abbot, Lord Robert of Penigton, set out to return to Waverley. Passing through the manor of Thorncombe in procession, the cross borne before them, they were seen, as before mentioned, by the Lady Adelicia, or Adeliza, and learning their pitiful tale, she, as sole heiress of her brother, exchanged her manor of Thorncombe for the barren lands of Brightley. The monks resided in the manor-house of the Lady Adeliza, at Westford, nearly six years, until a convenient building was raised for them at a place called Hartscath, but now Ford. The Lady Adeliza died the second year after the removal of the monks from Brightley, and was buried in the new monastery. She had a daughter married to the Lord Randolph Avenell, who continued to patronize the said monastery, as did her successor. It is related of Lord John of Courtney (son of Lord Robert Courtney and Lady Mary Rivers, daughter and eventually heiress of Lord William Rivers, Earl of Devon), that he was a very honest man, fearing God, and no whit short of his ancestors in devotion and goodwill to his monks. His faith in the prayers of the said monks will appear by the following story :—It happened on a time he was returning from beyond the seas homeward, being in the open sea, he and his followers were in such imminent danger, that even the mariners themselves (commending themselves to God by prayer) did, by reason of the boisterousness of the sea and winds, utterly despair, not only of saving the ship, but their lives.

In this danger, this lord spoke to them in this manner : “Mariners ! be not afraid, but take courage ; behave yourselves like men, and lend us your assistance, who are ready to be shipwrecked, but for one hour, and by that time my monks of Ford will be risen to their prayers, and will intercede for me to the Lord ; so that no storms, or winds, or waves shall be able to shipwreck us. Be not you, in the mean time, idle or negligent as to those things which concern your lives and safety : for now is the hour that the omnipotent and merciful God will vouchsafe to help us, for the sake of their merits and prayers.” To which one of his attendants returned this answer : “My lord ! why do you talk at this rate of those monks or their prayers, when it is well known to us all that they are now in a deep sleep ? How can they be mindful to pray for you, when they are so fast asleep that they are not sensible of themselves ?”

To this his lordship, (being firmly established in his hope) replied : “Although I know that many are now asleep, yet I am assured that most of them at this present do instantly, by devout prayer, beseech and entreat God for me, the meanest of their servants ; nor can they in any wise, in such an instant of danger, be unmindful of me who have hitherto deserved so well and so many ways of them, by preserving them and relieving them in their straits. And it is impossible they should perish, who have such and so many persons to intercede for them day and night. And because I love them and they me, I do know and verily believe that they do now more frequently and devoutly pray to God for me, and for my safety and preservation.”

The pilot replied : " Why do you mind these idle stories ? You are at the point of death ; make confession to one another, and commit your hopes to God by prayer." And having said this he cast away what he had in his hands, as if he had been presently to give up the ghost ; nor did his heart only fail him, but all likewise in the ship with him (except only this good lord) were overwhelmed with despair.

Then the Lord John (and he was truly so called, because he obtained the favour of God, as his name signifies) was very angry, and lifting up his hands to God, he prayed in this manner : " Almighty and merciful God ! vouchsafe to hear the holy monks, who are now praying for me, and me praying with them, and bring us safe and sound to our desired haven, according to thy goodness !"

Having thus prayed, God did by his power mercifully appear for the rescue of his honest and faithful servant (who was indeed so, notwithstanding his worldly greatness) in his extremity, for the merits of his faith and the strength of his hope, and scattered the storms, and quieted the waves, till the ship was safe landed ; which, when those who were with him did duly consider, they who were before cast down with fear of death and shipwreck, were now raised with joy, and did, together with the said John, give solemn and devout thanks to God, who had saved them for the merits of his faith and his firm hopes in the prayer of the monks. This Lord John, although he was very devout before, became more so, and at his request was solemnly admitted into the fraternity. He died the 5th of the nones of May, 1273, and was buried before the high altar at Ford.

The above extract is from a translation out of the *Monasticon Anglicanum*.—*Dugdale*.

Baldwin, archbishop of Canterbury, by Balacas, surnamed Devonius (flourished A. D. 1134) from his county, was born at Exeter, of obscure parents ; yet so careful were they of this their son, that they kept him at school, and brought him up to the knowledge of books and letters. He followed the profession of a schoolmaster in his younger days. He studied at Glastonbury Abbey for some time, and made great progress in virtue and learning. He was admitted into holy orders, and from his excellent behaviour and sanctity of life was made archdeacon, but by whom does not appear. He gave up this office, and with great devotion of mind took upon him the habit and became a monk of Ford, where, exceeding the other monks in the sanctity of his life and the ardour of his devotions, he was made, within a year after his admission, abbot of that noted convent. He was consecrated Bishop of Worcester in 1181, and Archbishop of Canterbury and Primate of all England, with great solemnity, the 19th of May, 1185, by King Henry II. He built the archiepiscopal palace at Lambeth. He was greatly renowned in history for his zeal in the Crusades, and promoted the undertaking of King Richard I. to his utmost power, and travelled through England and Wales, stirring up and persuading all Christian people to attend their sovereign ; and although now of a very advanced age, went himself into the Holy Land. The king and his army were gone before. The

archbishop travelled from hence to Marseilles, where he embarked, and at length was safely landed at Tyrus, and passed over to Acon, or Ptolemais, a city of Phœnicia, to our army, besieging that town. He died about the year 1191, and was decently interred at Tyre. In Syria he wrote many works.

Devonias, *alias* De Forda, Johannes, or John of Devonshire, was abbot of Ford, chaplain and confessor to John, King of England. The place of his birth is not known; and as it was the custom for eminent men to have their names given them from the places where they were born, which was generally from the house or parish, but this person, as the county was more known than the obscure place of his birth, was denominated from the shire—John of Devon; he flourished A. D. 1206. Ford Abbey in his time “contained more learning,” according to Fuller, “than three convents of the same bigness anywhere in England.” He died soon after King John, about the year 1217, and was buried in the church belonging to Ford Abbey.

Thomas Chard, doctor of divinity, the last abbot of Ford, was born at Trays-Hays, in the parish of Awlescombe, near Honiton. He took his degrees at Oxford, and being religiously disposed, became a monk of Ford, and in time was advanced to the dignity of abbot: he flourished in 1507; he was a man of great learning and virtue. He is recorded to have been a great benefactor to his college at Oxford, St. Bernard's, now St. John the Baptist, in token whereof his memory is preserved in several of the glass windows: he was also a great benefactor to his abbey, which he is said to have much repaired, built and adorned, and his initials, T. C., remain to this day on the stone carved work outside the cloisters.

This reverend father also endowed an hospital a quarter of a mile from the town of Honiton, on the east side of the road to Exeter, for a governor and four leprous people. Thomas Chard surrendered the monastery to Henry VIII. in the year 1539, March 3rd. Its revenues were valued at the dissolution at 381*l.* 10*s.* 8*d.* The revenues of the manor were given by Henry to the Earl of Oxford, and the site of the abbey to Sir Richard Pollard, Knight. The abbey was subsequently purchased by Edmund Prideux, attorney-general to Oliver Cromwell, second son of Sir Edmund Prideux, of Nether-ton, Bart., who introduced many alterations, and made many additions; though much of the ancient architectural style by which it was originally distinguished, viz., the Gothic or early English style, was retained. As specimens of the semi-Norman or early English order of architecture, which prevailed in this country in the twelfth and thirteenth centuries, the beautiful cloisters and chapel of Ford Abbey may be particularized. They still retain, especially the former, the semicircular and segmental arches, with the transoms, mullions, and tracery in use at the period at which it was built. The magnificent saloon and grand staircase bespeak, by their elaborately carved work, the master hand of Inigo Jones, by whom the ceilings in some of the rooms were introduced, under the directions and at the expense of Edmund Prideux. The saloon contains the splendid tapestry from the cartoons of Raphael, and the following is an authentic account

of the manner in which they came into the possession of a former proprietor of Ford Abbey. They were a present from Queen Anne to Francis Gwyn, who at that time was her Majesty's secretary of war. They were found on board a Spanish galleon, which was taken by one of our ships, and were intended as a present to the King of Spain, from Arras, in Flanders. The tapestry became a droit of the Admiralty, and was given, as abovestated, by the Queen, to Mr. Gwyn. The cartoons are five in number: the subjects are as follows—1st. The men of Lystra sacrificing to Paul and Barnabas, as Jupiter and Mercury. 2d. Our Saviour, after his resurrection, delivering the keys of heaven to St. Peter. 3d. Paul and John healing the sick at the Beautiful gate of the temple. 4th. Ananias and Saphira. 5th. The miraculous draught of fishes. The figures are very large, the colours splendid, and the whole are in a very high degree of preservation; though on a late visit I was concerned to observe, that one of these magnificent cartoons had suffered much from the depredations of moths or some other insects. There are few garments which deserve more to be protected from the fretting propensities and the destructive inroads of these *locusts*!

Before I close this account of Ford Abbey, I feel bound in gratitude to express my obligations to the present proprietor of this beautiful edifice. Perhaps there is nothing more difficult than to embody in appropriate language the emotions of the heart; and I am always fearful, lest, in conveying my own sense of obligations, a word should drop or an illusion be made at which offence may be taken. I hope I may be permitted, without incurring displeasure, to add, that the liberality which allows an edifice so venerable for its antiquity, and so attractive for its architectural beauties, to be seen by the public on all days, is of no ordinary character; and that as one of the public, who has been often privileged with my friends to range over its hallowed site, and gaze on its magnificent tapestry, and admire its local scenery, I may feel much, if restrained from writing little, for such an indulgence. May the life of its proprietor be for many years prolonged, and his health re-established, in order that the lovers of antiquity may to have thank him for years for the liberality of his spirit, and the poor of his neighbourhood to bless him for the multiplied bounties of his hand!

Hawkchurch Rectory.

A PALACE SCENE.

LONG rows of lamps the marble pavement light,
 And Parian pillars like the snow-wreath white,
 Where foilage fair, and sculptured flowers entwine,
 That half transparent in the lustre shine;
 While on the lofty tower and corniced walls,
 The soft effulgence of the moonbeam falls.

R, N.

THE CHATELAIN OF CROZAN.*

(From the French).

BY MRS. E. SMITH.

"HEARKEN to me, Arthur; the boy which they rear in the Green Tower often wearies me with his plaintive cries, and oftener still by the noise of his sports. If one evening, when playing about on the steep terrace which overlooks the Creuse, his foot were to slip, I will not be accused; for the Creuse is deep and rapid, and if one evening he were to fall in, it would be all over with him."

"My lord (replied the English servitor), I know of but one boy in this castle—that of the noble Odelle; he is the child of your child."

"He is the blood of Theobald; it is the descendant of the accursed that I bring up; the viper shall not be nourished in my bosom. Listen, then, to me, Arthur. Henry of England and Queen Isabel gave me the investiture of this fief. Victory forsook the Leopards. The son of the Sire de Bélabre, my enemy, came hither with the men-at-arms of Dunois. Alas! the lances of Crozan rose against them; and to plant the standard of Charles on the Green Tower, Theobald overthrew our Leopards. The Dauphin of France was willing to pardon me, on condition of my giving my daughter to the victor. Odelle loved the traitor, and I was obliged to consent. Theobald very soon returns to the wars, and there he falls; but his weak bride already bore in her bosom an heir to his name; the young wolf has opened his eyes in the lion's den, but he must quit it—let him go out alive if he can! Arthur, did you not see a white veil stealing along under the chestnut trees? Could it be a woman?"

"My lord, we are alone on this old rampart; I see nought in the twilight except the distant towers of Glénis; I hear nothing but the melancholy murmur of the Creuse."

"Listen, then, Arthur. I have separated the child from the mother. Odelle, still mourning and suffering, has not seen her son since the eleventh day after his birth; but she weeps and asks for him again. I have resolved to make use of a stratagem; for I will no more foster the child of Theobald, than I desire the death of my own daughter. Did you not hear a sigh among the foliage?"

"Noble master, it is the osprey which at this hour takes flight from its nest; you may safely impart your plans to your faithful servant."

"Well, then, Arthur, mark my words. In three days they celebrate, at the neighbouring town, the feast of the blessed St. Hilary. I shall say that I send thither my daughter's child, that he may be baptized on a solemn day. You will take the boy under your cloak—you will mount my swiftest palfrey; but instead of riding towards the snowy mounts of St. Vaury, you will follow the winding course of the Creuse; you will descend as far as the ruins of a Roman camp, not far from Châteaubrun. There you will find a solitary

* This charming ballad is attributed to Gauvain d'Arbusson, a monk hospitalier of the fifteenth century.

mill, and the miller's widow has never resisted the temptation of gold. You will give her the child wrapped in your cloak, she will sell you her own in exchange, and you will return to Odelle as if the baptismal sign had been impressed on the forehead of her son."

"But if the nurse of the young count—if the miller's widow were to resist?" said Arthur.

"The nurse shall be sent beyond our frontiers during your journey; and if the miller's widow will retain her child, lurk about some isolated farm—leave one orphan in the place of another. I like better that the son of the artisan, or the labourer, should one day be Chatelain of Crozan, than that the scion of Theobald should wear, after my death, the coronet of the Counts de la Marche, and should one day open for my bier the subterranean church where the Kings of Jerusalem repose."

The servitor and the chatelain have re-entered the castle. But it was not the white walls of Glénis which they saw, neither was it the osprey, which leaves her nest at that hour, which they heard; it was the veil of the nurse—it was her sigh of affright when she overheard their discourse.

Valtrude has long ago brought the boy to his mother. It is she who carries him in the dark through the long corridors; it is she who, for fear of being perceived by the guards, glides stoopingly along that terrace where the whistling wind swells the waves of the Creuse.

Valtrude has revealed everything to her mistress. "Touch the heart of the chatelain (added she); throw yourself at his feet, avow everything, let Valtrude perish; but let this infant, the child of the noble Theobald, be one day Chatelain of Crozan."

"Give me my child (cried Odelle), and I go hence immediately. You little know the inflexible pride of my father."

"Alas! whither would you direct your steps, noble lady, even were you not a prisoner here? Will you give up this precious burden to the stranger?"

"Never! I will not deprive the child of our love of his name and patrimony, his wealth and honours. I will go where the impious exchange was to be accomplished; I will deceive the cruel ones by employing their own device before themselves. Thus will I do, as soon as night sets in; this night, so precious to me; to be beforehand with Arthur—it is this night which remains for me to soften the heart of the step-mother."

Unfortunate Odelle! the castle gates are closed, and the guards already watch upon the ramparts. "But (she exclaimed) there is one rampart which is guarded only by the abysses of the Creuse."

Thus saying, she detaches a bundle of enormous lances, conquered formerly from the Saracens, or recently torn from the English by Theobald. She selects, to tie them together, the long scarfs embroidered for the combat, and those long mourning veils which now form part of her dress.

O, the courage of maternal love! The lances are already deposited at the base of the rampart. She forms of them a perilous skiff,

and dares, with her infant boy, that river, swollen by the autumnal storms, and which is never traversed by a bark. If she is not shipwrecked with her treasure, she hopes to discover before the dawn the mill of Châteaubrun among the willows and alders of the Creuse.

She floats all night by the light of the stars on this fragile trophy of glory. She avoids the rocks of Eguzon; she perceives the woods of Argentière by means of the sloping shore; and the depths of Noirgout saw her pass like a solitary swan. She presses her child to her bosom; defending him at once under her veil from the cold damp of the Creuse, and against that thick dew which rises in white mists on the side of our box-covered hills.

The skiff has jarred against a sand-bank—it is the sluice of the mill of Châteaubrun. Odelle follows the sinuous path, and tremblingly ascends to the moss-covered threshold of the cabin.

"Who comes?" cried Georgine, in a voice whose accent betrays no pity. The chatelaine has already declared her name; already the young mother, to obtain permission for her son to pass two days under the roof of the poor widow, has given the necklaces of pearl, the emerald bracelets, and even the ring of gold placed on her hand by Theobald when she blushed at the foot of the altar. What other treasures would she not have lavished? What other treasures did she not promise the widow, to induce her to swear solemnly to receive back her own child from the hands of Arthur; for the widow was surprised that, at the price of such a ransom, they did not retain both the children.

At sunrise Valtrude has rejoined her mistress; she takes charge of the stranger's child, and Odelle, although guided by an old shepherd, employs the whole day and part of the night in regaining Crozan across the ploughed lands. When she re-entered within those walls, the sentinel who guarded the postern could not recollect having seen her go out.

But Arthur comes to take the child, as if to carry him to the baptismal font; Valtrude is hurried from the castle on a rapid courser, but not without bearing with her the presents of Odelle, and the hope of returning to die at her feet.

The poor mother is alone. Who can describe her inquietudes and her terrors? What heart ever beat so quickly as her own? Who but a mother can comprehend her despair? And she is alone; she has no one to tell her that the north wind which blows against the casement is not the noise of Arthur's courser, that her device will succeed, and that the creaking of the forest trees, and the murmur of the Creuse, are not the voices of the soldiers who already lower the drawbridge.

At last the horn has faintly sounded in the woods. Odelle descends with hasty steps from the tower; she goes to receive life or death; for how could she endure her grief if they gave her back the stranger's child?

Alas! and if her own should betray her! If by one of those caresses, one of these words, which she believes would be under-

stood by every one because she understands them so well herself, he were to name her!

She darts forward—the torch which she bears trembles in her hand. O, Providence! it is her own child—her own son who is asleep. Arthur has protected his sleep by the warmth of his cloak. The perfidious Arthur turns away his head, and the happy mother has seized her boy; she carries him away, she covers him with her arms, she wraps him in her veil, and hides him in her couch in the most distant apartment of the Green Tower; nor would she yet awake him from that saving slumber. “Sleep” (said she to him, in a low voice); repose on my bosom, child of Theobald. The angel who watches over thee on earth has taken pity on thy innocence, and thou wilt one day be Chatelain of Crozan.”

SACRED CHRONOLOGY.—No. V.

BY MRS RILEY.

	Period	Fourth Period.	Date of Usher.	Date of Hales.	Period of Usher.	Period of Hales.	Difference.
		{ From the Israelites' return...	B. C. 1451	B. C. 1608			
		{ To the Regal State.....	1095	1110	356	498	142
	I.	1 Return to Canaan }	1451	1608			
		Joshua and the Elders }					
		First Division of Lands.....	1444	1602	7	6	
		Second ditto	1444	1596		6	
		Anarchy, or Interregnum	1406	1582	38	14	
		Servitude to Mesopotam.	1402	1572	4	10	
	II.	2 Othniel.....	1394	1564	8	8	
		Servitude to Moab	1354	1524	40	20	
	III.	3 Ehud and Shamgar.....	1336	1506	18	18	
		Servitude to Canaan	1316	1426	20	80	
	IV.	4 Deborah and Barak.....	1296	1406	20	20	
		Servitude to Midian	1256	1366	40	40	
		5 Gideon.....	1249	1359	7	7	
		6 Abimelech	1209	1319	40	40	
		7 Tola	1206	1316	3	3	
		8 Jair	1183	1293	23	23	
	V.	Servitude to Ammon	1161	1271	22	22	
		9 Jephthah	1143	1253	18	18	
		10 Ibzan	1137	1247	6	6	
		11 Elon	1130	1240	7	7	
		12 Abdon	1120	1230	10	10	
	VI.	Servitude to the Philist.....	1112	1222	8	8	
		13 Samson	1140	1202		20	
		14 Eli	1181	1182		20	
		Samuel called as a prophet.....	1141	1152		30	
	VII.	Servitude to the Philist		1142		10	
		15 Samuel.....		1122		20	
		Saul elected King	1095	1110	17	12	
					356	498	142

It will be seen that a difference exists of one hundred and forty-two years in the length of this period, as calculated by Hales and

the Bible chronologists. If we read the books of Joshua, Judges, and 1 Samuel, they appear to present us with a continuous record of a regular chain of events; but if we examine the margin, we discover that the dates do not follow in succession, but that Eli is made cotemporary with Tola and Jair, and the birth of Samuel precedes that of Samson by ten years. The ark is thus carried away during the life of the champion Samson, who, with Ibzan, Elon, and Abdon, are made cotemporaries of Samuel. This confusion and manifest discrepancy with the tenor of the history has arisen from the desire of the chronologers to contract this series of events within the limits assigned in 1 Kings vi. 1: "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

For forty years for the wanderings in the wilderness, eighty years for the two reigns of Saul and David, and the four first years of Solomon's reign; or, $40 \times 80 \times 4 = 124$; and $480 - 124 = 356$. Thus only 356 years are left as the period between the entrance into Canaan and the establishment of the monarchial government.

But this period of four hundred and eighty years from the exodus to the foundation of the temple is too short, and plainly repugnant to the tenor of Scripture; for, to accomplish the detail of the particulars within this period, the Jewish chronologers were obliged to include—

"1. The first four servitudes, in the years of the Judges, who put an end to them, contrary to the express declarations of Scripture, which represents their administrations, not as synchronizing with, but as succeeding to the servitudes. (Judges ii. 18).

"2. They were forced to allow the fifth servitude distinct from the administration of Jephthah, because it was too long to be included therein; but they curtailed a year from the Scripture account (eighteen years), and they curtailed a year more from Ibzan's administration.

"3. They sunk entirely the sixth servitude to the Philistines, of forty years, because it was too long to be contained in Samson's administration. And to crown all—

"4. They reduced Saul's reign of forty years (Acts xiii. 21) to two years only. Hales himself remarks that 'The dishonesty of the whole fabrication could be equalled only by its absurdity; furnishing internal evidence, that the period of four hundred and eighty years is itself a forgery foisted into the Hebrew text of 1 Kings, vi. 1.'—*Hales*, vol. i., p. 222.

"The correct length of this period is collected from the restoration of the chronology of Josephus; by which it is shewn, that the interval from the exode to the foundation of Solomon's temple was six hundred and twenty-one years, from which subtracting one hundred and twenty-three years (namely, forty years for the wanderings in the wilderness, eighty years for the two reigns of Saul and David, and the three first years of Solomon*), the remainder is four hun-

* The temple being commenced in the fourth year of Solomon's reign.

dred and ninety-eight years, or the correct period from the entrance into Canaan to the establishment of the monarchial form of government.

"But although we are indebted to Josephus for this, and for supplying some material chasms or deficiencies in the sacred annals, such as—the administration of Joshua and the elders, twenty-five years; the ensuing anarchy, eighteen years; the administration of Shamgar, one year; and that of Samuel, twelve years; still his detail of the outline there given requires connection.

"For, 1. The one year assigned to Shamgar's administration is too short, as is evident from Deborah's account, in Judges v. 6; Hales has therefore included it in Ehud's enormous administration of eighty years, and transferred the one year to that of Joshua, making it twenty-six years. 2. He has restored Abdon's administration of eight years, omitted by Josephus, and deducted it from the eighteen years he assigns to the anarchy, thereby reducing the latter to its correct length of ten years. 3. He has dated the first division of the conquered lands in the sixth year, which Josephus reckoned in the fifth year; because Caleb was forty years old when Moses sent him as one of the spies from Kadesh Barnea, in the second year after the exodus; consequently he was thirty-nine years old at the exodus, and therefore seventy-nine years old at the arrival in Canaan; but he was eighty-five years old when he claimed and got the hill of Hebron for an inheritance, and therefore $85-79=6$ years after the arrival in Canaan. (Compare Num. x. 11, xiii. 6, with Jos. xiv. 6-15). 4. Josephus has omitted the date of Samuel's call to be a prophet (1 Sam. iii. 1-19), which St. Paul reckons four hundred and fifty years after the first division of lands (Acts xiii. 19, 20), and which, therefore, commenced with the ten last years of Eli's administration of forty years. This last most important chronological character from the *New Testament* verifies the whole of this rectification, while it demonstrates the spuriousness of the period of four hundred and eighty years, from the exode to the foundation of Solomon's temple, given in the present Masoretic text of 1 Kings, vi. 1."

Period	Fifth Period.	Date of Usher.	Date of Hales.	Period of Usher.	Period of Hales.	Difference.
	{ From the Regal State.....	B. C. 1095	B. C. 1110			
	{ To the Revolt of the Ten Tribes...	975	990	120	120	none
1	Saul elected King	1095	1110			
2	David "	1055	1070	40	40	"
3	Solomon "	1015	1030	40	40	"
4	Temple begun	1012	1027	3	3	"
5	The Revolt of the Tribes	975	990	37	37	"
				120	120	"

The length of this period is the same according to the computation of both Usher and Hales, and is determined by the reigns of the

three kings, Saul, David, and Solomon, each of which lasted forty years. (Acts xiii. 21; 2 Sam. v. 4; 1 Kings, xi. 42).

The only event which particularly needs remark in this portion of sacred chronology is the erection of Solomon's temple, one of the cardinal points of history, which Hales places fifteen years subsequent to the received date. Perhaps it may be necessary here to state that Hales depends upon the correctness of the celebrated canon supposed to be framed by Claudius Ptolomeus, an Alexandrian mathematician, who lived in the reign of Antoninus II. "From its great use as an astronomical era, confirmed by the unerring character of eclipses, Ptolomy's canon has justly obtained the highest authority among historians; it is of the greatest use in chronology, without which, as Marsham observes, 'there could be scarcely any transition from sacred to profane history, and by its means some important dates are supplied in sacred chronology that could not otherwise be ascertained.'" Grounded upon this canon, Hales fixes the commencement of Nebuchadnezzar's reign 604 B. C.* After eighteen years, or in the nineteenth year of his reign (see 2 Kings, xxv. 8), Jerusalem was taken; and thus the fall of Jerusalem is fixed at 586 B. C., viz., 604—18=586. Ascending analytically from this date, Hales follows the computation of Josephus, in arranging the three points of sacred chronology on which his whole system rests. These are the birth of Abram, the foundation of Salem, and the foundation of Solomon's temple. The first has been already noticed, and the second is not material to sacred history.

To fix the era of the foundation of the temple, Hales assumes, with Josephus, that 1062 years elapsed between the exodus, 1648 B. C., and the destruction of Jerusalem, 586 B. C. This is corroborated by another period, given by Josephus, of four hundred and seventy-seven years from the capture of Jebus, by David, to the destruction of Jerusalem: "For, from 1062 years subtract 477, the remainder, 585 years, will give the time from the exode to the capture of Jebus, (2 Sam. v. 6). To these 585 years add 36 more (namely, 33 for the remainder of David's reign, after the capture, and the three first years of Solomon's), and the sum, 621 years, will give the correct period from the exode to the foundation of the temple, in the fourth year of Solomon's reign, (1 Kings, vi. 1). The number in the Hebrew text, 480 years, is also supposed to be spurious, as has been previously shewn.

"From the determination of this genuine period of 621 years, and its subtraction from the entire period of 1062 years, we get 441 years as the correct period from the foundation to the destruction of the temple; and, consequently, if the destruction of the temple by Nebuchadnezzar took place 586 B. C., add 441 years as the period it existed, and we obtain the date of its foundation, 1027 B. C."

* It is calculated by Usher 606 B. C.

(To be continued.)

EXTRACTS FROM DIFFERENT GERMAN AUTHORS.

TRANSLATED FROM THE ORIGINALS.

"In the early morning hours, while the mind is yet serene and unruffled, and when the spirits have been refreshed by the rest of the previous night, the heart is more alive to impressions of truth and piety, and these impressions require daily reiteration. They must constantly be renewed in us, that they may ever be present with us while we are pursuing our duties, lest, through temptation, we fall into sin. Is it, then, unreasonable to require, that half an hour at the beginning and end of each day be devoted to the cultivation and care of your hearts? Each morning is to us, as it were, a new resurrection to life. How wholesome, then, to strengthen the newly arisen soul in wisdom and virtue; to confirm her in the persuasion of the truth of her faith, of her salvation, of the pardon of her sins, and the sacredness of her duties. Each completed day is, so to speak, an epitome of a life. How desirable! to call our hearts to a strict account, and to feed them with that wisdom which will fit us for eternity! Each night is to us a 'memento mori.' We live but to die. Each morning an emblem of the resurrection. We die that we may rise again. Ought not, then, these periods of time to be peculiarly dedicated to the solemn purpose of strengthening our hearts for the various duties, and of carefully and diligently preparing ourselves for the last and most solemn scene?"—*Gellart's Moral Essays*.

"Let us look unto Jesus, and Him let us hear. Let us not, however, merely regard Him as a prophet, but as the only-begotten Son, who in the bosom of his Father saw what none other eye ever beheld, and came to reveal it unto us. Let us obey Him as though he were even now among us; as though we still 'beheld his glory, the glory of the only-begotten of the Father, full of grace and truth.' Let us obey Him, that 'of His fulness we may receive grace for grace,' and 'in His light we may see light.' Thus shall we become the disciples, followers, and beloved friends of Jesus."—*Herder's Homilies on the Life of Christ*.

"The gate and road which lead merely to those virtues most highly esteemed among men, are wide and even, and many are they who enter that wide gate, and walk along that even road. But the path that Jesus trod, the way in which they must walk who would imitate his life, and aim at his virtues, is straight and narrow, and few, alas! there be that find it!"—*Ibid*.

"Many flowers expand under the influence of the sun, but one only is constantly turned towards him. Be thou, my heart, like the sun-flower. Rest not in mere profession of love to God, but prove thy love and faith by thy obedience."—*Jean Paul Richter*.

"Friends, resemble at once the sun and the sun-flower. They adhere to each other, and mutually inspire affection."—*Ibid*.

"Trials and sufferings are never lasting—they are but clouds. No sooner does one disappear than others follow them. Yet even those of longest duration are at last, though by degrees, like the clouds, completely cleared away."—*Ibid*.

Correspondence.

EXTRACT FROM THE ADDRESS OF THE COMMITTEE OF MANAGEMENT.

"For no opinion expressed in *this* part of the work will the Committee hold themselves responsible; for while they claim an uncontrolled right of rejection, they offer the pages of their Magazine as a medium of communication to all who call themselves *Churchmen*: the sole condition which they require is, a Christian, and therefore courteous, style. The non-responsibility of the Committee for the opinions of their Correspondents, will be expressed in every number at the head of the article so denominated, and under these circumstances it is thrown open."

PROVINCIAL LETTERS.

LETTER V.

THE JOINT ARGUMENT OF MR. MAITLAND AND DR. TODD AGAINST MEDE'S TREATISE ON THE APOSTASY OF THE LATTER TIMES. OTHER OBJECTIONS STARTED BY DR. TODD IN THE COURSE OF HIS "DONNELLAN LECTURES." MR. MAITLAND'S MODEST PROFESSION OF INABILITY TO ANSWER LACUNZA.

To the Secretary of the Committee of Management.

SIR,—In the progress of Dr. Todd's "Donnellan Lectures," the predicted man of sin is soon disposed of. Agreeably to the parallel view taken by Mr. Maitland, he has *never yet* appeared: but he is the *still future* individual Antichrist, who, according to some speculatists, will be a Jew of the tribe of Dan, but who, according to the yet more ingenious conjecture of Signor Pastorini, will be the king of Crim-Tartary*.

Yet, though the man of sin was thus creditably provided for, the great predicted apostasy, out of which he is to spring, and over which he is to preside, required a more strenuous effort: and here Dr. Todd calls in the assistance of Mr. Maitland.

1. To discuss his own speculations in full, I deem wholly superfluous. In that respect, he has been proleptically confuted by Mr. Mede in his immortal treatise on the *Apostasy of the Latter Times*. What I have rather to examine, is the *argument*, through the instrumentality of which he would overturn the system of that great commentator.

1. The *argument* is this.

In Mr. Mede's exposition, the apostasy, foretold by St. Paul, is made the *special characteristic* of the Western Church of Rome, to the *exclusion* both of the Eastern Church of Greece and of the entire Church at large prior to the time when the Papal falling away is said to have taken place. Now, to be a *special characteristic*, as Mr. Mede asserts it to have been, it must be an *exclusive* characteristic. But the apostasy, as its nature is expounded by Mr. Mede, is *not* the *special* or *exclusive* characteristic of the Church of Rome, either *chronologically* or *locally*. For, as thus expounded, it commenced, in point of fact, *previous* to the earliest date which has been assigned to the Papal apostasy: inasmuch as it really commenced in the *fourth*

* Tract lxxxiii., p. 7, 8, 18, 19. Todd's Donnell. Lect., lect. v. p. 215-226. Pastorini's General History of the Church, p. 252, 253, 261, 305, 307. Maitland's Second Enquiry, p. 116; in Donnell. Lect., p. 330.

century, though Mr. Mede has thought fit to bring its commencement much lower down. And, when it had thus really commenced in the fourth century, it was no way peculiar to the Roman Church : for its alleged marks might equally be discovered in the Oriental Greek Church. THEREFORE, the application of the predicted apostasy to Rome, in the way of a special characteristic, is plainly untenable.

This argument Dr. Todd professes to have borrowed from Mr. Maitland : and, lest I should be thought to have exhibited it unfairly (for a student of Mede will scarcely credit its existence), I shall give it in the precise words of its original contriver.

Whatever doctrines the apostle might refer to in speaking of the apostasy, we might naturally expect (as, indeed, I believe, all writers admit), that they should be CHARACTERISTIC of that apostasy : that is, should DISTINGUISH it from what the whole Church had been BEFORE the rise of the apostasy, and from what the rest of the Church should continue AFTER the apostasy should have arisen. This doctrine, however, does neither the one nor the other. No man, who has the slightest acquaintance with the history of the Church, will deny that this heresy was far and wide established ; was open, bare-faced, and accredited ; LONG BEFORE the period when the Papal apostasy is said to have taken place. And is there, or has there ever been, the slightest shade of REAL DIFFERENCE, between the Church of Rome, and the Greek Church ? Has not the next greatest body of Christians to the Papists as many, and as unscriptural, doctrines of mediators, saints, and intercessors ? I think it will be no easy matter to show any real difference, as to the doctrine of mediators, between the Church of Rome, and the forty millions of professed Christians who use the prayers of which the foregoing are a task. It marks the Church of Rome, as apostate : but FIXES NO SUCH BRAND UPON THEM. The truth is : THEY ARE NOT WANTED. We have already got a western apostasy in Popery and an eastern apostasy in Mohammedanism : and TO GET ANOTHER WOULD SPOIL ALL. They may go on as they will. Not having been allowed to be saints because they resisted the son of perdition and are separate from his communion, THEY may practise his CHARACTERISTIC SIN as boldly as he does, WITHOUT incurring the guilt or the judgments of the apostasy.

To this statement of Mr. Maitland, I shall subjoin Dr. Todd's version of it, together with his conclusion from the premises.

Let us suppose now, for a moment, that Mede's view of the passage is correct : and I think it may be shewn, that it will prove TOO MUCH for the purposes of those who desire to fix upon Romanism the charge of apostasy. For it is well known to every reader of history, that invocations of the saints, and reliance upon their merits and intercession, were GENERALLY inculcated and practised in the Church at LEAST AS EARLY AS THE FOURTH CENTURY. If, therefore, this specific idolatry be the scriptural mark of the apostasy, the Church must have been apostate at a period MUCH EARLIER than these expositors have found convenient. Nor is this all : for the SAME gross corruptions of Christian worship exist, and are as fully countenanced, in the GREEK and ORIENTAL CHURCHES ; and yet THESE CHURCHES ARE NOT CONSIDERED AS A PART OF THE APOSTASY, nor can they, by any one

who is acquainted with their history, be identified with the communion of the Church of Rome. It appears, THEREFORE, that this supposed CHARACTERISTIC of the great departure from the faith fails, as a CRITERION, in enabling us to detect the apostasy. For saint worship was practised in the Western Churches LONG BEFORE they are asserted to have become apostate: and it is NOW, and FOR AGES has been, sanctioned in the ORIENTAL CHURCHES, although they are NOT supposed to have been at any time INCLUDED in the apostasy. This, of itself, is a sufficient cause for doubting the validity of the interpretation, which Mede and his followers have laboured to fix upon the text: since it appears, from the admissions of these writers themselves, that the false doctrines, which they have selected as CRITERIA of the apostasy, are not CRITERIA of it*.

Dr. Todd subjoins in a note: *I have borrowed this argument from Mr. Maitland.*

2. It were well, if, before he borrowed it, he had cautiously tested the extraordinary allegations upon which it is constructed. He might then have been wholesomely led to distrust his friend's infallibility: and, from his own examination, might have doubted, whether the demolition of Mr. Mede and his followers was reserved for the arm of Mr. Maitland.

The grave accusation, which forms the basis of the argument, and which obviously affects either the competence or the honesty of this class of commentators, is the following.

Instead of placing in the fourth century, as he ought to have done, the rise of that Hagiolitious superstition which he deems the essence of the predicted apostasy, Mr. Mede, purely to serve a turn, brings it down to a much later period: and, instead of including, in the same condemnation with the medieval and modern Papists, both the Latins who lived before his falsified date of the apostasy, and the Greeks and Orientals who throughout have been its contemporaries, though he must have known them to be equally culpable, he altogether pretermits them; for, not being wanted, no such brand is fixed upon them, nor are their churches considered a part of the apostasy.

Thus runs the accusation, boldly made by Mr. Maitland, and implicitly adopted by Dr. Todd.

Now would it be believed, that, from beginning to end, there is not a single syllable of truth in it? The whole, I am sorry to say, is a COMPLETE FALSIFICATION.

So far from bringing down the rise of the apostasy to a later period, that it may the better quadrate with the project of fixing the exclusiveness of apostatic guilt upon the Papacy: Mr. Mede distinctly places its rise in the fourth century. So far from pretermittng the Greek or Eastern Church, because, in the classical phraseology of Mr. Maitland, to get another apostasy would spoil all: he considers the Greek or Eastern Church to have been no less infected than the Latin or Western Church. So far from making the apostasy even originate in the West and thence infect the East: he deems it, like Sir Isaac Newton whose principle is the same as his own, to have first sprung up in the East and from the East to have passed into the

* Donnell. Lect. vi. p. 320, 332.

West*. So far from *exclusively* resorting to the *Latin* writers for his authorities, and those moreover of a *later* age ; which he *must* have done, had his system been such as it is misrepresented by Mr. Maitland and Dr. Todd : he *especially*, and *almost solely*, brings forward as evidence, commencing in the *fourth century*, a whole host of *Greek* writers ; Eusebius, Basil, the two Gregories of Nyssa and Nazianzum, Chrysostom, Theodorit, Ephrem the Syrian, Evagrius, Simon Metaphrastes, Theophanes, and Cedrenus. So far from acquitting the Greeks *subsequently* to the commencement of the apostasy in the fourth century, as if it finally became the *exclusive* characteristic of the Latins : he further adduces the *Preces Horarie* of the *modern* Greeks, for the purpose of shewing, in the way of what Mr. Maitland calls a *taste*, that, as the apostasy commenced among the Orientals, so it has *never ceased* to characterise them down to the present day.

In short, the two gentlemen have totally misrepresented the very PRINCIPLE of Mr. Mede. They would have their readers believe : that he *propounds the superstition of the apostasy, as the EXCLUSIVE characteristic of the Western Church ; a characteristic, by which* (as Mr. Maitland speaks) *it may be specially DISTINGUISHED from all other churches in all other ages and in all other countries.* Whereas, with the exception of some few hidden individuals, whom he compares, to the seven thousand faithful in Israel that had not bowed the knee to Baal in time of general defection, and to the sprinkling of true worshippers that remained in Judah during the idolatrous reign of Manasseh, Mr. Mede pronounces : that the *superstition of the apostasy* is the GENERAL characteristic of the WHOLE fallen Church whether Eastern or Western ; while, to the Western Church in PARTICULAR, he ascribes no speciality, save the *local proprietorship* of the man of sin, that apostate by a bad pre-eminence, who, arrogantly *claiming* jurisdiction over the *entire* Church, was, *geographically* in the Western Church, revealed and enthroned, as the lawless prince and unscrupulous patron of the widely extended apostasy†. In other words, St. Paul's prediction of an apostasy from the faith he views as GENERIC : but, his prediction of the man of sin, he views as SPECIFIC.

And now what shall we say to the inculpatory argument of Mr. Maitland, rapidly approved and eagerly adopted by Dr. Todd ? Had these two gentlemen *read*, or had they *not read*, the treatise

* Sir Isaac Newton thus specifies, in brief, both the *commencement* and the *transition* of the apostasy.

The new religion was set up by the monks, in ALL THE GREEK EMPIRE before the expedition of the Emperor Theodosius against Eugenius ; and, I think, before his above mentioned edict A.C. 386. The same religion of worshipping Mahuzzim quickly spread into the WESTERN EMPIRE also. Observ. on the Proph. of Daniel, chap. xiv., p. 231.

† Hence his name ἀνθρωπίνης, when written *cursively*, comprehends the fatal number 666 : though, when written in *uncials* ΑΠΘΙΤΑΤΗ†, as it appeared to St. John, it contains no such number, and was therefore *arithmetically* unintelligible to him. See my treatise on the Recapitulated Apostasy. Mr. Wrangham, I believe, first hit upon the true name.

which they would thus hold up to the scorn of shallow insolence? Really, the subject is so disagreeable, that, although I have been compelled to enter upon it from a sense of justice to the venerable Mede and his followers, I shall here take leave to dismiss it*.

II. But there is yet another aggressive misrepresentation, put forth by Dr. Todd in a tone of complacent superiority, which must not be passed over in silence.

The VARIATIONS, says he, *of this class of commentators, in determining the commencement and termination of the great apostasy, are VERY INSTRUCTIVE: and clearly prove the unsoundness of the PRINCIPLES, upon which all such controversial expositions proceed†.*

1. It would have been well, if Dr. Todd, ere he spoke of the *clear proof* afforded by nonentities, had himself profited by the *instructiveness* which he recommends to others.

In *what quarter* of Mr. Mede's expository world, Dr. Todd has discovered these asserted VARIATIONS in determining the *commencement of the great apostasy*, I must confess myself quite unable to conjecture. So far as *my own* reading extends, commentators of the school of Mede are, on *this point*, PERFECTLY UNANIMOUS. The *precise year*, wherein the gradually germinant apostasy, in its *first overt act*, *first commenced*, they pretend not to specify: but they ALL agree, simply because history is their teacher, that it certainly commenced *in the course of the fourth century‡.*

2. Dr. Todd, I incline to suspect, from that extreme inattentiveness to the present subject which characterises both himself and Mr. Maitland, has confounded two things together, which, in the abstract, have no necessary connection: the *commencement of the apostasy*, and the *commencement of the period of 1260 years.*

That the *definite* period of 1260 years must be INCLUDED within the *indefinite* term of the apostasy, and that to *that extent* the two must *coincide*, is indeed clear enough: because the 1260 years constitute the period allotted to the more or less complete dominance of the Roman head of the apostasy. But, so far as the point of COMMENCEMENT is concerned, the *term of the apostasy*, in the abstract, either may, or may not, accord with the *period of 1260 years.* Mede, not unnaturally in *his* earlier day, seems to have thought, that the two periods commenced, either nearly or altogether, synchronically: and he connects three several beginnings of what he calls *the apostatical times* with three several stages of the decadence of the Western empire in the year 365 and 410 and 455. But, on this point, he modestly disclaims *all curiousness of enquiry, leaving*

* See Mede's Treatise on the Apostasy of the Latter Times. Works, p. 623-693: and Sir Isaac Newton's Observ. on the Proph. of Daniel, chap. xiii., xiv., p. 194-231.

† Donnell. Lect., lect. v., p. 328.

‡ An approximation to a date has been attempted: and it is curious to observe the *very near* mutual approach of our two greatest enquirers in two opposite chronological directions. Mr. Mede places the commencement of the apostasy shortly *after* the year 360: and Sir Isaac Newton thinks, that it must certainly be placed *before* the year 386. Treatise on Apost. Works, p. 662. Observ. on the Proph. of Dan., p. 231.

the matter unto Him who is Lord of times and seasons, and analogously thinking that the Jews themselves could not certainly tell from which of their three captivities to begin that reckoning of seventy years, whose end should bring their return from Babylon, until the event assured them thereof.* Here his scholars are careful to imitate him. That the apostasy itself commenced in the course of the fourth century, is a mere naked fact recorded by history. On this particular, therefore, as Dr. Todd ought to have known, they speak at once with UNANIMITY and with POSITIVENESS. But, whenever they have ventured to date the commencement of the period of 1260 years, they have always so dated it purely in the way of CONJECTURE. Here, no doubt, on that very principle of uncertainty which (as Mede well remarks) precluded the Jews from positively fixing the date of their seventy years' captivity before it was determined by the actual expiration of the period, expositors may err again and again. But what then? Are broad general PRINCIPLES shaken, because acknowledged mere CONJECTURES respecting a date may fail? So says Dr. Todd; and he thinks it *very instructive*, to boot: but I venture to put in a demurrer. That the apostasy commenced in the course of the fourth century, we are quite certain: but we shall never, I believe, be certain as to the commencement of the 1260 years, until we shall have reached their termination. Now, by Daniel (and, with him, all the other prophets strictly harmonise), that termination is definitely fixed to the cessation of the scattering of the holy people or to the end of the long dispersion of the Jews: for, a few verses before, the hierophantic angel, addressing the prophet, had called them *THY people*†. But the Jews have not yet begun to be restored. Therefore I feel assured, that the period has not yet expired. Beyond this, I pretend not to CERTAINTY: and strangely must Dr. Todd misapprehend the PRINCIPLES of such a man as Mede, if he fancies *their* unsoundness to be proved by the mere failures of acknowledged CONJECTURES.

3. But is Dr. Todd prepared to abide by his own canon? If so, short work will indeed be made, both with the "Donnellan Lectures," and likewise with the controversial expositions of all the other commentators of that Romano Tractarian School to which he belongs.

Mutatis mutandis, his canon, truly, will run thus.

The VARIATIONS of this class of commentators, in arranging and applying the symbols of Daniel's prophecies, as lucidly exemplified in the several hopelessly jarring performances of Mr. Mailland and Dr. Todd and Signor Pastorini and the author of the eighty-third Tract, are VERY INSTRUCTIVE: and clearly prove the unsoundness of the PRINCIPLES, upon which all such papalising controversial expositions proceed.

III. Dr. Todd attacks me, for having, *currente calamo*, remarked; that the Fathers *unanimously* believed the restraining power, men-

* Treatise on Apost. Works, p. 658-662.

† Dan. xii. 1, 6, 7. Compare Luke xxi. 24.

tioned in the prophecy of the man of sin, to have been the Roman empire: and he quotes *some* of them, who did *not* hold that opinion*.

1. The assault is much akin to that sort of grave quibbling, which constitutes Mr. Maitland's great excellence, and which Dr. Todd seems to have plagiarised from his preceptor.

What, of course, I meant to intimate, was: not that, with legal precision, the opinion was held by absolutely *every* individual, but that it was the prevailing *general* opinion; an opinion, built upon a tradition which had come down from the apostolic age.

Dr. Todd's attack is the more extraordinary, since he himself had previously been compelled to acknowledge pretty much what it was my intention to indicate.

The fact, says he, is undeniable: that, in AFTER AGES, the opinion, that the destruction of the Roman empire was intended by St. Paul in this prophecy, was, very generally, though by no means universally, received†.

But why, quoting Lactantius and Jerome and Ephrem, does he *limit* the confessed *general prevalence* of the opinion to AFTER AGES? Why does he thus *virtually* intimate, that, in EARLIER AGES, the opinion, though it might exist, was *NOT generally prevalent*?

Assuredly, the *general prevalence* of the opinion had in it nothing *heterenal*. Assuredly, it was no *exclusive peculiarity* of AFTER AGES. Tertullian is referred to by Dr. Todd himself in proof of its *early existence*: but this writer, who flourished at the close of the second century, does *much more* than that for which he is adduced. Not only does he establish the *early existence* of the opinion: but he likewise assigns its *GENERAL PREVALENCE*, as the *grand reason* WHY prayers were then *universally* put up by Christians for the preservation of the Roman empire.

There is also, says he, a yet GREATER NECESSITY of our praying for the emperors and for the whole estate of the empire; because WE KNOW, that the greatest calamity, which impends over the entire world, is retarded by the security of the Roman empire. Hence, WE ARE UNWILLING to experience it: and thus, while WE PRAY that it may be deferred, we shew ourselves, by that very act, favourable to Roman diuturnity‡.

Through the medium of a *pluralising phraseology*, and by the

* Donnell. Lect., p. 242.

† Donnell. Lect., p. 237.

‡ *Et nunc, quid detineat, scitis. ad revelandum eum in suo tempore. Jam enim arcanum iniquitatis agitur, tantum, qui nunc tenet, teneat, donec de medio fiat. Quis, nisi Romanus status, cujus abscissio, in decem reges dispersa, antichristum superinducet?* Tertull. de Resurr. Carn. c. xix. Oper. p. 61.

Est et alia major necessitas nobis orandi pro imperatoribus, etiam pro omni statu Imperii Rebusque Romanis, quod, vim maximam universo orbi imminentem, ipsamque clausuram seculi acerbitates horrendas comminantem, Romani Imperii commeatu scimus retardari. Itaque nolumus experiri: et, dum precamur differri, Romanæ diuturnitati favemus. Tertull. Apol. adv. gent. Oper. p. 869.

The plural form of the verbs asserts a *fact*: and the *itaque* propounds a *reason*. The *fact* was, *The general persuasion of Rome being the restraining power*: the *reason* of the prayer for the subsistence of the empire was, *The knowledge that such persuasion was the received belief of the Church*.

On any other ground, we can see no cause why St. Paul should not have

writer's assignment of a *well-understood reason*, we have, I suppose, in this passage, a distinct attestation to the UNIVERSAL PREVALENCE of the opinion in the second century.

Such was the explanation while the empire was *undivided*: and thence, when the commencing *division* of the empire was actually beheld, we cannot wonder at a general prevalence of the impression, that the man of sin would shortly appear and erect a sovereignty of his own over the regal fragments of the empire.

2. I may fairly here observe, that Dr. Todd might, just as well and quite as creditably, employ his borrowed faculty of quibbling, upon the author of the eighty-third Tract, as upon myself.

That gentleman, almost in the same words, certainly to the same effect, remarks as follows.

I grant, that he that withholdeth or letteth means the power of Rome : for ALL the ancient writers so speak of it.*

When he said ALL, as I said UNANIMOUSLY, he did not mean, I suppose, any more than myself, to have his expression of UNIVERSALITY tried, before judge and jury, by the strict rule of legal technicality.

IV. Dr. Todd thinks, however, that, to the received Protestant application of prophecy to the Papacy, its want of primeval antiquity is an insuperable objection: and Mr. Maitland, of course, advocates the same opinion.

Had the Papacy been *really* the Apocalyptic harlot and the persecuting horn and the lawless man of sin: such an interpretation must have been *familiar* from the very time about which the Church of Rome is alleged to be commencing its occupancy of those manifestly allied characters. But *the apostasy had existed several centuries before anybody suspected it: and, during all that time, the Church of God mistook the man of sin for the vicar of Christ*; for, in reality, such application of prophecy was *unknown* until the twelfth century. THEREFORE, both the unconsciousness of the Church, and its own lateness, alike prove it to be incorrect†.

1. When gentlemen resort to such arguments, it shows that they must be sorely put to their shifts.

Do not they perceive, that, if such an application had been *universally* made in the seventh century and downward, the very circumstance would have *defeated* the accomplishment of the present prophecies: just as the prophecies, respecting the character and sufferings and death of the Messiah, would, humanly speaking, have been *precluded* from their accomplishment, had the Jews *universally* believed from the first that Jesus was the Christ?

written as well as *spoken* the restraining power: but, on *this* ground, as the fathers rightly judged, the cause is plain enough. The wise apostle knew the jealousy of the Roman Government: and therefore he would not commit either himself or the Thessalonians by writing anything which might be construed into disaffection, as implying an expected and wished-for downfall of the empire. See Hieron. *Algas. quæst. xi.*, Oper. vol. iii. p. 364. August. de Cic. Dei. lib. xx. c. 19. Oper. vol. v. p. 248.

* Tract lxxxiii. p. 5.

† Donnell, Lect., lect. i. p. 34. Attempt to Elucid., p. 18.

Yet, according to Mr. Maitland's mode of reasoning, since the Messiah was in the world several years before anybody suspected it, and since during the whole time of his ministry the dominant Church of the day mistook the Son of God for a demoniac or an impostor: we must needs greatly err, in ascribing, contrary to the recorded judgment of the Sanhedrim, the lofty character of the Christ to the friend of publicans and sinners !

2. But this is not all : we are actually *prepared* to expect a late and reluctant discovery of the truth.

The very circumstance of a *late* expository application is distinctly set forth in prophecy itself. Mark the title of the harlot : *MYSTERY, Babylon the great, the mother of harlots and abominations of the earth.*

Mr. Maitland and Dr. Todd are, I conclude, perfectly aware : that the word *MYSTERY*, as employed both by profane writers and in holy Scripture, bears no such sense as that, which we modern English are wont conventionally to ascribe to it. It means, not *something so abstruse as to be well nigh or even altogether past human comprehension*, but simply, *a matter long concealed though in time openly declared and then understood*. Now, if the application had been such as Dr. Todd and Mr. Maitland require, there would, in the proper scriptural sense of the word, have been *no MYSTERY*. To constitute the nature of the harlot a *MYSTERY*, it was necessary, that that nature should for a season be *concealed* and *not understood*, but that at length it should be *distinctly perceived* and then *openly enunciated*. The argument of these gentlemen is fatal to themselves. *Had* matters been ordered according to *their* requirement, the name of *MYSTERY* would have been *untruly* written upon the forehead of the harlot.

3. So again : Dr. Todd seems to think, that the Valdenses and Albigenses, smarting as they did under the rod of persecution, were, for that very reason, specially unfit interpreters of prophecy : inasmuch as they would be guided rather by passion, than by sober judgment*.

* * Donnell. Lect., lect. i. p. 26-34. The drift of Dr. Todd's remark is : that the application of vituperative prophecy to Rome would never have been thought of, had not the Valdenses and Albigenses resorted to it in the way of partisan reprisal for Romish persecution.

Here he labours under a great mistake. Dante, who flourished in the thirteenth century, makes exactly the same application of the Apocalyptic predictions, upon which, I believe, Dr. Todd means next to try his hand. The great Italian poet was, it is true, a Ghibelline : but, unless Mr. Rossetti's very curious speculations will hold water, mere political party spirit could scarcely have led a *professed* Papist to hazard such an exposition, had not a conviction of its *truth* been irresistibly forced upon his mind by the evidence of circumstances.

He describes the Church, from its commencement, under the image of a *car* : and he exhibits its various changes and vicissitudes down to his own time, in a manner which cannot be mistaken.

First, an eagle darts upon the mystic *car* : and strikes it with such force, as to make it stagger like a ship in a storm. Here, very intelligibly, we have the early pagan persecutions of Imperial Rome.

Next, a hungry fox assaults it. That is to say, according to the regular stock ecclesiastical nomenclature of the middle ages, it is assailed by heresy : the poet having chiefly in his eye, as the chronological succession shews, the heresy of Arius.

Yet the hierophantic angel was apparently of a very different opinion. His language stands thus recorded,

Go thy way, Daniel : for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried : but the wicked shall do wickedly. And none of the wicked shall understand : but the wise shall understand.

By *the wise*, according to the scriptural use of the term, we must obviously conclude *the spiritually wise* to be intended : and, by *the wicked*, are no less obviously meant *those who did wickedly in purifying and trying the spiritually wise by the unlawful fire of persecution*. The former, we are told by the angel, shall *understand* : while, of the latter, *NONE shall understand*. Nor shall even the wise understand *immediately* ; inasmuch as the matter is a MYSTERY, long to be hidden, and only gradually to be unfolded : for *the words are closed up and sealed till the time of the end* ; so that they shall become intelligible *only by degrees*, and not *fully* intelligible on every minute point until the time of the end shall arrive.

Now, even by Dr. Todd's own showing, this very thing has precisely occurred : whereas, in the way that *he* would interpret prophecy, it never *could* occur. Doubtless, he will deny, that the Albigenses, at least, were *spiritually wise* : but we must have some much

After this, the eagle, totally changed in its feelings, descends upon the chest or treasure box of the allegorical car, and leaves it well feathered with its own plumage : on which, a voice from heaven exclaims ; *Alas, my ship, what an evil load hast thou taken in !* Here, we have that over-abundant temporal, and indeed princely, endowment, of Rome *especially*, and of her ducal daughters *subordinately*, by the sovereigns of the revived Western empire, which led only to the general corruption of the dominant Church.

Accordingly, a dragon forthwith comes up out of the earth, which opens under the wheels of the car : and, wrapping the huge volumes of his tail around it, drags it from beneath, like the contortions of a wasp, vaguely and vaguely, hither and thither. Here, in direct application, appears the well-known Apocalyptic symbol of the dragon, which is defined by the prophet to be the Devil and Satan.

The strict embrace of the horrible monster soon works a total change in the appearance of the *holy edifice* ; for here, by the literal phrase *trasformato così 'l edificio santo*, Dante leaves us in no doubt as to the purport of his allegory : inasmuch that seven heads sprout up, four from the four angles of the car, and three from the beam ; which seven heads are furnished with ten horns, each of the three heads on the beam having two like a bull, and each of the four heads on the angles having one.

• *Never*, says the poet, *was such a monster beheld*. But still a rider was wanted. On the top, therefore, like a fortress on a high mountain, sits securely a loose-robed and shameless harlot : and, close at her side, is seen a giant ; the loathly pair indulging in amorous kisses.

The import of this final portion of the allegory requires no elucidation : he, that runneth, may read, in the harlot and the giant, the Roman Church and the Sovereign Pontiff.

As for the conclusion, where the harlot casts a look of desire upon the Ghibelline representative Dante, and where in consequence her tyrannical lord and paramour the giant scourges her from head to foot and drags her away into a wood : it seems pretty evidently to mean, that the Romish Church corporately would not have been averse to a composition with the imperial faction, had not her pontifical master dreaded such an inroad upon his uncontrolled dominion. See *Purgator. cant. xxxii, ad fin.*

better evidence than any as yet produced either by Bossuet or by Mr. Maitland, before we convict them of Manichæism. And, even had these writers *succeeded as fully* as they have *woefully failed*, still the Valdenses, no less than the Albigenses, applied to the Papacy the stern denunciations of prophecy: and, confessedly, the blood-taint of Manichæism is no bar sinister to *their* being recognized as *spiritually wise*.

4. Furthermore: what account does Scripture give of men's general conduct and feeling during the *reign of apostate wickedness*, however we may choose to *interpret* and *apply* the prophecies indicative of that reign?

Does it, as according to the objection before us it *ought* to do, represent the *paramount wickedness*, as universally detected and known and scripturally exposed from its very commencement?

Nothing of the sort. On the contrary, we are told, *all the world wondered after the wild beast: and they worshipped the dragon which gave power unto the wild beast*, saying; *Who is like unto the wild beast, and who is able to make war with him?*

Now it is morally impossible that *this* could happen, if *all* had, from the very first, detected the true character of the arch apostate: a detection, in *itself* rendered as it were impossible by the circumstance of *gradual deterioration*. The world of unrighteous men, doomed to perish because they received not the love of the truth, venerate the predicted evil power, not *as* such, but because, in the language of the apostle, they are judicially given over to *strong delusion that they should believe the lie*: and on this precise ground it was, though Mr. Maitland meant the observation as a sarcasm, that *the apostasy had truly existed for several centuries before anybody suspected it*, and that *during all that time the corrupt dominant Church mistook the man of sin for the vicar of Christ*.

If, indeed, we may believe that gentleman, *St. Paul seems to assume, that, when the apostasy should take place, the Christian Church would know the fact*: and he flippantly adds; *This, to be sure, is natural enough*. But the apostle assumes no such matter. On the contrary, he speaks of a *judicial blindness*, which should come over those that had pleasure in unrighteousness: and, as the *consequence* of this blindness, he tells us, that they should be *so deceived* with the signs and lying wonders of the man of sin, as to venerate him like a god when enthroned in the very temple of God.

In truth, as I have already remarked, unless the corrupt visible Church of the Western Patriarchate had been *blinded* to the true character of the son of perdition, the prophecies could never have been accomplished: for, as the *result* of that very blindness, the matters predicted went on, without interruption, in the course of their exact fulfilment.

5. To these remarks, I may fitly subjoin the very case of the speculation advocated by Dr. Todd and Mr. Maitland themselves respecting the character of the man of sin.

Let us, for a moment, suppose their speculation to be *correct*: let us, for a moment, admit, that the man of sin is the *still future indi-*

vidual Antichrist: and then let us mark the assured practical *consequence* of such an admission.

On the theory of the *correctness* of the present speculation, the whole body of the followers, that is to say, the entire mighty empire, of the individual who is meant by the predicted man of sin, will laud him, and adhere to him, and celebrate his military invincibility. Nor will the aid of the outward form of religion be wanting: for not only will he ostentatiously take possession of the temple of God; but likewise, in the day of vengeance, along with the beast and his vassal kings, will be taken the *false prophet*, or the *ecclesiastical power* typified by the lamb-like Apocalyptic beast, that wrought miracles before him, and thus deceived his associates.

But, under what aspect, will the whole combination *wonder after* him?

Certainly not under the aspect of his being, *from the first*, universally *known* and universally *allowed* to be the predicted and at the same time fatally doomed man of sin: but under the widely different aspect of his being a splendid conqueror, with a hand open as the day in distributing kingdoms and in conferring rewards and in bestowing what are called military decorations.

Meanwhile, what becomes of the prophecy?

Truly, this son of perdition and his followers, outwardly Christians but inwardly for the most part infidels, if they notice it at all, will amuse themselves with adducing those various *controversial expositions*, which, as Dr. Todd would say, *very instructively* prove their universal unsoundness. Those, indeed, whom he persecuted, a mere handful of troublesome and impertinent religionists, might appropriate to him the character of the man of sin, and might look forward with hope to his destruction at the *end* of three literal years and a half, whose precise *commencement*, however, there might be a considerable discrepancy in fixing. But, according to Dr. Todd's own principle, *their voice would be*, and *ought to be*, regarded no more, than the voice of the Albigenses and Valdenses relatively to the Papacy. For, as that gentleman speaks, it would only be *natural for them, to view, with peculiar hostility, the power which persecuted them with unrelenting severity even unto death, and to discover in the beast of the Apocalypse an apt emblem of their persecutors*. In short, the Donnellan lecturer of the day might triumphantly ask: *Are they persons so free from prejudice and party spirit, so full of candour and honesty and meekness of wisdom, that we should receive their interpretation as likely to be in accordance with the mind of the Spirit of God?*

V. I have only one more particular to notice: and I shall then dismiss the present part of my subject.

Mr. Maitland, with a degree of pleasing diffidence which I could not have anticipated had it not beneficially chimed in with his preconceived opinions, modestly confesses himself *unable* to answer an objection, which has been started by Lacunza against the usual mode of interpreting the successive metallic portions of the great symbolical image.

1. According to this writer, when the Persians overthrew the

Babylonians, a *new* empire was NOT set up, because nothing more occurred than a change of dynasty in the *same* empire. But, by the prophet himself, the golden head of the image is specifically determined to be Nebuchadnezzar, as the head and representative of the empire of Babylon. Therefore the gold represents the Babylonian and the Persian empires *conjointly*, under the aspect of their being *one and the same empire* with no other difference between them than what a mere unimportant change of *dynasty* can effect. Such being the case, as we descend chronologically downward agreeably to the continuous formation of the image, the silver will typify the Macedonian empire, and the brass will typify the Roman empire. Hence, by this arrangement, the iron and its confessed double the fourth wild beast will be a *still future* empire, that of Antichrist.

2. The argument is so formidable, that, with all the aid derived from the unanimity both of fathers and of historians who seem never to have dreamed of Lacunza's project, Mr. Maitland confesses himself *unable* to answer it. Rather, indeed, he cheerfully strengthens it by an addition of his own.

When William of Orange, he observes, took the throne of James of England, we should not say, that a *Dutch kingdom had subverted and taken the place of an English kingdom*. The cases, therefore, being strictly parallel, we have just as little right to say, that a *Persian empire subverted and took the place of a Babylonian empire**.

3. True: if the cases *be* strictly parallel. But *are* they so?

If we may believe history, there is not a shadow of parallelism between them. When William of Orange, with his consort Mary of England, agreeably to the wish and consent of the nation and with all the formality of a well-discussed parliamentary settlement, occupied the throne of his rejected father-in-law: there clearly was *no conquest* achieved by one nation over another nation; there was nothing more than a legalised change of dynasty, just as another legalised change of dynasty took place when England, *unconquered* (I venture to think) by Hanover, spontaneously called the House of Brunswick to her throne.

Now what resemblance is there, between these transactions, and the absolute *military conquest* of Babylon by Persia: a *conquest*, which introduced not merely a new dynasty, but the dominance of one nation and the subjugation of another nation? None whatever. We might just as well say, that the Sovereign of England is the Great Mogul, and that India still remains the same empire inasmuch as there has been nothing more than a change of dynasty. Nay, we might come nearer home. *No conquest* was achieved by William of Nassau: *here* we have *only* a change of *dynasty*. But, when *another* William, the stern Norman warrior, *conquered* England in a pitched battle and brought the Anglo-Saxons under the hard sway of a foreign people: we should not, I suppose, deny, on the unanswerable principle of Lacunza, that the *kingdom* passed from the Anglo-Saxons to the Normans. At least, it was most sensibly *felt* so in those days: and the very reckoning of our kings from the

* Attempt to Elucid., p. 4, 5.

Norman conquest tells the same true story. Edward Plantagenet is numbered as our *first* Edward, though there were Saxon Edwards *before* him.

Nor is this all. If Lacunza's reasoning be valid, we must not *only* blend into a single empire the Babylonian and the Persian, but *we* must likewise take the Macedonian into copartnership: so that, henceforth, the golden head must represent conjointly, as a *single* empire under different dynasties, what we in our simplicity have *always* been accustomed to deem *three* empires. Would we be *consistent*, there is either just as much or just as little reason for a *double*, as for a *triple*, amalgamation.

Mr. Maitland, of course, knows, that Alexander considered himself, to stand in the shoes of Darius, and under *that* aspect to be *King of Asia* as Darius was before him. Since *I am Lord of all Asia*, said he in his letter to his vanquished predecessor, *come thou unto me: and, henceforth, whensoever thou sendest unto me, send as to the KING OF ASIA. Neither send thy epistle as to an equal: but signify thy petitions as to him who is Lord of all thy possessions**.

4. Lacunza, I trust, is not altogether unanswerable, though Mr. Maitland's unwonted humility may have deemed him so.

Sherburn House, May 1, 1841.

G. S. FABER.

Reviews.

Your Life. By the Author of "*My Life, by an Ex-Dissenter.*"
London: Fraser. 1841.

WHEN we read "*My Life*" we felt persuaded that the book was no fiction: the same firm but gentle principle, the same union of tenderness towards opponents, with uncompromising adherence to sound views, characterizes the work before us. The title we do not think happy; but it is accounted for by the author, stating that he addressed a clergyman whose life was one of great usefulness and interest, but who refused to write it himself. I will write *Your Life*. As in "*My Life*," the introduction is long and able; and as it will be read in quarters where publications of a more statistic appearance could never hope for attention, we look forward with hope to some considerable benefit from its circulation.

In point of *general* interest, "*Your Life*" falls short of "*My Life*," and there is one very long discussion which we could wish to see absent: it is that on Methodism. We cannot see why the Methodists,

* 'Ὡς οὖν ἐμοῦ τῆς Ἀσίας ἀπάσης ἡγρίων ὄντος, ἦγε πρὸς ἐμέ.—Καὶ, τοῦ λοιποῦ, ὅταν πέμπῃς παρ' ἐμέ, ὡς πρὸς βασιλεα τῆς Ἀσίας πέμπε· μηδὲ ἐξ ἴσου ἐπίστελλε, ἀλλ' ὡς ἡγρίῳ ὄντι πάντων τῶν σῶν, φράζε' ἐ' τοῦ δέη. Arrian. de Expedit. Alexand., lib. ii., c. 14, p. 147. How perfectly does this illustrate the graphical language of the prophecy: *He cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.* (Dan. viii. 7.)

much as we respect their good temper, Christian feelings, and political soundness, should not be ranked with other schismatics; they undoubtedly are so, though we allow that they are true Christians—a title we by no means feel disposed to concede to all the rabid and political Dissenters of our day.

The World in the year 1840. London: Fraser. 1841.

THIS is a summary, in chronological order, of the events of the year 1840. The observations with which it is interspersed are sound; and though the style is occasionally too light, yet the matter is generally good.

Essays towards a Right Interpretation of the Last Prophecy of our Lord. By the Rev. H. Heghton, M. A., Michel Fellow of Queen's College, Oxford.

AN essay which is written with much acuteness, and in a good spirit; and which, without pledging ourselves to approve in all its positions, we yet cheerfully recommend to the reader's attention.

OXFORD THEOLOGY.

Oxford Divinity compared with that of the Romish and Anglican Churches; with a special view of the Doctrine of Justification by Faith, as it was made of primary importance by the Reformers, and as it lies at the foundation of all scriptural views of the Gospel of our Lord Jesus Christ. By the Right Rev. Charles P. McIlvaine, D.D., Bishop of the Protestant Episcopal Church in the diocese of Ohio. London: Seeleys. 1841.

A Peep into No. 90. By Charlotte Elizabeth. London: Seeleys. 1841.

A Faithful Warning to Christian Congregations against the Oxford Heresy. By an aged Presbyter of the Church of England. London: Seeleys. 1841.

A Short Letter to the Bishop of Oxford on a Passage in Mr. Newman's Letter to Dr. Jelf. By a Catholic of the Anglican Church. London: Hatchards. 1841.

Revival of Old Church Principles—the Letters of Laicus and Clerus. From the Morning Post. London: Burns. 1841.

WE have, for reasons which need not here be repeated, expressed our determination to take no part in the discussion of the questions which arise out of what is technically called "the Oxford theology." While, therefore, we studiously avoid compromising ourselves by embracing any party, we by no means intend to preclude ourselves from laying before our readers notices of such books as we may, from time to time, think deserving attention. The Tracts, right or wrong, were written with great learning and courtesy: there was, indeed, a quiet assumption displayed in them, for which we might, perhaps, suggest a cause; and this assumption exhibited itself in all the books avowing the same object, and emanating, during the same period, from the same school. On the other hand,

for a very considerable time there was no opposition to the tractarians worthy of any reply from them. Isaac Taylor attacked them in a book entitled "Ancient Christianity"—a book so false in facts, and so loose in argument, that it provoked the simultaneous condemnation of all respectable critics. *The Church of England Quarterly Review* for April, 1841, may fairly be said to have annihilated it.

Previously to this, though the Tracts had met with much abuse, they could not be said to have experienced any rational opposition. The articles subsequent to April, 1841, in the *Church of England Quarterly Review*, and in the provincial letters of Mr. Faber, in this magazine, may be said to have been the only opposition worthy of notice made to the tractarian school until the appearance of Bishop McIlvaine's work. Now, without pronouncing upon the question at issue, we may, in all honesty, say that *this* is a book which *must* be answered, or the credit of the whole school of tractarianism is gone for ever. So quiet and courteous is it in its style, so forcible in its arguments, so free from overstatements, so full of Christian charity, so zealous in its defence of the Anglican Church as the author views it, that it makes an era in the controversy. Charlotte Elizabeth would do well to abstain from peeping—we say no more: and the aged minister, though his caution is well intended, would have done well to have left the task in abler hands. The letter to the Bishop of Oxford is barely worth a perusal; but we are glad to see the letters of Laicus, with the replies by Clerus, reprinted from the *Morning Post*. They are both more accessible and more easily preserved in their present form, and they are well worth preserving.

Ancient Models; or, Hints on Church Building. By Charles Anderson, Esq. London: Burns. 1841. New edition, enlarged.

THIS very pleasing little book has, we rejoice to see, reached a second edition: it is filled with elegant wood-cuts of towers, churches, roofs, spires, and windows, and would be invaluable not only to incumbents who have to build churches, but also to churchwardens, who would find the money well laid out.

The Art of Contentment. By Lady Pakington. A new edition, Edited by the Rev. W. Pridden, M.A., Vicar of Broxted, Essex. London: Burns. 1841.

THIS is a neat reprint, with all the elegancies of modern typography, of a book in itself well worth reprinting. One of the best, if not the very best use to which a modern press can be put is to reprint old books; and we are glad to see it so frequently done.

Hints to Teachers in National Schools. By the Rev. H. Horwood, of Queen's College, Cambridge, and Inspector of National Schools. London: Burns. 1841.

MR. HORWOOD has made education his study, and he has studied it profoundly; in this unpretending volume he has given more valuable hints, and more valuable information, than could be gathered from many bulky octavos on the same subject.

The Work of the Ministry Represented to the Clergy of the Diocese of Ely. By Simon Patrick, D.D., Lord Bishop of Ely. Edited by the Rev. W. B. Hawkins, M.A., F.R.S. London: Rivingtons.

No commendation of ours can be needed for a book by Bishop Patrick: we can but offer our commendation to those who have republished it.

Verses by a Poor Man. Part the Second. Durham: Andrews. 1841.

HERE is more dross and less gold than in the first part. We recommend care, for we do not withdraw our commendation.

Help to Self-Examination. By a Clergyman of the Church of England. Durham: Andrews. 1841.

A PRETTY little manual, and one calculated to be very useful.

Sacred Mountains and Waters Versified. By Lady S—. London: Burns. 1841.

WE wish well to this pretty publication, because it is put forth for a charitable object.

1. *Popery.—Authentic Correspondence of the Rev. Dr. John Baptist di Menna with two Roman Catholic Priests resident in Malta, in the year 1838. Translated into English by the Rev. W. R. Payne, late Chaplain of her Majesty's Ship Talavera.* London: Hatchards. 1841.

2. *Roma verso la metà del Secolo decimo nono. Considerazioni di Gabrielle Rosetti professore de lingua e letteratura Italiana nel collegio de rè a Londra.* London: Taylor. 1841.

DR. DI MENNA was formerly priest, confessor, and preacher of the order of Capuchins; lecturer in philosophy and divinity at Pescara and Tocco, in Italy; and apostolic missionary of the Propaganda at Tunis. The opinions of such a man are peculiarly valuable, and his arguments, when he became a Protestant, against the corruptions of Rome, are well worthy of attention; his intimate knowledge of the Papal system, and the evident tenacity of his conversion, make his correspondence still more interesting. The tract of Professor Rosetti is written in elegant Italian, and we would recommend it as an able exposition of the views held in the present day by enlightened Italians.

The Messenger of Christ: a Sermon preached in the Cathedral Church of Worcester, at the Bishop's Ordination, December, 1840. By W. J. Chesshire, M.A., Curate of St. John in Bedwardine, Worcester. Published by his Lordship's desire. London: Rivingtons. 1841.

THIS sermon, good in itself, is rendered interesting by its being the last ordination sermon preached before the late amiable Bishop of Worcester, and by its being published at his especial request.

The Books of the Old Testament, Translated from the Hebrew and Chaldee, being the Authorized Version, revised and compared with other Translations, ancient and modern. By the Rev. Alfred Jenour, Rector of Pilton. Part i. vol. ii. The Book of Job. London: Seeleys. 1841.

THERE are many valuable corrections given in this translation, though they do not appear to be of sufficient importance to require the attention of any but biblical critics.

Ecclesiastical Report.

IT is impossible to frame any ecclesiastical report, however slight, without feeling especial gratitude to Almighty God for his continual favour to our beloved Church. The meetings at Exeter Hall, with all their disadvantages—and these are, we feel, neither few nor small—do nevertheless hold out to the world the fact, that the Church is rising in the esteem of the nation at large. We take the reports of two.

The fifth annual meeting of the Colonial Church Society took place on Thursday, May 6th, at the Hanover-square Rooms. It was numerous and most respectably attended. R. C. Bevan, Esq., banker and treasurer of the society, took the chair. At his request the secretary read the report of the committee, by which it appeared that there existed throughout the British colonies extensive spiritual destitution, particularly in our convict possessions, in Nova Scotia and in New Brunswick. The religious wants of the Protestant English residents in France were very great. The friends of the society were called upon to augment its funds in order to be able to meet the religious wants of an increasing colonial population—increasing by free and forced emigration. Allusion was made in terms of triumph to the meeting for the establishment of colonial bishoprics, and it was stated that the committee had already subscribed 400*l.* towards that object, and placed it at the disposal of the Bishop of London. The receipts of the year were stated at 1,900*l.* and the payments at 1,800*l.* The amounts received from the several Associations are as follows:—Brighton Ladies' Association, 13*l.* 2*s.* 6*d.*; Boulogne-sur-Mer, 34*l.* 4*s.* 6*d.*; Dublin, 150*l.*; Paris, 35*l.*; North London Ladies', 87*l.*; West London Ladies', 76*l.* 8*s.* 4*d.* The report having been adopted, several gentlemen, both lay and clerical, addressed the meeting. The usual courtesies having been cordially paid to the chairman, the meeting separated.

The anniversary sermon of the Church Missionary Society was preached on Monday, May 3rd, by the Rev. F. Close, M.A., at the parish church of St. Bride, Fleet-street. The annual meeting was held at Exeter Hall on Tuesday, May 4th, at which the Right Hon. the Earl of Chichester presided. Another meeting was held at the same place in the evening of the same day, when the most Noble the Marquis of Cholmondeley took the chair. It appeared from the report that the income of the society during the past year (in which

seventy-seven new associations had been formed) was 90,604*l.* 6*s.* 2*d.*, which was exceeded by the expenditure by 8,026*l.* 13*s.* 6*d.*

The Societies for the Promoting of Christian Knowledge and for the Propagation of the Gospel in Foreign Parts have been increasing both their incomes and their exertions; and the National Society is active, useful, and successful as ever.

We shall give, at the close of this report, a full account of the speeches delivered at the meeting called together by the Archbishop of Canterbury, to take into consideration the formation of Colonial Bishoprics.

From meetings of Church societies, we turn to Church extension. There have been during the past month consecrated—on Monday, May 3rd, the new church of Christchurch, Watney-street, St. George's in the East, by the Lord Bishop of London; on Friday, May 7th, the new church of St. Mary Magdalen, Peckham, in the parish of Camberwell, by the Lord Bishop of Winchester; Vuldown, in Kent, by the Archbishop of Canterbury; St. Mark, at Anfield, by the Bishop of Winchester; while in Gloucestershire, the Lord Bishop of the diocese has recently, in the course of one week, consecrated three new churches, two of them in the neighbourhood of Gloucester, and the other in the parish of Stroud. Of the two near Gloucester, one is called St. James's church, and is in the populous out-hamlet of Bartons St. Michael; capable of holding between six and seven hundred persons, half the sittings being free. The other is called St. Luke's, and is situated in an extra-parochial place called the South Hamlet, in which a considerable population is springing up. This church is capable of holding five hundred persons, and a large portion of the sittings are free. The church at Stroud is dedicated to St. Paul, and is erected at a place called White's Hill, more than a mile distant from the town of Stroud, and in the midst of a large and poor population. The church, which is a beautiful structure of the Norman style of architecture, is capable of accommodating six hundred persons, and five hundred of the sittings are free. These three churches are indebted to our Diocesan Church Building Association: the first was completed by it, the Society having taken upon itself the liabilities of the contractors, which they were unable to meet, to the extent of nearly 600*l.* That munificent benefactor, Dr. Warneford, gave 500*l.* towards the endowment; the Lord Bishop 250*l.*, the Dean and Chapter of Gloucester 250*l.*, and Dr. Warneford also contributed 100*l.* towards the repairing fund! St. Luke's church originated with the Diocesan Church Building Association, but it was afterwards taken up in the most liberal spirit by the Rev. Samuel Lysan, of Hempstead-court, who built and endowed it entirely at his own expense. The building of St. Paul's church at White's Hill, in Stroud, was promoted by the same association to the extent of 500*l.*; and here again Dr. Warneford has contributed seven hundred pounds towards the endowment. Collections were made after each consecration; these were very liberally made, but particularly at White's Hill, where more than 130*l.* were collected at the doors! Besides this, in the same county, a chapel-of-ease has been erected at North Nibley, at the sole expense of

George Bengough, Esq., of the Ridge, who has further evinced his generosity and attachment to the Church of England by endowing this chapel with 150*l.* per annum. Chapels-of-ease are about to be erected at Pill and Bishport, near Bristol: the first for the peculiar accommodation of the seafaring population in that densely populous and poor hamlet; the latter for the use of the poor colliers in the hamlet of Bedminster. Two sites are nearly prepared for the erection of new churches in Bedminster; the chapel to be built at Bishport is likely to be commenced shortly; and the preparations for building the new district church, to be called St. Luke's, are in a progressive state.

The Bishop of Bath and Wells has given 100*l.* towards defraying the expenses of the building a new church at Yeovil.—Some benevolent person has sent anonymously the munificent sum of 500*l.* towards building a new church at Lenton.

First stones have been laid of churches at St. Nicholas, Hereford, and at Stokes-bay, near Gosport; and new churches planned at Ryde, Isle of Wight; Calverly, Yorkshire; and Yeovil, Somerset. The diocesan associations for church building have been also actively employed, more especially those of Durham and Salisbury. The Incorporated Society, too, has made grants towards building twelve new churches, and enlarging and repairing fifteen others.

COLONIAL BISHOPRICS.

On Tuesday, April 27, 1841, a meeting, for the purpose of originating a fund for the foundation of Colonial Bishoprics, convened by the Archbishop of Canterbury, was held at Willis's Rooms. Long before two o'clock, the hour named for the meeting, the great room was crowded to excess, and numbers were wholly unable to obtain admittance. The majority of the assembly consisted of clergymen, and there was also a considerable number of ladies.

On the platform, supporting the Archbishop of Canterbury, were the Archbishop of York, the Archbishop of Armagh; the Bishops of London, Winchester, Durham, Salisbury, Lichfield, Hereford, Chichester, Llandaff, and Bangor; the Deans of Salisbury, Carlisle, and Chichester; Archdeacons Hall, Austen, Manning, and Robinson; the Earls of Harrowby, Eldon, and Chichester; the Marquis of Cholmondeley, Lord Bexley, Hon. Sir E. Cust, Hon. and Rev. W. Cust, W. Gladstone, Esq., M.P., J. Labouchere, Esq., Mr. Justice Coleridge, Mr. Baron Alderson, Lord Redesdale, Rev. Lord A. C. Hervey, Sir W. Riddell, Rev. Sir H. Dukinfield, Sir R. H. Inglis, Mr. J. Hagerman, Lord Radstock, Lord Teignmouth, Lord Lyttelton, Lord Sandon, Sir H. Glynn, Sir G. Seymour, Captain F. Seymour, Lord H. Kerr, Sir J. Mordaunt, Sir George Sinclair, H. Goulburn, Esq., M.P.; Revs. Dr. D'Oyley, R. S. Baker, T. B. Murray, V. K. Childs, J. V. Povah, James Anderson; Hon. and Rev. C. Harris, the Rector of Exeter College; Revs. T. Bowdler, A. M. Campbell, Dr. Short, W. Short, C. Benson, Cotton East, E. Coleridge, B. Harrison, Dr. Hook, H. Horne, &c.

&c.; Messrs. R. Twining, E. Bellasis, J. Bowden, H. Pownall, O. Hargreave; Sir T. D'Acland, Dr. Spurges, Dr. Morris, &c. &c.

The Bishop of London commenced the proceedings of the day with prayer.

The Archbishop of Canterbury was then called to the chair.

The ARCHBISHOP OF CANTERBURY addressed the meeting. His Grace commenced by saying that he could hardly express in sufficient terms the lively feelings of satisfaction which animated him on seeing so numerous and respectable an assembly on the question which he had felt it his duty to call them together to take into consideration. He could consider this in no other light than as showing the deep sense they entertained of the importance of the subject, and the interest they felt in the welfare of our colonies. In his capacity of Metropolitan, his attention had necessarily been directed to the care of all the Protestant Episcopal Churches in the British dominions—to watch over and promote whose interests he had always conceived to be a paramount duty on his part. He had also, during a period of little less than thirty years, both when he was Bishop of London, and since his appointment to his present office in the Church, had opportunities of becoming acquainted with the extent of the spiritual wants of the colonies, and of considering the best means to be adopted for their remedy. It must be evident to all who reflected on the subject, that there were many causes which operated prejudicially to the interests of religion in new-formed colonies. Those prejudices had been in operation for a great length of time, and he considered had been greatly aggravated by the want of episcopal superintendence, by reason of which the members of our Church were necessarily deprived of the benefit of those functions which belonged to the episcopal office. A Church without a bishop could hardly deserve the name of an Episcopal Church. Whatever might be the number of the clergy, it must be like a body without a head. There was no superintending authority to correct abuses; to censure, reprove, or encourage; not to mention the loss which must be sustained with respect to the general interests of the Church; for whatever might be the ability or zeal of the clergy, they could necessarily have but a limited authority, and consequently many parts of the country must be left without spiritual care. Another consequence was, that there was no one to watch over the general concerns of the Church, because they could find no constituted authority to apply to on the subject. The remedy for the disorder and confusion arising out of such a state of things must be found in appointing a spiritual leader—in other words, a bishop. (Loud applause). He would not here dwell on the advantages which would result from so doing, for every one acquainted with the nature of the Episcopal duties must see that no Episcopal Church could be properly directed without a bishop at its head, who would be able to see that the clergy did their duty, and to protect them from the malignity of their enemies; and he would also be able to enquire authoritatively into the concerns of the Church in his diocese. When he (the Arch-

bishop of Canterbury) was Bishop of London, he had a nominal authority over the colonies, but he found himself perfectly helpless, for there was no one in authority to refer to; but all evils of that kind would be removed when there was a bishop on the spot, and such an appointment would have an immediate influence, both of a moral and a religious kind, upon the people. When he said that, he spoke from experience, having observed the great change which had taken place in those parts where bishops had been appointed. Indeed, nothing could be more striking than the change which was observable in the West Indies since the establishment of bishoprics in those parts. New churches had been built, the number of clergy had increased, and the moral and religious character of the population was strikingly improved; and all this had taken place in the course of less than twelve years. One of the causes why our holy religion had not prospered so much as might have been expected, was unquestionably that these things were too little thought of. This country did not follow the example set by France, who sent out bishops, with efficient staffs; but we were content to send to the colonies a few clergymen only. This tended inevitably to the decline of religion in the colonies. The mistake was, however, discovered after the settlement of peace with America. That country was lost to us, and our statesmen of that time showed their conviction, that one of the causes of that loss was the want of episcopal superintendence, by establishing bishoprics in Canada. Such a state of things had certainly been suffered to continue too long; but still, though the remedy was applied late, yet he believed there could be but one opinion as to the results. It was, however, not so much to lament what was past, as to consider of a remedy to be applied to present circumstances, that he had called the meeting. His object was to supply the colonies with as many bishops as might be necessary, and to complete the ecclesiastical establishments in the infant colonies now in the course of formation. The question was not whether the Episcopal Church could do without a bishop, but whether the actual spiritual wants of the people were such as imperatively required the establishment of bishoprics. Our Church was in a worse condition than other communities, for they had no legitimate substitute even for the bishop. Their principal object was to erect bishoprics in those parts where there were multitudes of inhabitants, who, he trusted, would, by these means, be converted to Christianity; in other words, the object was to enable this country to perform her duty to the natives in a manner worthy of a Christian Church and a Christian nation. There were other dependencies of the British Crown which did not come under the denomination of colonies. He would merely refer to the Levant. Now, in those possessions, there were many persons resident who were serving in various military capacities. Those persons ought not to be deprived of the spiritual benefits which, as members of our Church, they would enjoy at home. Our indifference to the interests of our own religion was a blot upon the national character. Our possessions in the Mediterranean brought us into contact with the Eastern Church, once so deservedly celebrated, but now in a state

of depression. The Western Churches came into contact with those of the East only through the medium of the Roman Catholic Church. Those people saw, on every side, splendid establishments springing up; whilst in connection with the Western Church they could only find congregations without clergymen, or with clergymen, many of whom were not subject to episcopal authority. The only Church they knew was an Episcopal Church. We should assert our claim to be called a Church by the establishment of bishoprics in the Mediterranean. This, he conceived, would tend greatly to the benefit of the Church universal, which, as Christians, we ought never to put out of our thoughts when acting for the honour of our common Redeemer. There could not be an opportunity more favourable than the present time for the commencement of this necessary work, the proper seat of the bishopric having been all but determined upon by the erection of a splendid church at Malta, at the expense of an illustrious lady—(immense applause)—an illustrious lady who was not more exalted in her rank and station than respected for her virtue and piety. The object was to promote harmony and good will among all Christian churches, and while pursuing this object they must feel great additional pleasure if they could gratify the feelings of the illustrious lady he had alluded to by a steady but sure promotion of the great ends in view. The object was not proselytism, but the establishment of a friendly intercourse with the Eastern Churches; nor was it meant, in sending bishops to the colonies, to make war with the Dissenters, but to put our Church upon a proper footing, of which, surely, no one had a right to complain. They did not look for large incomes for the new bishops. They would be satisfied with such a competence as would enable them to live without the necessity of having to practise that distressing economy, which, though in some cases it might be a virtue, yet in theirs would be calculated to impair their efficiency. He wished that they should be enabled to maintain a decent rank, have the means of defraying the expense of journeys, and of exercising that moderate hospitality and charity which in their station could not be dispensed with, and having effected this they would leave the realization of their good designs in the hands of Divine Providence.

The BISHOP OF LONDON, in rising to move the following resolution, viz.—“That the Church of England, in endeavouring to discharge her unquestionable duty of providing for the religious wants of her members in foreign lands, is bound to proceed upon her own principles of apostolical order and discipline”—said he rose under the influence of feelings of a contrary kind. It was impossible that he should not be thankful for the opportunity afforded him of taking a part in a meeting which had for its object the carrying out of a principle which lay very near to the foundation of the Christian Church—a meeting which was therefore calculated to render great assistance to the efficiency and usefulness of that Church. At this time of day, however much the cause of complaint might exist of the want of the full prosperity of the Church, it was not for them upon that occasion to set forth in very glowing colours the neglect, which on

all hands must be deplored, which had existed with reference to the latter provision for religious worship in the colonies. It was rather for them to hope that it was not yet too late for them successfully to apply a remedy. Let them, then, look forward with hope to the brightness of the future, rather than to the dark and dreary vision of the past. Let them endeavour to remedy the evils which had resulted from the want of a proper watchfulness on the part of those by whom they had been preceded—to remedy the evils which had arisen from long-continued neglect. It was impossible to deny that there had been neglect on this subject with regard to the colonies. It was impossible to deny that a neglect on this head had existed for at least a century and a half; and one of its results, it was impossible to deny, had been the loss of our American possessions. Let them cast their eyes to the West Indies, and see the invaluable effects which a religious and moral example had had upon the slaves of that country. See how great had been the additional advantages arising from the emancipation of the slaves, in consequence of their having been imbued with a proper sense of religion. He believed that if religion had not obtained a standing in those colonies, the dangers of an emancipation granted to the slave population would have been very, very far greater, than what in the end they had proved to be. Indeed, had it not been for that fact, so dangerous would have been the experiment, as to have rendered it a matter of the greatest difficulty to grant so extensive and so inestimable a boon. With regard to the maintenance of the established religion in the colonies, the question did arise, by whom were those duties of the Church to be performed? Were they to be performed by the State, or were they to be borne by the Church itself, or by members of that Church? At all events, the duty was so paramount, that at whatever expense, or by whom that expense might be borne, it must be performed. And if it were to turn out that the State, whose natural duty it might be expected it was to see that the religious wants of her subjects were provided for, declined to make the necessary provision, it was clear that the means must be found by the Church herself, under the conviction, that it was an act which could not with any feelings of propriety, moral or religious, be left undone. He had always thought it was the duty of every Christian State so to provide, that every Christian subject should have the full means and opportunity to perform those Christian duties which his spiritual welfare demanded. He should ever be forward to contend, that they could only look for the fruits to be gathered in at harvest-time, where the seeds had been previously sown; and when this had been done, they might hope that it would rise up clear from those noxious weeds which, without due care, were too apt to spring up with it. The long course of neglect of the duty on the part of the State to provide the necessary means for this purpose, had caused tens of thousands of the public money to be expended. The second part of the resolution said, that the Church of England was bound to proceed on her own principles of apostolical order and discipline; that was to say, that the Church, in the performance of her duty, was bound to act according to her apostolical principles. They

were her own principles, for the Church was based on the foundation of the apostles and the prophets, and Jesus Christ was the cornerstone. If the Church did not act on those principles she would not be faithful to that trust, she would not fully answer the ends of her institution, because she did not fully carry them out. He believed he was addressing those who had imbibed this truth with their mother's milk, who had proclaimed it in their own persons, and who were living under its influence and enjoying its benefits. The title of bishop, or overseer, implied active superintendence over the ministers under him, and the moment that superiority and superintendence ceased, that moment the Church would cease to be an Episcopal Church. He had always maintained that an Episcopal Church without a bishop was neither more nor less than a body without a head; and the Church ceased to be an Episcopal Church when its head had ceased to exist. *Ecclesia est in episcopo*. He would refer now to the backward conduct of their own Church, when compared with that of the Church of Rome. In those places where their Church wanted the office of the Episcopacy, the Romanists had ever taken care that no such want should exist on her part. Wherever a settlement was made, there did she send an episcopal authority. Where their own Church had ten bishops, the Roman Catholic Church had no less than twenty-three; and, indeed, he believed he might add to that number; for within the last five weeks she had established a bishop at Gibraltar, and she had sent out a bishop to New Zealand, with thirteen or fourteen priests under him. That this example might induce greater exertions on their part, he sincerely trusted. These were facts, for the existence of which they might take shame to themselves; but which, however much they might regret their existence, they could not refute. Let them hope that this state of things would not continue to exist. To put an end to it, with that view, and in order to give a completeness to their arrangements, the present meeting had been called. Their object was to send out bishops to the various colonies in which this country had settlements, and where such officers did not exist at present. As a proof that there was no body which could sufficiently act without a head, he would advert to a circumstance which had been made public by one whom he might call the great captain of the age, in another place. When that noble and illustrious individual had made allusion to that warfare in which he had taken so distinguished a part, he stated that, but for the great activity of the gallant officers and soldiers under him, the great result which had been achieved could not have been accomplished; and this was perfectly true, for, without that combination of persons possessed of moral fortitude, of patience, and of good order—qualities which singularly characterized the British army—they never could have been able to carry out the conceptions of their great commander. But he very much doubted whether, had they asked the soldiers who it was had gained those triumphs, they would have said that had it not been for him who was at their head, possessed as he was of that courage, of that energy, of that sagacity which characterized that illustrious man,

backed by their own endeavours to do their duty, the triumphs gained by them could not have been obtained. So was it with the Church. Without their bishops the district country clergymen were left in innumerable difficulties, which in many instances, for want of superiors, they were unable to surmount. For himself, he remembered the difficulties he had to encounter when he was an obscure country clergyman; and in after years, upon attaining the episcopal chair, it was always present to his mind the more so, as the scenes were of daily occurrence—and he could not but feel the advantages which resulted from those communications between the clergy and himself as their bishop. The greatest benefits to all arose from a constant intercourse between the clergy and their bishops. If, then, such difficulties existed without, and such benefits were the result of a frequent communication with the bishops at home, how much greater were the difficulties and disadvantages under which the clergy of the colonies were, where they had no power of consulting their bishops. In speaking those sentiments, he might remark that they were not altogether his own, but the opinions of some of those persons who had presided over the Church during the last one hundred and fifty years. The neglect of which he had spoken had not been, he was bound to say, the fault of the Church; and the call made on the present occasion had been made on the State during the last century. It might not be out of the course of the business that he should refer to that time. In those days the attention of the Church had been called to the state of the colonies, and an attempt had been made to procure for them the benefits which the Church dispensed in this country. Dr. Bray had been the first person who ventured to call the attention of Parliament to the want of bishops in the colonies. That had subsequently been followed up by the exertions of Archbishop Secker, in a letter written to the Hon. Horace Walpole on his attempt to procure a bishop for the American colonies. His Grace had said—

“ ‘The reasonableness of the proposal, abstractedly considered, you seem to admit: and, indeed, it belongs to the very nature of episcopal churches to have bishops at proper distances presiding over them. Nor was there ever before, I believe, in the Christian world, an instance of such a number of churches, or a tenth part of that number, with no bishop amongst them, or within some thousands of miles from them. But the consideration of the episcopal acts which are requisite will prove the need of episcopal residence more fully. Confirmation is an office of our Church derived from the primitive ages. All our people in America see the appointment of it in their prayer-books, immediately after their catechism; and if they are denied it, unless they will come over to England for it, they are in effect prohibited the exercise of one part of their religion.’ He then shows the advantage of ordination in the colonies, the encouragement which would be given to the furnishing glebes and parsonage-houses, and proceeds: ‘As to the matter of jurisdiction over the clergy, it would stand just as it has hitherto done, only with this difference—that the exhortations and directions of a person invested with the episcopal character would be more readily

and carefully observed by the parish ministers than those which proceed from their equals, and misbehaviour might thus be more effectually prevented than they can afterwards be punished and rectified.

In fact, that which had then been said of America was now equally true as regarded the state of many of our present colonies. Archbishop Tennyson had left the sum of 1,000*l.* for the endowment and appointment of two bishops in Canada; and Bishop Butler had left 500*l.*, and Bishop Benson also a considerable sum, for similar purposes. The heads of the Church at the present moment were endeavouring to take advantage of what they conceived to be a most favourable crisis, at a time when there was a more improved state of feeling in the Church, and a more enlightened understanding amongst its members to give a moral effect and application to those sentiments which had animated the prelates and rulers of the Church from the time of the revolution to the present day. To show how necessary it was that an episcopal head should have an existence in the colonies, he would mention a case which had lately come to his knowledge. He had received a letter from the Bishop of Australia, stating that he had found it impossible, effectually and satisfactorily to himself, to carry out the purposes of his sacred appointment without the assistance of three or four more bishops. From Ceylon he had frequent applications for the appointment of a bishop. From settlers in the Cape of Good Hope he had similar applications; and, indeed, were he to go on he should multiply the number of applications to an extent beyond anything that could be conceived. The dominion of the British empire had overspread the whole face of the habitable world, and it had become necessary, with a view to the support of the religion of this country, that exertions should be made to procure an adequate provision for religious instruction in our colonies. One more testimony with regard to the necessity of the appointment of colonial bishops he would refer to, merely to say, that it went to show that, with respect to the colonies, and especially the new colonies, it was not less profitable to them that bishops should be sent out there; it was necessary that as little time as possible in sending them out should be permitted to pass by. It was an extract from a work published four or five years ago, on the subject of British colonization in New Zealand, and it bore, as it would be found, a very regular attestation to the fact of the necessity of the establishment of a bishop in that colony:—

“To enable the colony to counteract the evil, and to follow up the good which is at work in the civilization of the natives, is the object to be considered; and so important and difficult is this object, as to make it absolutely necessary that the general superintendence of it should be entrusted to some one individual disengaged from other pursuits, and of the highest station and character. It is, therefore, proposed, that the Crown should be authorized, upon application from the founders, to appoint a bishop for New Zealand, the colony defraying all expenses. From such an appointment, so many advantages of different kinds are likely to accrue to the colony,

that it would be a desirable measure, even if the colony did not assume the character of a civilized colony. It will obviously increase its respectability, and may be expected to attract to it persons from a very valuable class, who would not else be likely to join it; and such an appointment may be expected to be even a channel of wealth, of charitable contributions from the mother country, to be distributed by one whose very station will secure confidence in promoting the best interests of the colony. But as regards the civilization of the natives, the measure may be regarded as absolutely necessary. By no other appointment can the colony expect to command the labours of many of those who devote themselves to the good of their fellow-creatures, to give a combined effect to the exertions of all who are engaged in the same cause, to awaken at once zeal in the mother country, and secure confidence in the best application of any means, which zealous societies or individuals may contribute, to consult for all, to advise, to help."

It was obvious that the Church of this country was the Reformed religion of an empire, which had established for itself settlements in almost the uttermost parts of the globe; its language had become familiar to almost the remotest inhabitants of the earth; and her religion and members of her Church had been wasted to all its quarters. That being the case, it was not possible to conceive that she was not a missionary Church, appointed by the Divine Being to spread throughout the earth the principles of the true religion. Being a missionary Church, it became, therefore, important to see how such mission should be conducted and most effectually carried out, with a view to the establishment of that most important system, which was in immediate connection with the Church. There were already two missionary societies, which had carried out, as far as it was in their power, the principles of a missionary society; but there had not been that uniformity of operation between them which it was necessary should be a characteristic of societies by whose exertions a great end was to be attained. Now it occurred to him that a plan might be suggested by which that difficulty might be overcome; viz., by placing their operations in conjoint superintendence with themselves, as it were, with the united heads of the Church of the United Kingdom. He was inclined to think that the objects of the Christian religion might thus, with regard to the spiritual interests of the inhabitants of the foreign possessions of the country, be more easily attained, and accompanied with better and higher results. By these means the Church would be enabled to present a united and bold front to the whole world, not leaving it to the individual exertions of individual societies. He promised himself, that if this suggestion were to be properly acted upon, the best results must accrue; and thereby they would, ere long, have the incalculable gratification of completing the good work they had that day met to commence.

THE EARL OF ILCHESTER, in seconding the resolution, said he was firmly impressed with the necessity of making the exertion which was the object of the present meeting. It was necessary, if possible, to overcome the effects of the neglect, with regard to the support of

a single word—that what they had heard and seen upon that occasion had proved that the members of the Church of England were prepared and ready to move forward, under the united guidance of their rulers, with hearty wishes for prosperity in the undertaking in which they had embarked. It might be regarded by some as a principle that the increase of the colonies added to the increase of the wealth of the colonists, and that out of that increased wealth they were bound to provide for their own spiritual necessities. But this was a fallacy which could not be too widely denied. This point ought to be taken into consideration. Persons went to a new colony having everything to gain, and that it was some years ere those who had emigrated were by their exertions placed in a position to bear any expenses beyond those which the absolute necessities of them demanded. It was, then, to provide for the intermediate period between their first settlement and the day when they should have placed themselves in a comparative state of affluence, so as to be enabled to contribute towards the support of the Church, that the object of the present proposition was directed. Let him ask, what was to become of their fellow-countrymen whilst in that intermediate state, if something were not to be done for them? If it was the desire of the Ministry to provide for the spiritual welfare of those of their fellow-countrymen who from circumstances were induced or compelled to resort to a colony, let them come forward to aid the undertaking which was now presented for their support. The hon. gentleman then entered into various details, showing the pecuniary advantages which Great Britain derived from her colonies, and strongly urged upon the meeting that, even in a pecuniary point of view, they were bound, out of their abundance, to do something for the spiritual wants of those who had contributed so largely to the temporal benefit of this country.

ARCHDEACON ROBINSON seconded the resolution, and described at some length the wretched state of Calcutta and its diocese at the time the late Bishop Heber was appointed, and quoted the opinions of that lamented dignitary as to the strong necessity that existed of appointing a much larger number of bishops to Hindostan, and dividing the dioceses into what ought to be justly termed actual limits.

The resolution was then put and carried.

THE BISHOP OF LONDON here said it was right to announce that all subscriptions of magnitude would be payable, not at once, but in instalments.

THE REV. MR. HAWKINS then read a list of the subscriptions which had been received during the meeting, amounting to nearly 28,000*l*.

THE ARCHBISHOP OF ARMAGH moved, and Sir E. CUST seconded, a vote of thanks to the Most Rev. Chairman.

THE ARCHBISHOP OF CANTERBURY returned thanks, and expressed himself highly satisfied with the result of the meeting, but hoped the good work would not end that day.

The meeting then separated.

FEASTS AND FASTS IN JUNE.

1. *St. Nicomede.* 5. *St. Boniface.* 6. *Trinity Sunday.* 10. *Corpus Christi.* 11. *St. Barnabas.* 17. *St. Alban.* 20. *Translation of Edward, King of the West Saxons.* 24. *John the Baptist.* 29. *St. Peter.*

1. **ST. NICOMEDE** was a scholar of St. Peter, and in the persecution of the Christians in the reign of Domitian, exerted himself strenuously in their behalf; for which, and for giving to the dead bodies of the martyrs the rites of sepulture, he was beaten to death. Of the birth, time of death, or other particulars connected with the history of this saint, nothing beyond the facts already noticed has been transmitted to posterity. We are at this period unacquainted with the reason for celebrating his anniversary on this day, or, indeed, why our Reformers retained his name in the calendar.

5. **ST. BONIFACE** was an Englishman, having been born at Crediton, in Devonshire. He was originally named Winfred, or Wilfrid, and received his education at a Benedictine monastery at Exeter. Having taken priest's orders, he was sent to Friesland about the year 715, where, in 723, he was made a bishop by Pope Gregory II., who changed his name to Boniface. He preached the Gospel in Friesland, and throughout Germany, with great success, converting great numbers to the Christian faith. So great was his influence in Germany, that he established many Christian churches in that country, and founded the great monastery of Fulda. He was consecrated Archbishop of Mentz by Pope Zachary, with the additional title of Primate of Germany and Belgium, whence he is sometimes called the Apostle of the Germans. About the year 752 he voluntarily resigned this high office, and became an itinerant preacher. In this capacity, while holding a confirmation in East Friesland, he was martyred by the pagans, on the fifth of June, 754.

6. This day is observed as a solemn festival by the Protestant and Romish Churches, to testify a reverential adoration of the mysterious union of the Blessed Trinity. The festival is annually observed on the Sunday immediately succeeding Whit-Sunday, being eight weeks after Easter-day.

10. The meaning of *Corpus Christi* is, literally, "the body of Christ;" the festival being designed to commemorate the consecrated wafer which dropped with blood when a sceptical priest presumed to doubt the real presence in the sacrament. This feast is still held by the Roman Catholic Church with great solemnity and pageantry, and was formerly celebrated in this country, by persons of all ranks, with processions, and dramatic representations of parts of sacred history, which have now long ceased to be thought edifying. Since the Reformation, these ceremonies have been wholly discontinued; though some relics of the practice may even now be traced among the city companies, some of whom still walk in procession on this day to hear Church service.

11. **ST. BARNABAS** was born at Cyprus, and descended of the tribe of Levi. His proper name was Joses, or Joseph, but he was afterwards surnamed, by the apostles, Barnabas, a word signifying "Son of Consolation;" which appellation he is thought to have acquired from the fact of his selling his whole estate for the benevolent purpose of supporting the indigent Christians. St. Barnabas, like St. Paul, received his education under the celebrated Gamaliel, which probably laid the foundation of the intimacy which afterwards subsisted between these two apostles. He was afterwards introduced into the society of the apostles by St. Paul, whom he accompanied to Asia Minor, Antioch, and Jerusalem. About the year 50, St. Barnabas went to Cyprus, where, aided by his kinsman Mark, he con-

tinued to propagate the Gospel until the year 73, when he was attacked, while preaching in the synagogue at Salamis, by some Jews who had recently arrived from Syria, and, after being cruelly beaten with staves, was stoned to death. His remains were interred in a cave not far distant from the city.

17. St. Alban was born at Verulam, in Hertfordshire, descended from a pagan family, and converted to the Christian faith by Amphibalus, a monk. The monkish writers give a marvellous account of his decapitation, which is said to have taken place A. D. 303, at Holm-hurst, since called St. Albans, the abbey church of which place is still in existence, it having been purchased, at the suppression of monasteries in the time of Henry VIII., by a rich clothier of the name of Stump, for 400*l.*, and converted into a parochial church for the use of the inhabitants. In the year 1257, the workmen repairing this ancient fabric found a plate of lead, on which was cut the following inscription :—

“ In hoc mausoleo inventum est
Venerabile corpus Sancti Albani, Proto
Martyris Anglorum.”

“ In this mausoleum is deposited the venerable body of St. Alban, the British Proto-Martyr.”

The British St. Stephen, and British Proto-Martyr, are titles by which this saint is known, from his having been the first martyr in Britain.

20. This festival commemorates the translation, or removal, of the remains of the murdered Edward, from Wareham to the minster at Salisbury. On this subject it has been justly remarked by many, that even if it were desirable, in compliment to our ancestors, or from any better cause, to perpetuate the remembrance of the assassination of this young prince, by an annual festival on the 18th of March, this additional commemoration, on the 20th of June in each year, might surely be dispensed with.

21. The twenty-first of June is marked in all the calendars as the longest day ; but this is not precisely the case, being rather so marked from its being the medium of the summer solstice, as the twenty-first of December is of the winter. The longest day, at Greenwich, is sixteen hours, thirty-four minutes, and five seconds ; the shortest day is seven hours, forty-four minutes, and seventeen seconds—allowing nine minutes, sixteen seconds, for refraction on the longest day, and nine minutes, five seconds, on the shortest.

24. On this day the Reformed Church commemorates the wonderful circumstances which preceded and attended the “ Nativity,” or birth, of St. John the Baptist, the precursor of the Messiah. Formerly our Church held another festival on the twenty-ninth of August, in memory of this saint’s martyrdom, which is still noted in the almanac by the title of “ John the Baptist beheaded.” The Church of Rome still retains this day as a solemn feast ; but it is now no longer noticed in the Church of England, the whole of the religious ceremonies observed in honour of this great prophet being confined to the twenty-fourth of June, on which day the Church service celebrates his death, as well as his birth, by appropriate passages from Scripture. Zacharias, father of St. John the Baptist, was a priest of the race of Abia ; and Elizabeth, his mother, one of the daughters of Aaron. “ They had no child, because that Elizabeth was barren, and they both were now well stricken in years.” In the execution of his priest’s office, it was Zacharias’s lot to burn incense in the temple, where, the whole multitude of the people being at prayers without, there appeared to him an angel, on the right side of the altar, who declared unto him that his wife Elizabeth should bear a son, whom he should call John ; that there

should be a great rejoicing at the birth of this son, who should be filled with the Holy Ghost, and be great in the sight of the Lord, "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Agreeably to this prediction of the angel, Elizabeth was safely delivered of a son, in the year of the world 4000, being about six months before the birth of Christ, whose forerunner this greatest of the prophets had been appointed. Having in his childhood providentially escaped the executioners of Herod, who, to secure the destruction of the new-born Christ, had been sent to immolate all the children in Bethlehem, St. John retired at a very early age into the deserts, where he led a solitary and mortified life; "his garment made of camel's hair, with a leathern girdle about his loins, and his food, locusts and wild honey." In the eighteenth year of the reign of Tiberius Cæsar, A.D. 33, "the word of God came unto John in the wilderness," and obeying the almighty summons, he "visited all the country about Jordan, preaching the baptism of repentance for the remission of sins;" and great was the number of his proselytes, who were baptized of him, confessing their sins." To his followers, who flocked to him from "Jerusalem, and all Judea, and all the region round about Jordan" (the river whereof was used by him to baptize his converts), he bore repeated and unequivocal testimony of Christ, the latchet of whose shoes he acknowledged himself unworthy to unloose, and signified his conviction and joy that the ascendancy of his Master "must increase," while his power would diminish. St. John was called the *Baptist*, not only because he initiated all who became his proselytes into their new mode of life by baptism, but because he had also the high honour of baptizing our Saviour. Having exercised the course of the ministry to which he had been called, for about thirteen months, with great zeal and boldness, impartially condemning the vices of all ranks and orders of men, and pressing upon them the duties of their particular places and relations, St. John proceeded to the court of Herod, whom he reproved for his incestuous connexion with Herodias, his brother Philip's wife. For this boldness, or, according to Josephus, from apprehension lest the extraordinary popularity of this saint might occasion some innovation or insurrection, Herod caused St. John to be bound and thrown into prison, in the castle of Machæus, near the Dead Sea. Here he remained for above a year, when Herod, on his birth-day, giving a splendid entertainment, being flushed with wine, and highly elated with the dancing of Salome, the daughter of Herodias, incautiously promised with an oath to grant whatever she should require. Instructed by her mother, she demanded the "*the head of John the Baptist in a charger*;" which brutal request, Herod, out of pretended reverence to his oath, though with some regret, ordered to be complied with; "and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother." To which is added, that this wretched woman, whose revenge was still unsatisfied, took the bleeding head, and *pulling out the tongue, pierced it with her bodkin!*

29. St. Peter is styled the first of the apostles, because, in the opinion of most authors, he was the senior of the apostles, having been about ten years older than the Messiah; from which cause he is given the precedence, though not any other superiority over the rest of the disciples. He was also President of the College of Apostles. St. Peter was born at Bethsaida, in Galilee, and was named, at his circumcision, Simon, or Symeon. At this place he was occupied in the humble and toilsome employment of a fisherman. It is thought probable that he was afterwards a disciple of St. John the Baptist; but he was introduced into the sacred presence by his brother,

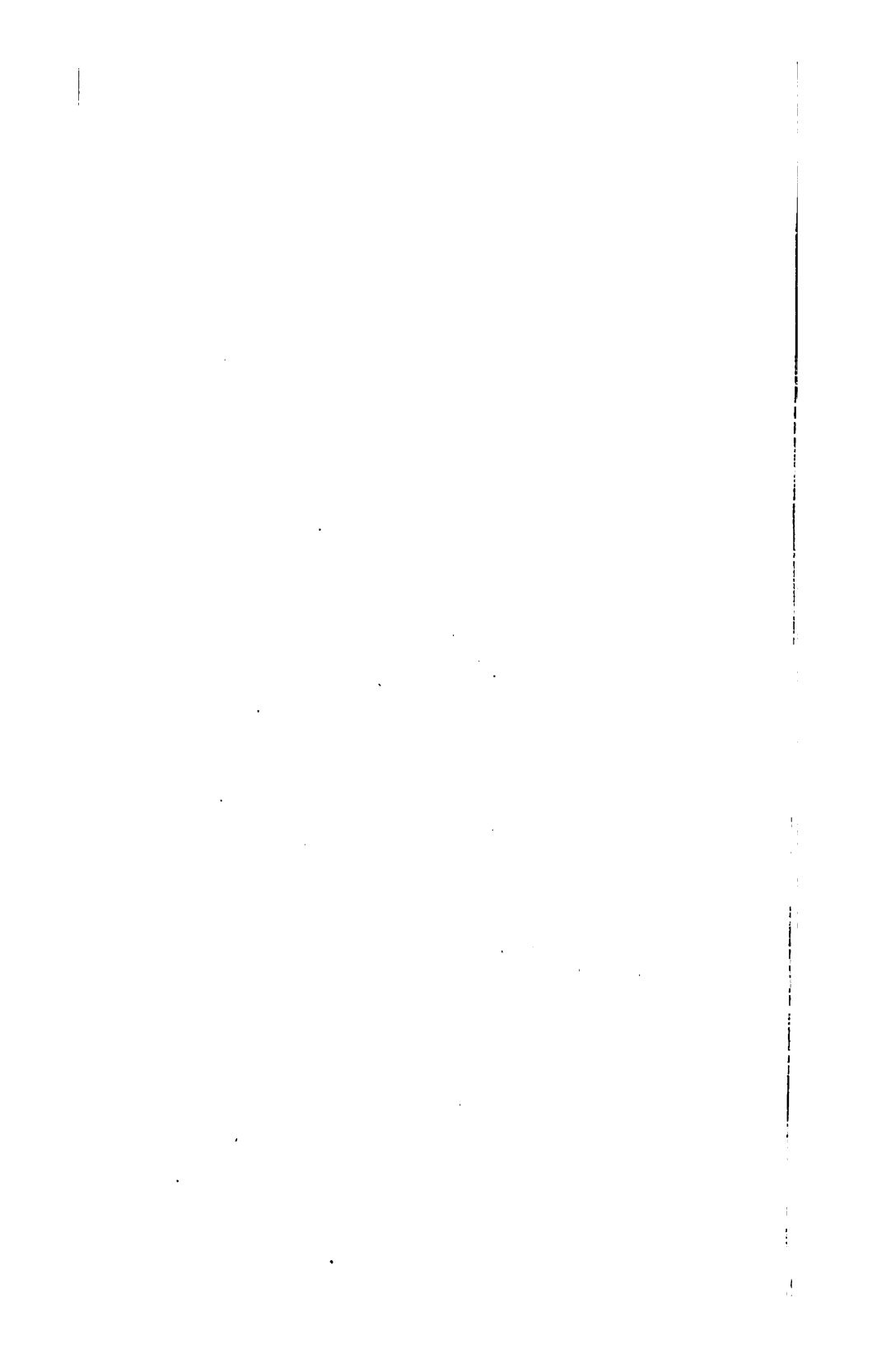
St. Andrew, when our Saviour, added to his former name that of Cephas, which, in Syriac, the vulgar language of the Jews at that time, signifies a *stone* or *rock*, whence was derived the Greek Πέτρος (*petros*), which hath the same signification, and the English *Peter*. This accounts also for this apostle's being frequently styled, in Holy Writ, Simon Peter. The miracle of the great draught of fishes was the occasion of St. Peter's first becoming a disciple of our Saviour, upon witnessing which, "Simon Peter fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord."—"And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men;" and he was commanded to follow him, which he immediately obeyed, in company with James and John, the sons of Zebedee (his partners), who, having brought their ships to land, forsook all and followed. From that time St. Peter, with St. James and St. John, became the three most constant and inseparable companions of our Saviour, being admitted more familiarly than the rest of the apostles into all the passages of his life; as in the cure of Jairus's daughter, and at the "Transfiguration." St. Peter was remarkable, during his attendance on his divine Master, for the unshrinking firmness of his faith, and the constancy and resolution with which he expressed his conviction that he had the words of eternal life. Yet, satisfied and convinced as he was of the divinity of his heavenly Master, more firmly, perhaps, than any other of the disciples, he yet, before the cock crew, or the dawn of the day after he had declared that though all should forsake him, he would not deny him, did deny him thrice, as our Saviour had predicted; thus affording a most salutary example of human frailty, and an important lesson on the danger of self-confidence. After the crucifixion and resurrection of our Saviour, Saint Peter exerted himself with incessant zeal in disseminating the truths of the Christian religion, preaching, even at Jerusalem, in the midst of multitudes of the enemies of the faith, and by his eloquence, and the miracles which he performed, converting thousands. Asia, Africa, and a great part of Europe, were travelled over by him in his labours to establish the Christian doctrines. In the year 64, he settled at Rome, about the second year of the Emperor Claudius, where he laboured unremittingly to establish Christianity, chiefly among the Jews, which obtained him the title of the Apostle of the Jews, or of the Circumcision, as St. Paul was called the Apostle of the Gentiles. St. Peter suffered martyrdom on the 29th of June, A.D. 68 or 69, in a persecution of the Christians under Nero. After a confinement of nine months in prison, he was led for execution to the top of the Vatican Mount, where, having been first severely scourged, he was crucified with his head downwards, which position was chosen by himself, from a conviction which he expressed that he was unworthy to suffer in the same posture wherein his Lord had suffered before him. His remains are said to have been embalmed by Marcellinus, the presbyter, after the Jewish manner, and then buried in the Vatican, near the Triumphal Way. On this spot Constantine the Great, the first Christian Emperor, caused a church to be raised (St. Peter's, at Rome), which has since so increased in splendour and magnificence, as justly to have become the admiration of the world.

NOTICE TO CORRESPONDENTS.

The Letter of "Phoenix" shall appear in our next.

W. E. Painter, Strand, London, Printer.





SEP. 13 1943

